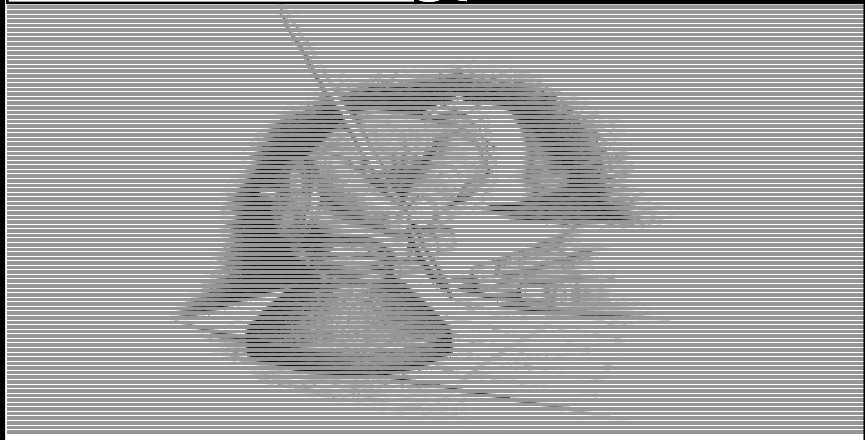




**THE GODHEAD
IN**

BLACK & WHITE



**DIRECT QUOTES FROM THE PEN OF THE
MESSENGER OF THE LORD, ELLEN G. WHITE**

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'Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.' 2 Corinthians 4:1, 2, 13

To reveal the stark contrast between truth and error; to unmask a deadly deception of Satan, and the means by which it may be successfully discarded; to present a satisfactory weight of evidence regarding the Godhead, shedding such light upon the doctrine as to justify and make fully manifest the position of truth; and to show the holy, unchanging character of our great God, is the object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of Him who loved us, and gave Himself for us, is the sincere and earnest prayer of

The Publishers

THE GODHEAD IN BLACK & WHITE

Ellen Gould White was easily the most influential person in leading and guiding the small bands of Advent believers into what later became known as the Seventh-day Adventist church. This was done through instructions given to her in dreams and visions by the Lord. The heavenly instruction did not only include personal testimonies, but it also confirmed doctrinal truths. As the reader will clearly see in this book, the doctrinal instructions also included a clarification of the true understanding of the Godhead. Such a step was necessary, for many of the pioneering brethren came from differing backgrounds and many ideas about the Godhead were held. The divine revelations from God set a seal to the truth, which was to remain as truth till the end.

We herewith present the plain and clear statements from the pen of inspiration regarding the Godhead. We pray that these pages will help to shed some light on this most wondrous, and much maligned, truth of God. May the great God of Heaven, the Father of all light and glory, bless every reader by His sweet Spirit in Christ Jesus.

Theological works which do not have the 'official stamp' of the Seventh-day Adventist church are often accused of quoting Ellen White 'out of context.' For this reason, we have chosen to place all references at the end of each quotation. We strongly recommend and encourage the reader to look up the references and carefully consider the original source and context of every single quotation.

(Due to space limitations many quotes are short, citing only the relevant words. The reader is strongly encouraged and admonished to read the quotes in their entire context before attempting the charge of 'out of context.' If the reader has no access to all the books quoted he can locate them online at: www.whiteestate.org)

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THE EARLY YEARS 1827-1862



Ellen, with her twin sister Elizabeth, was born November 26, 1827, to Robert and Eunice Harmon. With eight children in the family, home was an interesting and busy place. The family lived on a small farm near the village of Gorham, Maine, in the northeastern part of the United States. However, a few years after the birth of the twins, Robert Harmon gave up farming, and, with his family, moved to the city of Portland, about twelve miles east.

On the night of November 13, 1833 Ellen (nearly six years old) slept while the stars fell, causing a fresh interest in prophecies and giving an impetus to the Advent doctrine. At the young age of nine, Ellen met with a life changing accident. While returning home from school one afternoon, she was severely injured in the face by a stone thrown by a classmate. For three weeks she was unconscious, and in the years that followed she suffered greatly as a result of the serious injury to her nose.

In March of 1840 twelve year old Ellen (now a Methodist) attended a course of lectures by William Miller on the second coming of Christ. Two years later she again attended his second course of lectures given in Portland. The heart stirring truths accompanied by the conviction of the Spirit had their effect and the Harmon family became believers in the doctrine of the Second Advent. Not long after, Ellen and her family were expelled from the Methodist church for their faith in the soon coming Saviour.

1844 was the happiest year of Ellen's life. Her heart was full of glad expectation. Ellen was 16 years old when she went through the trying disappointment of October 22, 1844. Though severely disappointed, she was not disheartened.

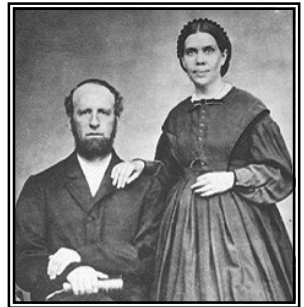
It was not long after the passing of the time in 1844 that her first vision was given her in December of that year. She was given a view of the travels of the Advent people to the Holy City (See *Early Writings* pp. 13-20). "Relate to others what I have revealed to you" was the instruction given to Ellen. She related the vision to the little company in Portland, who then fully believed it to be of God.

Meanwhile, fanaticism was breaking out. Under God's guidance and protection this young 17 year old woman was to meet the spreading fanaticism. Some continued to hold that prophecy was fulfilled on October 22. A much larger group took the position that they were mistaken in the date. These fanatical teachings and actions on the part of some divided the little group who were clinging to their confidence that prophecy

had been fulfilled on October 22. There were those who patiently awaited the dawning of light that they might gain a true understanding of their position and their work. These were later to become the spiritual forefathers of the Seventh-day Adventist Church.

Ellen was traveling accompanied by her older sister and Elder James White. The historic vision of the “End of the 2300 Days” (See *Early Writings*, pp. 54-56) was given in 1845. That vision revealed what took place in heaven on October 22, 1844.

By August 30, 1846, Ellen was united in marriage to Elder James White. Elder White had enjoyed a deep experience in the advent movement, and his labors in proclaiming the truth had been blessed of God. Their hearts were united in the great work, and together they traveled and labored for the salvation of souls.



Several phases of fanaticism had their roots in the teaching of some that Christ had actually come in a spiritual sense. This teaching was carried to the point that some declared that there is no such thing as a literal body of Christ and a universal God. This fanatical teaching was carried by some to the extent of denying that God was a personal being who has a form. The vision of the “End of the 2300 Days” helped to meet this falsehood. That early vision also confirmed the Two divine occupants of the heavenly throne.

The God of heaven saw it fit to establish the Advent movement on a solid foundation of truth. This foundation included a correct understanding of who He is. The Advent band was not left to wander through the multiplied delusions of the spiritualizers. From the earliest visions God assured His children of the reality of His being. “I have often seen the lovely Jesus, that He is a *person*. I asked Him if His Father was a person and had a form like Himself. Said Jesus, “I am in the express *image* of My Father’s *person*.” I have often seen that the spiritual view took away all the glory of heaven [...] {E. G. White, *Early Writings*, p. 77}

While at Rocky Hill, Connecticut, in the summer of 1849, James White began publication of *The Present Truth*, an eight-page semimonthly paper. The later numbers carried articles from Ellen White’s pen setting forth prophetic views of the future of the church and sounding notes of warning and counsel.

The year 1851 marked the appearance of Mrs. White’s first book, a paper-covered work of 64 pages entitled, *A Sketch of the Christian Experience and Views of Ellen G. White*. The days of the beginning of the *Review and Herald* in 1850 and the *Youth’s*

Instructor in 1852, the securing of a hand press, then the publishing of the papers in Rochester, New York, during the years 1852-1855, were strenuous and trying. Money was scarce. Sickness and bereavement played their part in bringing distress and discouragement. But there were brighter days ahead, and when in 1855 the Advent believers in Michigan invited the Whites to Battle Creek and promised to build a little printing house, the tide seemed to turn for the better.

The record of the next few years shows Elder and Mrs. White establishing the publishing work and church organization, and traveling here and there by train, wagon, and sleigh. It is a record of suffering from severe cold on long trips through sparsely settled country, and of God's special protection from many dangers. It is a record with discouraging features as attacks were directed against the work, and also one of great encouragement as the power of God brought victory into the lives of the Sabbathkeepers and success to the work of those who were leading out in advancing the Advent cause.

At an Ohio funeral service held on a Sunday afternoon in March, 1858, in the Lovett's Grove (now Bowling Green) public school, a vision of the ages-long conflict between Christ and His angels and Satan and his angels was given to Mrs. White. Two days later Satan attempted to take her life that she might not present to others what had been revealed to her. Sustained, however, by God in doing the work entrusted to her, she wrote out a description of the scenes that had been presented to her, and the 219-page book *Spiritual Gifts*, volume 1, *The Great Controversy Between Christ and His Angels and Satan and His Angels*, was published in the summer of 1858. The volume was well received and highly prized because of its clear picture of the contending forces in the great conflict, touching high points of the struggle but dealing more fully with the closing scenes of this earth's history.

By the fall of 1860 the White family numbered six, with four boys ranging from a few weeks to 13 years of age. The youngest child, Herbert, however, lived only a few months, his death bringing the first break in the family circle. The culminating efforts to establish church and conference organizations, with the demands for much writing, traveling, and personal labor, occupied the early years of the 1860s.

The biographical information in this and other sections comes from: *Testimonies for the Church Volume 1*, (Ch. 1-4); *Spiritual Gifts Volume 2* (Ch. 1-7) *Ellen G. White: The Early Years Volume 1 - 1827-1862*, By Arthur L. White (1985), (Ch. 1-4); A Brief Biography of Ellen G. White by Arthur L. White

EXAMINING THE WRITINGS 1827-1862

What did Ellen White write in those early years that can shed some light for us on the topic of the Godhead? Did God reveal to her these vital truths or not? An examination of her writings in, and regarding, that period will adequately answer these questions. (Please note: text in the quotes is *italicized* for emphasis).

Were there false views being circulated about God in those early years?

