

EGW Compilations on the third person of the Godhead

Also a bit of history on the development of the understanding of the Godhead by White and the Church's founders.

Misrepresentations of the Godhead

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

We Shall Have to Meet Erroneous Teaching.-- Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, "I and My Father are one." Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.--Testimonies, vol. 9, p. 68. (1909) {Ev 613.3}

Positive Truth Versus Spiritualistic Representations. --I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapor; the Son is like the dew gathered in beautiful form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power." {Ev 614.1}

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

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

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers --the Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.-- Special Testimonies, Series B, No. 7, pp. 62, 63. (1905) {Ev 615.1}

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

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

From Everlasting.--While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.--Review and Herald, April 5, 1906. {Ev 615.4}

Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.--Signs of the Times, May 3, 1899. {Ev 616.1}

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

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

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

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

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

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

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

In Co-operation With the Three Highest Powers.-- We are to co-operate with the three highest powers in heaven,--the Father, the Son, and the Holy Ghost, --and these

powers will work through us, making us workers together with God.--Special Testimonies, Series B, No. 7, p. 51. (1905) {Ev 617.3}

The Comforter

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to 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 fullness 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 His church. {DA 671.2}

Third Person of the Godhead

From The Faith I Live By

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13:14. {FLB 52.1}

We need to realize that the Holy Spirit . . . is as much a person as God is a person. . . . {FLB 52.2}

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. {FLB 52.3}

The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." {FLB 52.4}

From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. . . . The same power that sustained the patriarchs, that gave Caleb and Joshua faith and

courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. {FLB 52.5}

The Holy Spirit was the highest of all gifts that He {Jesus} could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to 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 fullness of divine power. {FLB 52.6}

The Holy Spirit is an effective helper in restoring the image of God in the human soul. {FLB 52.7} The Faith I Live By

God's Gift of the Spirit

From My Life Today (1952)

And 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 {ML 36.1}

During the Jewish economy the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfillment of God's promise to impart His Spirit, and not one of these earnest supplications had been forgotten. {ML 36.2}

Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. . . . It came with a fullness and power, as if for ages it had been restrained, but was now being poured forth upon the church. . . . {ML 36.3}

SDA Bible Commentary

8 (John 15:26, 27). A Gift Unexcelled.--Christ determined that when He ascended from this earth, He would bestow a gift on those who had believed on Him, and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. . . . {6BC 1052.5}

A Reproof for Selfishness

From Testimonies to Ministers

Cooranbong, Australia, February 6, 1896.

To My Brethren in America:

The great office work of the Holy Spirit is thus distinctly specified by our Saviour: "And when He is come, He will reprove the world of sin." Christ knew that this announcement was a wonderful trust. He was nearing the close of His ministry upon this earth and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the Sin Bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." {TM 392.1}

Evil had been accumulating for centuries and could only be restrained and resisted by the mighty power of the Holy Spirit, **the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power.** Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. {TM 392.2}

Review and Herald, May 19, 1904 The Promise of the Spirit

Mrs. E. G. White

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. {RH, May 19, 1904 par. 1}

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." {RH, May 19, 1904 par. 2}

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

and cultivated tendencies to evil, and to impress his own character upon the church. {RH, May 19, 1904 par. 3}

Review and Herald, November 19, 1908 Christ's Most Essential Gift to His Church

In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to 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 on his church. {RH, November 19, 1908 par. 5}

Signs of the Times, December 1, 1898 The Outpouring of the Spirit.

During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of God's promise to impart His Spirit, and not one of these earnest supplications had been forgotten. {ST, December 1, 1898 par. 1}

Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. **He determined to give His representative, the third person of the Godhead.** This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, converting, enlightening, sanctifying, would be His donation. {ST, December 1, 1898 par. 2}

A View of Events Occurring at the End of the 2300 Days.

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.** Before the throne I saw the Advent people, the church and the world. I saw a company bowed down before the throne, deeply interested, while the most of them stood disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then he would look to his Father, and appeared to be pleading with him. A light would come from the Father to the Son, and from the Son

to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light; many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, as their countenances shone with its glory. And I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies, within the vail, and did sit. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him: and I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice saying, "Wait here--I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." And I saw a cloudy chariot, with wheels like flaming fire, and angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, standing before the Father, a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. And I saw those who rose up with Jesus send up their faith to him in the Holiest, and pray--my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne and pray, Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children.

What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and **when men willfully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can communicate with them.** By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified: "If therefore the light that is in thee be darkness, how great is that darkness!" Matthew 6:23. For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner. *Counsels for the Church*, p. 81 {quoted in *God is Angry* 69.58}

What saith our Saviour? "I will not leave you comfortless: I will come to you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.--Letter 124, 1897.{DG 185.2}

Chapter I. - The Fall of Satan.

Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and gradually assumed command which devolved on Christ alone. {1SP 17.1}

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. {1SP 17.2}

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. 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. 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. {PP 36.2}

...

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. {PP 38.1}

The Seventh-day Adventist Statement of Beliefs changed over the years

- 1872 - One God the Father, everywhere present by his representative, the Holy Spirit. Jesus the Son of the Eternal God.
- 1931 - That the Godhead, or Trinity, consists of the Eternal Father...Lord Jesus Christ, the Son of the Eternal Father...the Holy Spirit, the third person of the Godhead
- 1981 – point 2: The Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19. Appeared in 1931 but written in 1913 by a man F.M. Wilcox. Trustees of her writings. Published in R&H.

F. M. Wilcox

“For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that Seventh-day Adventists believe,

—
i. In the divine Trinity. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption.

Other pioneers

"...in the formula for baptism, the name "Holy Ghost," or "Holy Spirit," is associated with that of the Father and the Son. And if the name can be used thus, why could it not properly stand as a part of the **same Trinity in the hymn of praise, "Praise Father, Son and Holy Ghost"?**" - Uriah Smith, Review and Herald, 1896, Vol. 73, No. 43, pg. 685

"Gabriel was only an angel, upheld by the same Power that sustained John, and he would not for one moment allow John to be deceived by thinking he was a part of the great **Trinity of heaven**, and worthy of the worship of mankind." - S.N. Haskell, The Story of Daniel the Prophet, 1905 edition, pg. 132

Development of Truth, not apostasy

The charge is that the Trinity was the Alpha and our current position is the Omega

Harvey Kellogg, *The Living Temple*. White wrote extensively against his position.

The Holy Spirit (progression within the writings of EGW)

“The Holy Spirit. ..is a distinct personality” - 1893

“The third person of the Godhead. 1897

The Holy Spirit is “as much a person as God is a person” - 1899

“The Godhead was stirred with pity for the race...” - 1901

“The eternal heavenly dignitaries. 1901

“Three living persons of the heavenly trio” - 1905

“Three highest powers in heaven. 1905

“The Holy Spirit is a person...” -1906

1891 Kellogg began his theory

1897 Kellogg came out in the open

I say to all, Be on your guard, for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." {21MR 171.6}

Had God desired to be represented as dwelling personally in the things of nature--in the flower, the tree, the spear of grass--would not Christ have spoken of this to His disciples? To take the works of God, and represent them to be God, is a fearful misrepresentation. This misrepresentation of God I was called upon to oppose at the beginning of my work, when the Lord sent me forth to proclaim the message that He should give me to speak. {21MR 172.1}

My labors on this line began when I was seventeen years old, and since then I have been over the ground again and again. Case after case has been presented to me, and the power of God has rested on me as I have stood before large