“After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. *There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings.* I was instructed that they were misleading souls by presenting *speculative theories regarding God.*” {E. G. White, *Testimonies Volume 8*, pp. 292, 293} 1904
The people disseminating these views were called “spiritualizers.”

What were some of the false views about God that were present in those early days?

In eastern Maine Ellen was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. In the vision at Exeter in mid-February (1845) she seemed to be in the presence of Jesus, and she was eager to procure answers to some vital questions (such as ‘does God have a form or not?’).

“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 once behold the glory of His person, you would cease to exist.” {E. G. White, *Early Writings*, p. 54}

This was not the only occasion Ellen was to converse with Jesus and the angel about the person of Jesus and concerning God being a personal being (which was denied by the spiritualizers). The answers satisfied her fully that the spiritualizers were in gross error in this regard.

What were the spiritualizers specifically teaching that was regarded as “false views about God”?

From James White we receive a remarkable eyewitness account:

“*The way spiritualizers 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.*” {J. S. White, *The Day Star*, January 24, 1846}

Even Ellen White back in those days was accused of teaching similar things to the spiritualizers (called “spiritualism” in the following quote).

“I have frequently been falsely charged with teaching views peculiar to spiritualism. But, before the editor of the *Day Star* ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a *person*. I asked him if his Father was a person, and had a form like himself. Said Jesus. “I am in the express *image* of my Father’s *Person*. I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever.” {*A Sketch of the Christian Experience and Views of Ellen G. White*, p. 64} 1851

(Amazingly, similar charges continue to be leveled at Sister White to this very day. She is charged with teaching the trinity. All those who believe that charge would do well to review our past history before heeding such idle tales).

The spiritualization of heaven, God, Christ, and the coming of Christ lay at the foundation of much of the fanatical teachings that young Ellen Harmon/White was called upon by God to meet in those formative days. The visions firmly established the personality of God and Christ. This sound guidance saved the emerging church.

Would we expect that God would declare His truth to His messenger, thus correcting those “false ideas in regard to God”?

Speaking of the period “after the passing of the time in 1844” she says, “The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” {E. G. White, *Manuscript Releases Volume 3*, p. 413} 1903

Did that revelation of the Holy Spirit include a correct knowledge and understanding regarding Christ?

Recounting those early experiences she says, “After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, 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. [...] 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 instruction 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.” {E. G. White, *Review and Herald*, May 25, 1905 par. 24}

Would that foundational understanding of Christ have to be changed in later years?

“The evidence given in our early experience has the same force that it had then. [...] That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

What was understood (and revealed) in regard to Christ in those early years?

Ellen White’s vision of the great controversy between Christ and His angels and Satan and his angels clearly revealed the identities of the contending parties.

“*But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God.*” {E. G. White, *The Youth’s Instructor*, August 1, 1852 par. 6}

“Angels were engaged in the battle; Satan wished to conquer *the Son of God*, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.” {E. G. White, *Spiritual Gifts Volume 1*, p. 18} 1858

“*And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus.*” {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Who was the third highest being in heaven, next in command to Jesus Christ (God’s dear Son)?

“The Lord has shown me that Satan was once an honored angel in heaven, *next to Jesus Christ.*” {E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Therefore, how many divine occupants are on the heavenly throne?

“In February, 1845, I had a vision of events commencing with the Midnight Cry. *I saw a throne and on it sat the Father and the Son.* 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 once behold the glory of his person you would cease to exist.” {E. G. Harmon, *Broadside 1*, April 6, 1846 par. 7}

When the time came to execute the plan of salvation (when man fell), who was involved in that divine communication?

“Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, *“He is in close converse with his Father.”* The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; *that he had been pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself [...]* Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, *for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels*, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; *that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others.* {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, pp. 47, 48} 1854

“*God consented to give his only Son to die for lost man.*” {E. G. White, *The Youth’s Instructor*, August 1, 1852 par. 6}

“I have been shown *the great love and condescension of God in giving his Son to die that man might find pardon and live.*” {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 46} 1854

Was it easy for the Father to consent to give His only Son, His dearly Beloved, to die for a guilty race?

“*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. [...]* I saw that it was impossible for God to alter or change his law, to save lost, perishing man; *therefore he suffered his darling Son to die for man’s transgression.*” {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 48} 1854

(Note: Christ was a *real* Son prior to coming, which explains the struggle of the Father. It was a *real* struggle of a *real* Father over a *real* Son.)

“At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, *and but few would receive him as the Son of God.*” {E. G. White, *Spiritual Gifts Volume 1*, pp. 23, 24} 1858

Who is Michael and who is His Father?

“I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. *But Michael did not rebuke the Devil*, although it was through his temptation and power that God's servant had fallen. *Christ meekly referred him to his Father*, saying, The Lord rebuke thee.” {E. G. White, *Spiritual Gifts Volume 1*, p. 43} 1858

How is Christ (the True Witness) the Son of the Father?

“Says the true Witness, *the only Begotten of the Father*, “Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City.” Rev. xxii, 14.” {E. G. White, *Review and Herald*, June 10, 1852 par. 17}

SUMMARY:

From a brief examination of the early writings we find that God revealed some certain basic truths regarding Himself and His Son. These truths were sent to establish His people on a firm and lasting foundation of truth.

From these brief early evidences we learned:

- There were false views circulated about God shortly after 1844.
- These spiritualizers promoted the trinity doctrine.
- The pioneers were not afraid to meet these false views.
- Bible study and revelations of God served to correct these and other fanatical errors.
- God revealed that He is a person who has a form, and so does His Son.
- The pioneers understood the scriptures regarding who Christ was.
- The Spirit of Prophecy confirmed this understanding (Begotten Son of the Father).
- Only God and His Son occupied the heavenly throne, next came Lucifer.
- Lucifer hated God's dear Son in heaven.
- The counsel to redeem man was between the Father and Son.
- The Father consented to give His darling Son to die for us.
- It was even a struggle with the Father to suffer His darling Son to die for man.
- Christ told the angels that few would actually receive Him as the Son of God.

THE PROGRESSIVE YEARS 1862-1876

The culminating efforts to establish church and conference organizations, with the demands for much writing, traveling, and personal labor, occupied the early years of the 1860s. The climax was reached in the organization of the General Conference of Seventh-day Adventists in May, 1863.



Two weeks after this, James and Ellen White visited Otsego, Michigan, over the weekend, to encourage the evangelistic workers there. As the group bowed in prayer at the beginning of the Sabbath, Ellen White was given a vision of the relation of physical health to spirituality, of the importance of following right principles in diet and in the care of the body, and of the benefits of nature's remedies--clean air, sunshine, exercise, and pure water.

During 1865-68 Ellen White undertook the presentation of the conflict story as it had been shown to her more fully in further revelations. In 1870, *The Spirit of Prophecy, volume 1*, was published, carrying the story from the fall of Lucifer in heaven to Solomon's time. Work with this series was broken off, and it was seven years before the next volume was issued. The winter of 1872-1873 found James and Ellen White in California in the interests of strengthening church projects on the Pacific Coast. This was the first of several extended western sojourns during the next seven years. Ellen White accompanied her husband on his journeys, doing her full share of preaching and personal work, and, as time permitted, pushed forward with her writing. An important vision was given to Ellen White on April 1, 1874, while in the West, at which time there was opened up to her the marvelous way in which the denomination's work was to broaden and develop not only in the western States but overseas. A few weeks later, tent meetings were opened in Oakland, California, and in connection with this public effort Elder White began the magazine *Signs of the Times*.

In the fall of 1874 the Whites were back in Michigan, assisting with the Biblical Institute, leading out in Sabbath services, and taking a prominent part in the dedication of Battle Creek College on January 4, 1875. As Ellen White stood before the group who had gathered from a number of states to dedicate this, the denomination's first educational institution, she related what had been shown to her the day before in a vision. The picture she presented of the international work that must be accomplished by Seventh-day Adventists impressed the assembled workers and believers with the importance and need of the college. Among other things, she told of having been shown printing presses operating in other lands, and a well-organized work developing in vast world territories that Seventh-day Adventists up to that time had never thought of entering.

EXAMINING THE WRITINGS 1862-1876

As the church grew and expanded, so also did the divine revelations grow and expand. The ongoing revelations and messages given served to strengthen the foundation of truth upon which the church was built. Examining the topic of the Godhead in the writings of this period will shed a flood of light upon this rich field of study. Far from denying the previously revealed truths, the revelations in this period served to confirm and enhance what was previously given.

Who is the Lawgiver and what is His name?

“God is a moral governor as well as a *Father*. He is *the Lawgiver*.” {E. G. White, *Manuscript Releases Volume 12*, p. 208} 1876

“Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, *virtually despise the Lawgiver, the great Jehovah*.” {E. G. White, *Spiritual Gifts Volume 3*, p. 294} 1864

Who was next in authority to the great Jehovah, the Lawgiver?

“*The Son of God was next in authority to the great Lawgiver*. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. *He was in the express image of his Father, not in features alone, but in perfection of character*.” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

“[...] Christ was above all. He was the commander of all Heaven. *He imparted to the angelic family the high commands of his Father*.” {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

“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*.” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 17, 18} 1870

Who was next in honor to the Son of God?

“Satan in Heaven, before his rebellion, was a high and exalted angel, *next in honor to God's dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 17} 1870

“Satan, the chief of the fallen angels, once had an exalted position in Heaven. *He was next in honor to Christ.*” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 18} 1870

Was Satan unaware of Christ's position and identity?

“Satan was well acquainted with the position of honor Christ had held in Heaven as *the Son of God, the beloved of the Father.*” {E. G. White, *Review and Herald*, March 3, 1874 par. 21}

“There was contention among the angels. Satan 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 Jesus*, and endowing him with such unlimited power and command. *They rebelled against the authority of the Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. *They clearly set forth that Jesus was the Son of God, existing with him before the angels were created*; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, *and be again received to the confidence of the Father and his dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 20, 21} 1870

“The loyal angels hasten speedily to *the Son of God*, and acquaint him with what is taking place among the angels. *They find the Father in conference with his beloved Son*, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 21} 1870

Who is the only one to whom God's secret purposes were revealed?

"God informed Satan that *to his Son alone he would reveal his secret purposes*, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven." {E. G. White, *The Spirit of Prophecy Volume One*, p. 22} 1870

Who were the parties engaged in the heavenly war?

"Satan had sympathizers in heaven, and took large numbers of the angels with him. *God and Christ and heavenly angels were on one side, and Satan on the other.* Notwithstanding the infinite power and majesty of *God and Christ*, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that *the Father and the Son* were their enemies and that *Satan* was their benefactor." {E. G. White, *Testimonies Volume 3*, p. 328} 1873

"Satan was warring against the government of God, because ambitious to exalt himself *and unwilling to submit to the authority of God's Son, Heaven's great commander.*" {E. G. White, *Spiritual Gifts Volume 3*, p. 37} 1864

"Then there was war in Heaven. *The Son of God*, the Prince of Heaven, and his loyal angels, engaged in conflict with *the arch rebel* and those who united with him." {E. G. White, *The Spirit of Prophecy Volume One*, p. 23} 1870

"He who could influence the angels of God *against their Supreme Ruler, and against his Son*, their loved commander, and enlist their sympathy for himself, was capable of any deception." {E. G. White, *Review and Herald*, August 18, 1874 par. 10}

Who were engaged in the mighty work of creation?

"*The Father and the Son* engaged in the mighty, wondrous work they had contemplated, of creating the world." {E. G. White, *The Spirit of Prophecy Volume One*, p. 24} 1870

"*Jesus* had united with the *Father* in making the world." {E. G. White, *Testimonies Volume 2*, p. 209} 1869

Who purposed to make man in their own image?

"After the earth was created, and the beasts upon it, *the Father and Son carried out their purpose*, which was designed before the fall of Satan, *to make man in their own image.* They had wrought together in the creation of the earth and every living thing upon it. *And now God says to his Son*, "Let us make man in our image."" {E. G. White, *The Spirit of Prophecy Volume One*, pp. 24, 25} 1870

“God, in counsel with his Son, formed the plan of creating man in their own image.” {E. G. White, *Review and Herald*, February 24, 1874 par. 3}

“Before the fall of Satan, *the Father consulted his Son in regard to the formation of man*. They purposed to make this world, and create beasts and living things upon it, *and to make man in the image of God*, to reign as a ruling monarch over every living thing which God should create.” {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

Who did Adam and Eve (created in the image of the Father and Son) love, praise and adore?

“Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. *The holy pair united with them and raised their voices in harmonious songs of love, praise and adoration, to the Father and his dear Son*, for the tokens of love which surrounded them.” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 26, 27} 1870

“Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. *The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 34, 35} 1870

Who was the fallen foe an enemy to?

“They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning *the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 33, 34} 1870

While Lucifer was still in heaven, who was praised and honored by the heavenly choir?

“*The hour for joyful, happy songs of praise to God and his dear Son had come*. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven *in honor of God and his dear Son*. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 28} 1870

Who was Satan determined to defy after his banishment from heaven?

“Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, *and do all in his power to defy the authority of God and his Son*. He acquainted them with his plans. If he should come boldly upon Adam and Eve *and make complaints of God's own Son*, they would not listen to him for a moment, but would be prepared for such an attack.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 32} 1870

Who alone in heaven could accomplish fallen man's redemption?

“*The divine Son of God* saw that no arm but his own could save fallen man. He determined to help man.” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“*The divine Son of God* was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law.” {E. G. White, *Review and Herald*, December 17, 1872 par. 4}

“*The Son of God* was next in authority to the great Lawgiver. *He knew that his life alone could be sufficient to ransom fallen man.*” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

“The glorious plan of man's salvation was brought about through the infinite love of God and Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. *Such love as is manifested in the gift of God's beloved Son amazed the holy angels.* "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour was the brightness of His Father's glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. "It pleased the Father that in Him should all fullness dwell." [Philippians 2:6-8 quoted]" {E. G. White, *Testimonies Volume 2*, p. 200} 1869

“A council was held in Heaven, *which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure*, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience.” {E. G. White, *Review and Herald*, February 24, 1874 par. 21}

“What condescension in the Majesty of Heaven! What amazing love for sinful man, *that God's dear Son should leave the heavenly courts* and come to a world polluted with sin, to save from ruin the guilty sinner!” {E. G. White, *The Youth's Instructor*, February 1, 1874 par. 1}

Who was leading the Israelites?

“Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. *The mighty Angel who went before them was the Son of God.*” {E. G. White, *The Spirit of Prophecy Volume One*, p. 318} 1870

At the baptism of Christ, how many divine individuals were involved?

“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.” The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. *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.*” {E. G. White, *Review and Herald*, January 21, 1873 par. 5}

Whose spirit are we to receive?

“We want to hear shouts of victory from those that have been overcome. *We want to have the sweet Spirit of Christ come freely into our midst. We want the waters of salvation to flow here. [...] Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." A little nearer to God, to Jesus, and to angels. Get the heavenly unction; and then you can take it home with you.*” {E. G. White, *Review and Herald*, August 17, 1869 par. 10}

“If the ministers of Christ will imitate this pattern, they will be imbued with His spirit, and angels will minister unto them.” {E. G. White, *Testimonies Volume 2*, p. 509} 1870

What was said regarding the truths that the church held to in that time period?

“We have no doubt, neither have we had a doubt for years, *that the doctrines we hold today are present truth*, and that we are nearing the judgment.” {E. G. White, *Testimonies Volume 2*, p. 355} 1870

“We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony.” {E. G. White, *Review and Herald*, September 16, 1873 par. 7}

What was the position of the church regarding the Godhead at that time?

From James White we get a glimpse of the church's position at that time:

“Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. *Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb.*” {J. S. White, *Life incidents*, p. 343} 1868

“Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... *The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough*; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, “Let us make man in our image?” {J. S. White, *Review & Herald*, November 29, 1877}

This same position regarding the Godhead was clearly outlined in the statement of beliefs that was penned in 1872 and appeared in the first *Signs of the Times* in 1874. (For more details ask for the book: *The Living Voice of the Lord's Witnesses*)

SUMMARY:

From this concise sample of the writings during this period we found:

- God the Father, the great Jehovah, is the Lawgiver.
- The Son of God was next in authority to the great Lawgiver.
- Only to His Son does God reveal His secret purposes, no one else.
- Lucifer was next in honor to God's dear Son.
- Lucifer knew Christ's position as the Son of God, the beloved of the Father.
- The loyal angels knew Christ was the Son of God, and sought to remind Lucifer.
- The fallen angels were dissatisfied with the Father and His dear Son.
- The heavenly war involved: The Father, Son, loyal angels, Lucifer and his angels.
- The work of creation was performed by the Father and the Son.
- Mankind was created in the image of the Father and the Son.
- Adam, Eve and loyal angels worshipped and praised the Father and His dear Son.
- Lucifer, before he fell, had led the heavenly choir in praise to God and His dear Son.
- Satan determined to defy the authority of God and His Son.
- Only the Son of God could become man's redeemer. No one else could.
- The Father consented to give His dear Son, to the amazement of the angelic host.
- At Christ's baptism, His Father's glory rested upon Him in the form of a dove.
- Believers in Christ are to receive the sweet spirit of Christ (imbued with His spirit).

THE LONELY YEARS 1876-1891



During the next few years much of Mrs. White's time was occupied in writing that part of the conflict story dealing with the life of Christ and the work of the apostles. This appeared in volumes 2 and 3 of *The Spirit of Prophecy*, in 1877 and 1878. Elder White was busily engaged in establishing the Pacific Press in Oakland, California, and in raising money to enlarge the Battle Creek Sanitarium and to build the Tabernacle in Battle Creek.

Elder White's failing health led to a trip into Texas for the winter of 1878-1879. There were periods during the next two years when Elder White was in reasonable health and able to continue with his work. But his long years of mental and physical overwork had diminished his life forces, and he died in Battle Creek on August 6, 1881. Standing at the side of her husband's casket at the funeral service, Ellen White pledged herself to press on in the work that had been entrusted to her.

Soon Ellen White was again on the Pacific Coast, feeling keenly the loss of her companion, but earnestly engaged in writing the fourth and last volume of the *Spirit of Prophecy* series. The conflict story from the destruction of Jerusalem to the close of time was presented in this long-awaited volume. When it came from the press in 1884, the book was well received carrying the title *The Great Controversy Between Christ and His Angels and Satan and His Angels*.

For some time the General Conference had been asking Mrs. White and her son, W. C. White, to visit the European missions. As she prepared for the journey, it seemed to those close to her that her physical condition would make the trip impossible. Obedient, however, to what seemed duty, she embarked on the journey, was given the necessary health, and spent the time from the fall of 1885 to the summer of 1887 in the European countries.

Back again in the United States, Ellen White made her home at Healdsburg, California, but attended the General Conference session of 1888 in Minneapolis, Minnesota. In the following months she traveled and preached, seeking to unify the church on the doctrine of righteousness by faith. During this same period she worked on *Patriarchs and Prophets*, which appeared in the year 1890.

EXAMINING THE WRITINGS 1876-1891

This period was an important period in the life and writings of Mrs. White. Especially of note is the 1888 General Conference session in which the message of Righteousness by Faith was presented and rejected. The correct knowledge of God and His Godhead lay at the foundation of a correct understanding of Righteousness by Faith. In light of this, an examination of this period's writings will further confirm the truths that were established through the preceding years.

Who is the source of all being, and the center of authority and power?

"God is the great I AM, *the source of being, the center of authority and power.*" {E. G. White, *Sketches from the Life of Paul*, p. 296} 1883

"*The Ancient of days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."* [PS. 90:2.] *It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment.*" {E. G. White, *The (1888) Great Controversy*, p. 479} 1888

"*Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.*" {E. G. White, *Patriarchs and Prophets*, p. 305} 1890

"An intelligent knowledge of His word has been given to prepare men and women to contend zealously for the law of Jehovah; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. [...] *There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us."* (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise *the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.*" {*The Ellen G. White 1888 Materials*, pp. 484, 485} 1889

Who is the supreme ruler of the universe?

"*God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father.*" {E. G. White, *Signs of the Times*, July 22, 1886 par. 2}

Who alone shared the throne of the Supreme ruler of the universe?

“*The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands"* (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from *the presence of the Deity.*” {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Who is the only being (in the entire universe) that was admitted to the Father's counsels?

“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.*” {E. G. White, *Patriarchs and Prophets*, p. 34} 1890

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“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.” {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

“God became one with man when, *in the council between the Father and the Son in heaven* it was determined that if man fell from his allegiance, *the Son of God should be his Redeemer* and restore in him the moral image of God.” {*The Ellen G. White 1888 Materials*, p. 869} 1891

“Yet the Son of God was exalted above him, as one in power and authority with the Father. *He shared the Father's counsels*, while Lucifer did not thus enter into the purposes of God. “Why,” questioned this mighty angel, “should Christ have the supremacy? Why is He honored above Lucifer?”” {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

“*There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning.* Many of the angels were, however, blinded by Lucifer's deceptions.” {E. G. White, *Patriarchs and Prophets*, p. 38} 1890

What was the true position of the Son of God from the beginning?

*"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. The Father wrought by His Son in the creation of all heavenly beings." {E. G. White, *Patriarchs and Prophets*, p. 34} 1890*

*"Christ was the Son of God; He had been one with Him before the angels were called into existence." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890*

To whom was the homage and allegiance of the heavenly host due?

*"The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890*

*"As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his [Lucifer's] entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son." {E. G. White, *Patriarchs and Prophets*, p. 37} 1890*

What did Lucifer want to dispute?

*"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890*

Whose name does Christ have in Him?

*"Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel." {E. G. White, *Patriarchs and Prophets*, p. 366} 1890 (See Exodus 23:20, 21; Hebrews 1:4)*

How long has Christ had existence?

“Angels of God looked with amazement upon *Christ*, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. *And although 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.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 919} 1888

What lesson aided the angels in understanding the mystery of redemption?

“It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that *the Commander of heaven, the Son of God*, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, *and even the angels understood more clearly the wonderful provision that God had made for man's salvation*. 1 Peter 1:12.” {E. G. White, *Patriarchs and Prophets*, p. 155} 1890

What was the Holy Spirit known as in the Old Testament?

“The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. *The Spirit of the Son of God was abiding in her soul*. Her heart was full of purity, gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose.” {E. G. White, *Signs of the Times*, October 26, 1888 par. 7}

How does Jesus bind heart to heart?

“The Lord has a people for whom he prays that they *may be one with him as he is one with the Father*. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; *for by his Holy Spirit Jesus can bind heart to heart*. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. *They will have the mind which was in Christ Jesus*.” {E. G. White, *Review and Herald*, May 27, 1890 par. 1}

"If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, *unless His Holy Spirit is resting upon you and you are taking Jesus into your heart*, thinking and talking of Jesus, and doing His work wherever you are." {*The Ellen G. White 1888 Materials*, p. 70} 1888

"The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. *So the life-giving power of the Holy Spirit, proceeding from Christ*, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds. The life attests the union with the true and living Vine." {E. G. White, *The Spirit of Prophecy Volume Three*, p. 418} 1878

Who communicates His truth to the world, and how?

"God has been pleased to communicate his truth to the world by human agencies, *and he himself, by his Holy Spirit*, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." {E. G. White, *The (1888) Great Controversy*, Author's Preface, d} 1888

Who is our fellowship with, and how?

"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*." {E. G. White, *Signs of the Times*, November 3, 1890 par. 1}

What are the missionaries of the cross to proclaim?

"Let the missionaries of the cross proclaim *that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God*. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. *Idolatry exists in our churches*." {*The Ellen G. White 1888 Materials*, p. 886} 1891

What is the measure of the Father's gift and love to us?

"What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, *I, God, have sent My Son into your world*, and through Him is opened all heaven to fallen man." {*The Ellen G. White 1888 Materials*, p. 124} 1888

"The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us." {E. G. White, Manuscript Releases Volume 18, p. 337} 1891

"How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness." {The Ellen G. White 1888 Materials, p. 122} 1888

Will "new truth" ever contradict the truths revealed in the past?

"Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revelations do not contradict those of the past. Every new truth understood only makes more significant the old." {E. G. White, Review and Herald, March 2, 1886 par. 6}

SUMMARY:

- God the Father (Jehovah) is the great 'I AM', the source of all being and the fountain of all law. He is the supreme ruler of the universe.
- Only the Son of God shared His Father's throne.
- Christ is the only being in all the universe who enters the Father's counsels.
- Christ is the only begotten of God, begotten before the creation of all things.
- Christ is speaking of Himself in Proverbs 8:22-30.
- Christ was the only co-worker with the Father in the work of creation.
- Christ was the Son of God before the angels were called into existence.

- Only the Father and the Son received the homage and allegiance of the angels.
- Lucifer disputed the supremacy of the Son of God.
- Christ has His Father's name (Jehovah) in Him.
- Christ's length of existence is beyond our comprehension.
- The story of Abraham and Isaac illustrated for the angels the mystery of redemption.
- The Spirit of the Son of God was active in Old Testament time.
- Jesus binds our hearts by His very own Holy Spirit.
- Receiving the Holy Spirit means taking Jesus (not someone else) into our hearts.
- This life giving power of the Spirit proceeds from Christ Himself.
- God Himself, and not another, inspired the authors and speakers of holy writ.
- Our fellowship is with two divine beings (Father and Son) through their own Spirit.
- There is one God and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.
- We cannot measure the Father's love in giving us His only begotten Son.
- New truth never contradicts the old, but only makes it more significant.

THE AUSTRALIAN YEARS 1891-1900

At the General Conference session of 1891, Mrs. White was presented with an urgent call to visit Australia to give counsel and assist in church work in that pioneer region. Responding to this appeal, she reached Australia in December, 1891, accompanied by her son, Elder W. C. White, and several of her assistants. Her presence in Australia was much appreciated by the new believers, and her messages of counsel regarding the developing work contributed much to firmly establishing denominational interests in this southern continent. She later wrote “When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that



as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light.” {E. G. White, *Manuscript Releases Volume 2*, p. 150}

Not long after her arrival Ellen White saw clearly the urgent need for an institution of learning in Australia, that Seventh-day Adventist youth might be educated in a Christian environment, and thus workers be trained for service at home and in the island fields. When God clearly indicated His approval of the property, the Avondale Estate was secured. Then, to give encouragement to those in this pioneer enterprise, Mrs. White purchased a good-sized lot nearby and made her home near the new school. This school, God indicated, was to be a pattern of what Adventist educational work should be.

In addition to her many interests in the local work of this pioneer field, Mrs. White found time to write thousands of pages of timely counsel that crossed the seas and guided denominational leaders. She also furnished articles weekly for the *Review*, *Signs*, and *Instructor*. This heavy program greatly delayed her book work, and it was not until 1898 that *The Desire of Ages* was brought to completion and made its appearance. *Thoughts from the Mount of Blessing* preceded it by two years, and *Christ's Object Lessons* and *Testimonies for the Church*, volume 6, followed in 1900.

EXAMINING THE WRITINGS 1891-1900

It is claimed that during this time period Ellen White wrote some things that resulted in a “paradigm shift” in the church’s doctrine regarding the Godhead. This “paradigm shift” is said to have originated in the book *The Desire of Ages*. We will examine this bold claim by allowing the prophet herself to speak through her writings, keeping in mind all the previous revelations that we have found so far. We are plainly told that truth does not contradict itself, and “new light” only *confirms* the past revelations. We turn now to the writings of this time period, with special emphasis on the book *The Desire of Ages*.

How is the Holy Spirit of God described (is it an individual being)?

“The divine Spirit that the world’s Redeemer promised to send, is *the presence and power of God*.” {E. G. White, *Signs of the Times*, November 23, 1891 par. 1}

“The influence of the Holy Spirit *is the life of Christ in the soul*.” {E. G. White, *Manuscript Releases Volume 4*, p. 332} 1896

“The teacher must be baptized with the Holy Spirit. *Then the mind and spirit of Christ will be in him*, and he will confess Christ in a spiritual and holy life.” {E. G. White, *Review and Herald*, February 9, 1892 par. 21}

“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*.” {E. G. White, *Signs of the Times*, October 3, 1892 par. 4}

“I wish to impress upon you the fact that *those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit*. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness.” {E. G. White, *Manuscript Releases Volume 14*, p. 71} 1894

“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*.” {E. G. White, *Review and Herald*, November 29, 1892 par. 3}

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. *The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.*” {E. G. White, *Manuscript Releases Volume 14*, p. 23} 1895

“It is not essential for you to know and be able to define just what the Holy Spirit is. *Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name."* "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. *This refers to the omnipresence of the Spirit of Christ, called the Comforter.*” {E. G. White, *Manuscript Releases Volume 14*, p. 179} 1891

Who is our Comforter (the only one who can truly comfort us)?

“*The Saviour is our Comforter. This I have proved Him to be.*” {E. G. White, *Manuscript Releases Volume 8*, p. 49} 1892

“As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving *Jesus the Comforter.*” {E. G. White, *Manuscript Releases Volume 19*, pp. 297, 298} 1892

““But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” O how precious are these words to every bereaved soul! *Christ is our Guide and Comforter, who comforts us in all our tribulations.*” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, pp. 1076, 1077} 1894

“Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee."” {E. G. White, *Signs of the Times*, September 27, 1899 par. 9}

“*Christ comes as a Comforter to all who believe. He invites your confidence.*” {E. G. White, *Manuscript Releases Volume 8*, p. 57} 1898

“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"” {E. G. White, *Review and Herald*, August 26, 1890 par. 10}

(See also 2 Corinthians 1:3, 4; 2 Thessalonians 2:16, 17)

How does Christ come to us to comfort us?

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. *They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.*” {E. G. White, *The Southern Review*, September 13, 1898 par. 2}

What is the spirit of man (is it a different individual being)?

“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.” {E. G. White, *S.D.A. Bible Commentary Vol. 6*, p. 1093} 1900

“Christians should educate and train their affections and manners according to the pattern of *the life, the Spirit, the character of the divine Teacher.*” {E. G. White, *Review and Herald*, July 18, 1893 par. 3}

“The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, “Who hath required this at your hand?” *The spirit, the character*, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth.” {E. G. White, *Review and Herald*, October 16, 1894 par. 3}

How else is the Spirit of God described in the Bible and Spirit of Prophecy?

“Who hath directed the *Spirit* of the LORD, or being his counsellor hath taught him?”

“For who hath known the *mind* of the Lord? or who hath been his counsellor?”

Isaiah 40:13; Romans 11:34

“*The same divine mind* that is working upon the things of nature *is speaking to the hearts of men and creating an inexpressible craving for something they have not.* The things of the world cannot satisfy their longing. *The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness.* Through influences seen and unseen, *our Saviour is constantly at work to attract the minds of men* from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him.” {E. G. White, *Steps to Christ*, p. 28} 1893

“Character is influence. Christ's work was to draw minds *into sympathy with his own divine mind.*” {E. G. White, *Review and Herald*, September 29, 1891 par. 14}

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God." Romans 8:28." {E. G. White, *Thoughts from the Mount of Blessing*, p. 71} 1896

Who inspired and guided the sacred historians?

"Who but Jesus Christ, by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?" {E. G. White, *Manuscript Releases Volume 2*, p. 14} 1892

How does Ellen White describe her own inspiration?

"Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me." {E. G. White, *Manuscript Releases Volume 11*, p. 326} 1896

"I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus. He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. [...] Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou hast commanded."" {E. G. White, *Manuscript Releases Volume 5*, p. 147} 1896

Who will make their abode with us, and how?

"By the Spirit the Father and the Son will come and make their abode with you." {E. G. White, *The Bible Echo*, January 15, 1893 par. 8}

How are the Father and the Son one?

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character." {E. G. White, *The Youth's Instructor*, December 16, 1897 par. 5}

How is Christ the Son of God?

“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.” {E. G. White, *Signs of the Times*, May 30, 1895 par. 3}

Who was Christ begotten of?

“*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.” {E. G. White, *Review and Herald*, July 9, 1895 par. 13}

“He was indeed more than a teacher come from God; *he was the only-begotten Son of the Father*, the one sent into the world to save those who should believe on him.” {E. G. White, *Signs of the Times*, November 23, 1891 par. 3}

“Who is Christ?--*He is the only begotten Son of the living God*. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God.” {E. G. White, *The Youth’s Instructor*, June 28, 1894 par. 9}

“*He was the only-begotten Son of God, who was one with the Father from the beginning*. By him the worlds were made.” {E. G. White, *Signs of the Times*, May 28, 1894 par. 1} (See also John 1:14)

“But the Lord’s arrangement, *made in council with his only begotten Son*, was to leave men free moral agents to a certain length of probation.” {E. G. White, *Review and Herald*, December 21, 1897 par. 4}

“Though sin has been accumulating for ages, God’s love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. *Christ, the only begotten Son of God, left the royal courts and came to this world*, and through him God poured forth the healing flood of his grace.” {E. G. White, *The Youth’s Instructor*, March 30, 1899 par. 8}

“In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. *He sent His only begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father.*” {E. G. White, *The Bible Echo*, November 20, 1899 par. 2}

What is Satan determined that you shall not see, and why?

“Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race; for it is the goodness of God that leads men to repentance.” {E. G. White, *Selected Messages Book 1*, p. 156} 1897

Was Christ known as the only begotten Son of God from Old Testament times?

“Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. *The Majesty of heaven, the only begotten of the Father, responds to Satan's claims.* "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."” {E. G. White, *Review and Herald*, June 20, 1893 par. 4}

“[Daniel 3:24, 25 quoted] *How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom.* They had brought the knowledge of the living God who ruleth all things.” {E. G. White, *Review and Herald*, May 3, 1892 par. 9, 10}

Did the councils of the Godhead include a third member?

“By Christ the work upon which the fulfillment of God's purpose rests was accomplished. *This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son* that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.” {E. G. White, *Manuscript Releases Volume 21*, p. 54} 1898

What does God the Father say to us?

“But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? *I sent my Son, who was equal with myself,* that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life." Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? *God has given his beloved Son* to die that we might be saved. What an infinite condescension on the part of the God of heaven!" {E. G. White, *Signs of the Times*, August 29, 1892 par. 2, 3}

What is the fact that Christ came to proclaim to the world?

“It is our privilege to know God experimentally, and in true knowledge of God is life eternal. *The only begotten Son of God was God's gift to the world*, in whose character was revealed the character of him who gave the law to men and angels. *He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve.* He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” {E. G. White, *Review and Herald*, March 9, 1897 par. 9}

What is the name given to Christ?

“Jehovah is the name given to Christ.” {E. G. White, *Signs of the Times*, May 3, 1899, par. 2} (Hebrews 1:4 tells us *how*)

Therefore, who are the only ones that we are to exalt?

“*The Father and the Son alone are to be exalted.*” {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

Examining *The Desire of Ages*

We should naturally expect that Mrs. White's writings are in harmony with each other, and they certainly are. We should not expect that in *The Desire of Ages* Mrs. White will present information that contradicts with all her other writings, and indeed she does not. It would not be consistent with her other writings to present to us now a third divine being besides the Father and Son, and indeed she does not. She would be a false prophet should she now inform everyone that Christ was *NOT* begotten of the Father, and indeed she does no such thing. Yet, strange as it is, there are many people who actually believe that Sister White does exactly those very things through the pages of *The Desire of Ages*. We shall therefore closely examine the passages in this book that pertain to this topic and ascertain the facts for ourselves.

What passage from *The Desire of Ages* is much misunderstood today?

“In Christ is life, original, unborrowed, underived.” {*The Desire of Ages*, p. 530}

What light is shed on this passage when we read it in context?

In an article written a year before *The Desire of Ages* Sister White wrote ““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." {*The Signs of the Times*, April 8, 1897 quoted in *Selected Messages Book 1*, pp. 296, 297} (Note: Original, unborrowed underived life can be GIVEN)

How many things did Christ receive from His Father?

"All things Christ received from God, but He took to give." {*The Desire of Ages*, p. 21}

Does that include life as well? Does the Father's life flow through His Son?

"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." {*The Desire of Ages*, p. 21} (Note: The Father's original, unborrowed, underived life is in His Son. See John 5:26)

Whose life are we given?

"All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, *which is the life of Jesus Christ*. In dying, Jesus has made it impossible for those who believe on Him to die eternally." {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 926} 1898

"He suffered the death which was ours, *that we might receive the life which was His*." {*The Desire of Ages*, p. 25}

"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*." {*The Desire of Ages*, p. 388}

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

Is the Holy Spirit a third individual being different to the Father and Son?

"The impartation of *the Spirit* is the impartation of *the life of Christ*." {*The Desire of Ages*, p. 805}

Is the life of Christ a different individual being to Christ?

“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 Desire of Ages*, p. 827}

“The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by *the Spirit of Christ*.” {*The Desire of Ages*, p. 494}

“Abiding in Christ means a constant receiving of *His Spirit*, a life of unreserved surrender to His service.” {*The Desire of Ages*, p. 676}

“Before the disciples could fulfill their official duties in connection with the church, *Christ breathed His Spirit upon them*.” {*The Desire of Ages*, p. 805}

“Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. *Though now He is hidden from mortal sight*, the ear of faith can hear His voice saying, Fear not; I am with you.” {*The Desire of Ages*, p. 483}

Who is the minister of the church on earth?

“While Jesus ministers in the sanctuary above, *He is still by His Spirit the minister of the church on earth*. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you alway, even unto the end of the world.” Matt. 28:20. While He delegates His power to inferior ministers, *His energizing presence* is still with His church.” {*The Desire of Ages*, p. 166}

How many knew of the apostasy of Satan?

“From the beginning, *God and Christ knew of the apostasy of Satan*, and of the fall of man through the deceptive power of the apostate.” {*The Desire of Ages*, p. 22}

Who united in a covenant to redeem man should he fall?

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

“God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. *So great was His love for the world, that He covenanted to give His only-begotten Son*, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.” {*The Desire of Ages*, p. 22}

“To know God is to love Him; His character must be manifested in contrast to the character of Satan. *This work only one Being in all the universe could do.* Only He who knew the height and depth of the love of God could make it known.” {*The Desire of Ages*, p. 22}

“To assure us of His immutable counsel of peace, *God gave His only-begotten Son to become one of the human family*, forever to retain His human nature.” {*The Desire of Ages*, p. 25}

Where was the only begotten Son of God born?

“The dedication of the first-born had its origin in the earliest times. *God had promised to give the First-born of heaven to save the sinner.*” {*The Desire of Ages*, p. 51}

At what age was a Hebrew boy called a son of God?

“Among the Jews *the twelfth year* was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, *and also a son of God.*” {*The Desire of Ages*, p. 75}

Was Christ called the Son of God before?

“*The Son of God, looking upon the world, beheld suffering and misery.* With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...] But instead of destroying the world, *God sent His Son to save it.* Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, *the Son of God came with the embassy of divine grace.*” {*The Desire of Ages*, pp. 36, 37}

“Jesus was engaged in the work that He had come into the world to do; but Joseph and Mary had neglected theirs. *God had shown them high honor in committing to them His Son.*” {*The Desire of Ages*, p. 81}

“Spiritual things are spiritually discerned. *In the temple the Son of God was dedicated to the work He had come to do.* The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving *His Son* to the world was acknowledged.” {*The Desire of Ages*, p. 55}

In the beginning, how many divine beings rested on the Sabbath after creation?

“*In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.* When “the heavens and the earth were finished, and all the host of them” (Gen. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene.” {*The Desire of Ages*, p. 769}

In the end, who will we worship from one Sabbath to another?

“Heaven and earth will unite in praise, as “from one Sabbath to another” (Isa. 66:23) *the nations of the saved shall bow in joyful worship to God and the Lamb.*” {*The Desire of Ages*, p. 770}

Whose name did Christ claim, and who did he avow Himself to be?

“Silence fell upon the vast assembly. *The name of God*, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, *He who had been promised to Israel, “whose goings forth have been from of old, from the days of eternity.”* Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, “For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.” John 10:33. *Because He was, and avowed Himself to be, the Son of God*, they were bent on destroying Him.” {*The Desire of Ages*, pp. 469, 470}

“The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: “What think ye of Christ? whose son is He?” This question was designed to test their belief concerning the Messiah,—*to show whether they regarded Him simply as a man or as the Son of God.* [...] *They did not understand that the Son of David was also the Son of God.*” {*The Desire of Ages*, p. 608, 609}

Who spoke through the prophets of old?

“The Saviour had spoken through all the prophets. “The Spirit of Christ which was in them” “testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11.” {*The Desire of Ages*, p. 234}

Who suffered with Christ on the cross?

“*But God suffered with His Son.* Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. *Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son*, they would better understand how offensive in His sight is sin.” {*The Desire of Ages*, p. 693}

Why did Satan fall?

“*It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven.*” {*The Desire of Ages*, p.129}

“So now the tempter seeks to inspire Christ with his own sentiments. *“If Thou be the Son of God.” The words rankle with bitterness in his mind.*” {*The Desire of Ages*, p. 118}

Did Satan know who Christ was in heaven?

“Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.” {*The Desire of Ages*, p.115}

Who took Lucifer’s position of being next in honor to Christ, the Son of God?

“The words of the angel, “I am Gabriel, that stand in the presence of God,” show that he holds a position of high honor in the heavenly courts. [...] Wonderful thought--*that the angel who stands next in honor to the Son of God* is the one chosen to open the purposes of God to sinful men.” {*The Desire of Ages*, p. 99}

“*It was Gabriel, the angel next in rank to the Son of God*, who came with the divine message to Daniel.” {*The Desire of Ages*, p. 234}

Besides *The Desire of Ages* what do other writings in this period reveal?

“We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, *and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies.*” {E. G. White, *Signs of the Times*, December 7, 1891 par. 6}

“*It is the Father who “so loved the world that he gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life.”” {E. G. White, *Review and Herald*, July 19, 1892 par. 7}

“*Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son* as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God.” {E. G. White, *Manuscript Releases Volume 3*, p. 19} 1892

“The great gift of salvation has been placed within our reach at *an infinite cost to the Father and the Son.*” {E. G. White, *Review and Herald*, March 10, 1891 par. 2}

“No man, nor even the highest angel, can estimate the great cost; *it is known only to the Father and the Son.*” {E. G. White, *The Bible Echo*, October 28, 1895 par. 4}

“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.*” {E. G. White, *Signs of the Times*, December 23, 1897 par. 2}

“But in the transgression of man *both the Father and the Son* were dishonored.” {E. G. White, *Signs of the Times*, December 12, 1895 par. 7}

“The human family cost *God and his Son* Jesus Christ an infinite price.” {E. G. White, *Special Testimonies On Education*, p. 21} 1896

“*Father and Son* are pledged to fulfill the terms of the everlasting covenant.” {E. G. White, *The Youth's Instructor*, June 14, 1900 par. 5}

Therefore, should there be any questions as to who are to be exalted?

“*The Father and the Son alone* are to be exalted.” {E. G. White, *The Youth's Instructor*, July 7, 1898 par. 2}

SUMMARY:

It should be obvious to any reader that Mrs. White did not depart from the truths revealed to her in her earlier days. Rather, during this period her writings solidly and unquestionably confirm the fact that there are only two divine beings worthy of our praise and honor; a loving Father and His only begotten Son. There is no third being.

- The Holy Spirit is the presence and power of God.
- The Holy Spirit is the life of Christ in the soul. He transfuses that vital influence to us.
- The Holy Spirit is the glory which the Father gave His Son, and He gives us the same.
- Jesus abiding in the heart by faith is equivalent to receiving the Holy Spirit.
- The Holy Spirit is the personal presence of Christ to the soul.
- The Holy Spirit is Christ Himself but divested of the personality of humanity.
- The Holy Spirit is the omnipresence of the Spirit of Christ, called the Comforter.
- Our dear Saviour is our Comforter, not someone else.
- Christ comforts us by His presence, unseen by the world.
- The spirit of man is his character; the Spirit of God is His mind.
- The divine mind speaks to our hearts; God's Spirit pleads with us.
- Christ works to draw our minds into sympathy with His own divine mind.
- The Father's presence encircled Christ and Christ can surround us by His presence.
- Jesus Christ, by His own Spirit and power, guided the pens of sacred historians.
- When the Spirit spoke to Ellen White, she was in the presence of Jesus.
- The Father and the Son are the ones who make their abode with us.
- The Father and the Son are two. They are one in spirit.
- Christ is not a created son, but He is a begotten Son.
- Christ was begotten of His eternal Father, the living God.
- God covenanted with His begotten Son to save man. The Father sent us His Son.

- Satan is determined that we shall not see God's love in giving His only begotten Son.
- Christ was the only begotten of the Father long before the incarnation (OT times).
- The Hebrew boys in Babylon told the king that their God had a Son.
- The councils of the Godhead are between the Father and the Son only. No one else.
- Christ came from heaven to proclaim the fact "The Lord our God is *one* Lord".
- The Father's name, Jehovah, is the name given to Christ.
- Only the Father and the Son are to be exalted. There is no one else to be exalted.
- *The Desire of Ages* does not contradict the plain truth regarding the Godhead.
- Christ received *ALL* things from His Father. This included life as well.
- Christ was *given* the original, unborrowed, underived life of His Father.
- We are given that very same life of Jesus Christ. We receive His life by becoming one spirit with Him.
- The Spirit of God in our hearts is the beginning of the life eternal.
- The Holy Spirit is the life of Christ. It is His own breath, the life of His own life.
- While Christ is ministering in the sanctuary above, He is still the minister of the church on earth. He does this by His Spirit, His energizing presence.
- From the beginning the Father and the Son knew of the apostasy of Satan.
- The Father and the Son united in a covenant to redeem man. We are redeemed by the Father and the Son, no one else.
- Only Christ could come to reveal the Father to us. There was no other being in the universe that could do this work.
- Christ is the only begotten of the Father, the First-born of heaven.
- A Hebrew boy was called a son of God at age 12. Christ was the Son of God long before that time arrived.
- In the beginning the Father and the Son rested on the Sabbath after creation.
- In the end, the nations of the saved will bow and worship the Father and the Son.
- Christ claimed His Father's name on earth, and insisted that He was the Son of God.
- The Saviour is the one who spoke through the prophets of old.
- The Father suffered with His Son on the cross, to the amazement of the angels.
- Satan sinned in heaven by seeking to exalt himself above the Son of God.
- Satan still challenged Christ's divine Son-ship in the wilderness of temptation.
- Satan well knew Christ's position in heaven, as the Beloved Son of God.
- When Lucifer fell his post was filled by Gabriel, making him the third highest being.
- The other writings besides *The Desire of Ages* only serve to confirm these truths.
- We are saved at an infinite cost to the Father and Son.
- The angels love the Father and Son as they behold the plan of redemption.
- The infinite cost of our salvation is only known to the Father and Son.
- The covenant of peace was between the Father and the Son.
- When man fell the Father and the Son were dishonored.
- The everlasting covenant is fulfilled by the Father and the Son.
- Therefore, it is no surprise that the Father and the Son *ALONE* are to be exalted.

THE CRISIS YEARS 1900-1905



One day in 1900 Ellen White surprised her family and associate workers by telling them that divine instruction had come to her in the night that she must return to America. From the standpoint of the work in Australia it seemed a most inopportune time for her leave, but One whose eye watches His church enterprise as a whole and looks into the future, knew well the need of her presence in the United States during the crisis that would fill the early years of the new century.

During the years leading up to the turn of the century, Dr. Kellogg had begun to introduce Pantheistic teachings (God in everything) in the General Conference Sessions.

These teachings were a departure from the foundational truths regarding the personality of God and Christ. By 1901 Pantheism was rampant in Battle Creek. In February of 1902 the Battle Creek Sanitarium was destroyed by fire. Dr. Kellogg was commissioned to write a new book, the sale of which would aid rebuilding costs. His book was to be called *The Living Temple*. He was warned not to include his 'new' theories in it, but he did. In December of the same year the Review and Herald Publishing House burned to the ground, with the plates of Kellogg's new book. In 1901 Ellen White had written "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire.--Letter 138, 1901" {*Testimonies Volume. 8*, p. 91}. Her fear materialized when she heard of the Review and Herald fire.

It had been hoped that in connection with the destruction of the book plates in the Review and Herald fire, Dr. Kellogg would abandon the matter of publishing *The Living Temple*. But instead he sent the manuscript to a commercial printer in Battle Creek. Three thousand copies of the book were printed and began to make their way among Seventh-day Adventists. In due time in the summer of 1903 a copy of *The Living Temple* arrived at Elmshaven, but Ellen White did not look at it. In September of that year she was compelled to speak out plainly against these errors.

"I have some things to say to our teachers in reference to the new book, "*The Living Temple*". Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim." {Letter 211, 1903}

When the messages were read at the Council in Washington, Dr. Kellogg responded favorably, saying that he accepted the testimony and that he would modify the wording in *The Living Temple* dealing with theological matters. But his statements were rather erratic and changeable. His attitude alternated, and it finally turned out that the doctor never really changed.

In crisis situations such as this Ellen White often began her work at midnight. During the crisis of 1903 and into 1904, Ellen White wrote concerning pantheism (and its accompanying list of heresies), its threat to the church and to the religious experience of those who were drawn to it. On August 7, 1904, Ellen White wrote: "Separate from the influence exerted by the book "*Living Temple*," for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. [...] I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay.""
{*Special Testimonies, Series B, No. 2, pp. 49, 50*}

The issues were now in the open. Physicians, nurses, ministers, and church members, particularly in Battle Creek, were taking sides. How could the real issues be made clear? It was a life-and-death struggle for souls. What others did not see, Ellen White saw clearly, and it weighed heavily upon her. The platform of truth was being dismantled by Kellogg. "In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon--the sanctuary was gone, the atonement was gone. I realized that something must be done. The battle nearly killed me."
{*Sermons and Talks Volume One, p. 344*} 1904

To sound a warning to the church throughout the land, Ellen White hurried the production of *Testimonies for the Church, volume 8*, with its section on "The Essential Knowledge," dealing with nature and a personal God. She dwelt at length on the danger of speculative knowledge, her message buttressed with abundant scripture evidence of a personal God and the relation He sustains to His personal Son. The book *The Ministry of Healing* was in preparation at this time; there was included in it also a section entitled "The Essential Knowledge," dealing with speculative knowledge and the false and true in education. Thus Ellen White went on record with warnings that would continue to sound.

Ellen G. White: The Early Elmshaven Years Volume 5 1900-1905, By Arthur L. White (1981)

EXAMINING THE WRITINGS 1900-1905

It is perhaps a little known fact of history that Dr. Kellogg, in promoting pantheism, had actually come to believe in the doctrine of the trinity (See Appendix, p. 54). A doctrine that was as foreign to the church as Sunday sacredness. Kellogg had come to believe in three divine beings (God the Father, God the Son, and God the Holy Spirit) and he expressed that this belief is exactly what he meant to say in his book *The Living Temple*. Not only that, but Kellogg claimed support from Ellen White's writings in promoting His ideas. Foremost among his ideas was the new teaching regarding the Holy Spirit as a third being besides the Father and the Son.

Did Mrs. White come to believe in God as a Trinity? Did she begin to teach that the Holy Spirit is indeed a third separate being with the Father and Son? Why then did she continue to write statements which were clearly not Trinitarian?

When God gives us His Spirit, does He give us someone else different to Him?

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." {E. G. White, *Testimonies Volume 7*, p. 273} 1902

Is the soul of Christ's life a different being to Christ?

"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." {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

Did the Comforter change in the writings of this period?

"Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full." {E. G. White, *Review and Herald*, January 27, 1903}

Are God and His Spirit two different beings?

"God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son." {E. G. White, *Education*, p. 132} 1903

Who has an intimate knowledge and personal interest in the works of His hand?

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

Who furnishes us with spiritual life?

“Christ is the source of all true growth, the maintainer of all life. *By His Holy Spirit He communicates heavenly principles and furnishes spiritual life.*” {E. G. White, *Manuscript Releases Volume 20*, p. 143} 1901

“*He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.*” {E. G. White, *Review and Herald*, April 30, 1901 par. 8}

Who is the only true God (is it a trinity)?

“*Jehovah is the only true God, and He is to be revered and worshiped.*” {E. G. White, *Testimonies Volume 6*, p. 166} 1901

“*As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.*” {E. G. White, *Manuscript Releases Volume 9*, p. 122} 1903

Who is the personification of the only true God?

“*By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate.*” {E. G. White, *Review and Herald*, January 30, 1900 par. 6}

What is the relation between God and Christ? What has Christ been given?

“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.*” {E. G. White, *Testimonies Volume 8*, p. 268} 1904

How is the unity between the Father and the Son described?

“*The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; 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 17:20, 21. 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.*” {E. G. White, *The Ministry of Healing*, p. 421, 422}

What is the *only* power that can resist and overcome sin and cleanse us?

“*There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature.* {E. G. White, *Testimonies Volume 8*, p. 291} 1904

What is the (much misunderstood) term used to describe this personal power?

“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.*” {E. G. White, *Review and Herald*, May 19, 1904 par. 3}

Does that make the Spirit another individual being, a different person to God and Christ?

“*In giving us His Spirit, God gives us Himself*, making *Himself* a fountain of divine influences, to give health and life to the world.” {E. G. White, *Testimonies Volume 7*, p. 273} 1902

“All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual 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 mind and heart.” {E. G. White, *The Ministry of Healing*, p. 159} 1905

When the Father and Son created Adam and Eve in Their likeness, did that likeness also include a physical outward resemblance?

“Created to be “the image and glory of God” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, *they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only.* Every faculty of mind and soul reflected the Creator's glory.” {E. G. White, *Education*, p. 20} 1903

“When Adam came from the Creator's hand, he bore, *in his physical, mental, and spiritual nature, a likeness to his Maker.*” {E. G. White, *Education*, p. 15} 1903

To whom did Mrs. White direct her love, was it to a trinity?

"I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged." {E. G. White, *Selected Messages Book 3*, pp. 71, 72} 1906

Who are we called to honor and praise?

"The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. *Let us honor God and His Son Jesus Christ*, through whom He communicates with the world." {E. G. White, *S.D.A. Bible Commentary Vol. 1*, p. 1118} 1903

"There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, *in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever.*" {E. G. White, *Testimonies Volume 6*, p. 368} 1901

"All the heavenly angels are at the service of the humble, believing people of God; *and as the Lord's army of workers here below sing their songs of praise*, the choir above join with them in thanksgiving, *ascribing praise to God and to His Son.*" {E. G. White, *Testimonies Volume 7*, p. 17} 1902

"In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise *to God and His Son.*" {E. G. White, *(Australasian) Union Conference Record*, January 15, 1903 par. 14}

Whose personality and individuality is constantly emphasized?

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

"Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father." {E. G. White, *Review and Herald*, June 1, 1905 par. 14}

(Note: Why did Mrs. White not emphasize the personality and individuality of the Spirit as much as the Father and the Son? Why did she constantly speak of the personality and individuality of the Father and the Son alone?)

“And truly our fellowship is with the Father, and with his Son Jesus Christ.” *All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.*” {E. G. White, *Review and Herald*, July 13, 1905 par. 3}

Do the lessons of the Bible reveal a trinity to us?

“In the Bible every duty is made plain. Every lesson given is comprehensible. *Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed.*” {E. G. White, *Testimonies Volume 8*, p. 157} 1904

Did Mrs. White continue to affirm that Proverbs 8:22-30 speaks of Christ?

“*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."*” {E. G. White, *Signs of the Times*, August 29, 1900 par. 14}

After Christ, who was the most honored of all the heavenly inhabitants?

“*Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.*” {E. G. White, *Signs of the Times*, July 23, 1902 par. 2}

Who has sent us words of power?

“So we are to hold the beginning of our confidence steadfast unto the end. *Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.*” {E. G. White, *Testimonies Volume 8*, p. 297} 1904

SUMMARY:

As can be plainly seen by any reader, Mrs. White maintained the same truths that she had been teaching throughout the past years. She did not swerve from the plain facts

regarding the Godhead. Even while Kellogg was seeking to promote a new doctrine of a third individual divine being called God the Holy Spirit (who was in all things), Mrs. White plainly declared these teachings as pantheistic. A brief summary will reveal the consistent harmony in the Spirit of Prophecy.

- In giving us His spirit, God gives us Himself not someone else.
- The Holy Spirit is the soul of Christ's life.
- Christ is still our Comforter, not someone different to Him.
- God is both a spirit as well as a personal being.
- God is everywhere present by His Spirit. God (not another) has a personal interest in His created works.
- Christ furnishes spiritual life by coming to us by His Holy Spirit.
- Jehovah is the only true God, the supreme Ruler.
- The Son of God is the personification of the only true God.
- God is the Father of Christ; Christ is the Son of God.
- Christ has been given an exalted position. He has been made equal with the Father.
- The Father and the Son are one in purpose, mind, and in character, but not in person.
- The power of God in Jesus Christ is the *ONLY* power to resist and overcome sin.
- This personal power is termed 'the third person of the Godhead.'
- This is Christ's own spirit, the life of His own life, given as a divine power to overcome sin.
- Adam and Eve bore a physical likeness to their creator in outward resemblance.
- Mrs. White directed her love to God and Jesus Christ, the Son of God.
- We are to honor God and his Son Jesus Christ.
- In heaven we will praise and worship God and His Son.
- The heavenly choir also sings praise and thanksgiving to God and His Son.
- The personality of the Father and the Son plainly reveals they are two personages.
- Every lesson in the Bible reveals to us the Father and the Son.
- Mrs. White continued to affirm that Proverbs 8:22-30 is speaking of Christ.
- Of all the heavenly inhabitants, Lucifer (before his fall) was next to Christ in honor, power and glory.
- The divine utterance has set its seal to the genuineness of the truth proclaimed.
- These words of power were sent to us by God and by Christ.

THE FINAL YEARS 1905-1915

The closing years of Mrs. White's life were busy. At the age of 81 Mrs. White traveled again to Washington, attending the General Conference session in 1909 (her last). At the conference she spoke a number of times in a clear, firm voice. This was her last trip to the eastern states, and it made a lasting and vivid impression on the many Seventh-day Adventists who heard her speak or who met her at the General Conference session. Realizing that her remaining days were few, when Ellen White returned to Elmshaven she intensified her efforts to bring out a number of books presenting essential instruction to the church. *Testimonies for the Church, volume 9*, was published in 1909. In 1911 *The Acts of the Apostles* appeared. In 1913 *Counsels to Parents and Teachers* was issued, and in 1914 the manuscript for *Gospel Workers* was finished and sent to the press. The closing active months of Mrs. White's life were devoted to the book *Prophets and Kings*.



On the morning of February 13, 1915, as Ellen White was entering her comfortable study room at Elmshaven, she tripped and fell, and was unable to rise. Help was summoned, and it soon became clear that the accident was serious. An X-ray examination disclosed a break in the left hip, and for five months Mrs. White was confined to her bed or wheelchair. Her words to friends and relatives during the closing weeks of her life indicated a feeling of cheerfulness, a sense of having faithfully performed the work God had entrusted to her, and also a very solemn warning:

"I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death." {*Manuscript 1, 1915*}

The life of Ellen White ended July 16, 1915, at the age of 87 years. The faithful warrior was laid to rest at the side of her husband in Oak Hill Cemetery, Battle Creek, Michigan.



EXAMINING THE WRITINGS 1905-1915

If Ellen White was to make any corrections regarding the Godhead, surely such corrections must be found in the last works penned by her (for there were none so far). What does an examination of the writings of this period reveal? Did Ellen White change her belief to a trinity? Or did she continue to uphold the truths that were revealed to her from the start? We shall allow her to answer our questions for herself.

Did Ellen White reverse or change her views in the last years of her life?

"I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do." {E. G. White, *Review and Herald*, July 26, 1906 par. 20}

What did she add to her consistent definition of the Holy Spirit of God?

"The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor." {E. G. White, *Testimonies Volume 9*, p. 230} 1909

Where does the Holy Spirit come from?

"The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ." {E. G. White, *Review and Herald*, April 5, 1906 par. 16}

When Christ spoke of the Spirit, was He speaking of a different person?

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character." {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

Who does the fashioning and the molding of the work?

"Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work, but to let Christ do the molding." {E. G. White, *Testimonies Volume 9*, p. 135} 1909

Who will send conviction to the minds of hearers?

“Preach the word, and *the Lord by His Holy Spirit will send conviction to the minds of the hearers.* The word is: “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” Mark 16:20.” {E. G. White, *Testimonies Volume 9*, p. 141} 1909

Is the Holy Spirit described as a third being besides God and Christ?

“Let them be thankful to God for His manifold mercies and be kind to one another. They have *one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.*” {E. G. White, *Testimonies Volume 9*, p. 189} 1909

Are we to discard the earlier truths regarding the personality of God and Christ?

“*He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ.*” “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” *If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love.*” {E.G. White, *Review and Herald*, March 8, 1906 par. 19}

What fact were the fallen angels seeking to obscure in heaven?

“Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. *This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God,* and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels.” {E. G. White, *This Day With God*, p. 128} 1910
(Note: Is this *FACT* still being obscured by some today? Who is behind such efforts?)

What did Christ gain in His incarnation? How was He a Son in a ‘prior sense’?

“In His humanity He was a partaker of the divine nature. *In His incarnation He gained in a new sense the title of the Son of God.* Said the angel to Mary, “The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). *While the Son of a human being, He became the Son of God in a new sense.* Thus He stood in our world—the Son of God, yet allied by birth to the human race.” {E. G. White, *The Signs of the Times*, August 2, 1905. Quoted in *Selected Messages Book 1*, pp. 226, 227}

What is the ‘older’/prior sense in which the pre-incarnate Christ was God’s Son?

“*He was the Majesty of heaven, the only-begotten Son of God.* Yet “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.” {E. G. White, *Testimonies Volume 9*, p. 208} 1909

What is given to us in the gift of Jesus Christ?

“*The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him.*” {E. G. White, *Review and Herald*, September 30, 1909 par. 15}

Did Ellen White change her mind as to who is speaking in Proverbs 8:22-30?

“The Lord Jesus Christ, *the divine Son of God*, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, *and the adoring homage of the angels was received by him as his right*. This was no robbery of God. “The Lord possessed me in the beginning of his way,” *he declares*, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.”” {E. G. White, *Review and Herald*, April 5, 1906 par. 7}

Who are the only ones that know what our salvation cost?

“*God and Christ alone know what the souls of men have cost.*” {E. G. White, *Signs of the Times*, January 13, 1909 par. 8}

What does it mean to have a wrong conception of God?

“The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. *Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshippers of Baal.*” {E. G. White, *Review and Herald*, November 6, 1913 par. 1}

Is the doctrine of the Godhead (the personality of God and Christ) a pillar doctrine? Is it considered as one of the old landmarks?

“Those who seek to remove *the old landmarks* are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove *the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ*, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.” {E. G. White, *Manuscript Release No. 760*, p. 9} 1905

“I entreat every one to be clear and firm regarding *the certain truths that we have heard and received and advocated*. The statements of God's Word are plain. *Plant your feet firmly on the platform of eternal truth*. Reject every phase of error, even though it be covered with a semblance of reality, *which denies the personality of God and of Christ*.” {E. G. White, *Review and Herald*, August 31, 1905 par. 11}

(Note: For an account of what the pioneers received and advocated regarding the Godhead doctrine write and ask for the book *The Living Voice of the Lord's Witnesses*)

Did Ellen White confess a change in the foundation of truth?

“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; *we have built solidly; and we have not had to tear up our foundations and put in new timbers*.” {E. G. White, *Manuscript Releases Volume 1*, p. 54} 1907

“*The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular*.” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

SUMMARY:

We have found that the last period in Ellen White's life does not furnish us with any evidence of a change in the doctrine of the Godhead; rather a solid affirmation is given.

- Ellen White affirmed that she taught the same unchanged truths during sixty years.
- The Holy Spirit is the manifestation of the presence of our Lord Jesus.
- The Holy Spirit proceeds from the only begotten Son of God.
- In speaking of the Spirit, Christ was referring to His own person (not another person).
- The Holy Spirit fashioning is Christ molding. Ellen White used the two interchangeably.
- The Lord Jesus is the one who sends conviction to hearts and minds.
- There is one God and one Savior. The Holy Spirit is the Spirit of Christ.
- We are to continue to believe in the first truths regarding the personality of God and Christ.
- The rebellious angels in heaven were seeking to obscure the fact that Christ was the only begotten Son of God. (It is not only those angels who are doing that today).
- In His incarnation Christ (who was already the only begotten Son of God) became the Son of God in a new sense.
- It is still Christ who is speaking in Proverbs 8:22-30.
- The cost of our souls is only known to two beings: The Father and Son.
- Having a wrong conception of God is tantamount to Baal worship.
- The doctrine of the Godhead (personality of God and Christ) is an old landmark, a pillar of our faith and part of the platform of eternal truth.
- The foundations of truth were not replaced with 'new timbers.'
- The early truths that were sought from the Word remain the truth in *EVERY* particular.

APPENDIX

DR. KELLOGG & THE TRINITY

Many people are not aware of Dr. Kellogg's *Trinitarian* theology. In this section is presented some factual evidence in support of this claim. Kellogg was indeed teaching a trinity of three co-eternal, co-equal beings. At that time he expressed to leading brethren of the church his belief that there were three separate divine beings in the Godhead. Here is what an alarmed A. G. Daniells wrote to W. C. White regarding this matter in 1903.

“Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg’s plans for revising and republishing ‘The Living Temple’.... He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...

He 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 if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

Dr. Kellogg had come to believe in the doctrine of the trinity. He believed in God the Father, God the Son and God the Holy Spirit! Are there people today who believe the same thing?

Was Ellen White aware that Kellogg wanted to revise his book and include a trinity of three god-beings? Did she have any words to say about this? She most certainly did, in light of the fact that the above letter was sent to her son; she most surely had something to say about the republishing of the book to include a doctrine of a trinity (God the Father, God the Son, God the Holy Spirit).

"The book *Living Temple* is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. [...] When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. [...] My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt.--Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.)" {E. G. White, *Manuscript Releases Volume 11*, p. 314, 315}

"It will be said that *Living Temple* has been revised. *But the Lord has shown me that the writer has not changed*, and that there can be no unity between him and the ministers of the gospel while he continues to cherish *his present sentiments*. I am bidden to lift my voice in warning to our people, saying, "*Be not deceived; God is not mocked*" (Gal. 6:7)." {E. G. White, *Selected Messages Book 1*, p. 199} 1904
(So how could Ellen White believe the same thing, as many claim, and yet reprove Kellogg for wanting to publish it?)

What were the "present sentiments" of Dr. Kellogg? According to his own confession a year earlier, he had come to believe in a trinity of three divine beings.

In self defense Kellogg claimed that his teachings were the same as Mrs. White. He (and his supporters) would even quote statements from her writings to support his "new" teaching. Mrs. White denied this charge in plain testimonies:

"I am compelled to speak in denial of the claim that the teachings of *Living Temple* can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. *And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book.* This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings. *But God forbid that this sentiment should prevail.*" {E. G. White, *Selected Messages Book 1*, p. 203} 1904

She admitted that there may be in her writings "many statements" that can be "taken from their connection" (context) and explained in such a way as to "be in harmony" with Kellogg's teaching, and as such, seem to lend his doctrine some weight. But, she said "God forbid that this sentiment should prevail." Was Sister White aware that her writings can be twisted to teach a trinity of three divine beings? This is the very thing that Kellogg was trying to do. This is the very thing that many today are also trying to do! But, tragically, the deception today is far deeper and worse. In as much as the "Omega" is greater and deadlier than the "Alpha."

(For more details write for the book *The Alpha and the Omega*)

CONCLUSION

Any clear thinking reader will readily realize it is a virtual impossibility to maintain that Ellen White was a true prophet while charging her with believing the trinity. The so called “paradigm shift” that is attributed to Ellen White still remains in the realm of illusion and wishful thinking; there is no evidence to substantiate it. Ellen White did not change the foundational doctrine of the Godhead upon which the church was founded. That a change *has* come about cannot be denied by any, but to charge Ellen White with that change flies in the face of all reason, common sense and evidence. As we have allowed Ellen White to speak through her writings we have plainly seen that she maintained a consistent belief throughout her entire career as a messenger from God. Her consistent belief regarding the Godhead is that there are only two divine beings, the Father and His begotten Son (and Their spirit is Their life which They share with us). The Father and Son alone are to receive all honor and praise. The Father and Son only will be seen and worshipped by the redeemed in heaven, for They alone have fulfilled the terms of the everlasting covenant and know what our salvation has cost.

While many responsible men are using their God-given power to rail and revile God’s wonderful truth and falsely malign those that proclaim it, nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

We leave you with some unanswered questions we pray this book has raised:-

- Why is there no Spirit of Prophecy reference stating that God is three coequal, coeternal beings?
- Why is there no Spirit of Prophecy reference to a “God the Son” or “God the Holy Spirit.”?
- Why are we told the Father and the Son alone are to be exalted?
- Is Sister White responsible for the so called “paradigm shift” leading the church to the Trinity?
- Did Sister White change her understanding of the Godhead to a Trinity?
- Why is it that there is not a single statement from her pen to support the Trinity doctrine?
- If Ellen White was not a Trinitarian, nor ever became one, then where does that leave us today?

“The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; *it is the firm, determined resistance of truth and evidence.*” {E. G. White, *S.D.A. Bible Commentary Vol. 5*, p. 1093} 1890

Dear reader, you have read for yourself the truth and the evidence. What will *you* do?

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The topic of the Trinity today is causing much debate and furor in many circles of Adventism. Right in the middle of this debate are the writings of Sister White, which are being pulled every which way. Many honest people are asking: What did Mrs. White believe about the Godhead? Did she believe in the Trinity? Or did she not believe in it?

There are many people today who are more than eager to speak on behalf of the prophet of God. They are eager to give and circulate reports, many times unfounded and unauthenticated by plain evidence.

But what saith the prophet herself? “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. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.” {*Testimonies Volume 5*, p. 696}

But why don't we let the prophet speak for herself? Even though she is dead, she yet speaketh. “Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.” {*Selected Messages Book 1*, p. 55}

An examination of her writings over the entire period of her lifetime will adequately answer the question. This book is composed of quotations from her pen regarding this wonderful topic. Rather than seeking to pull her to one side or another, why don't we allow *her* to tell us which side she is on? This she is well able to do.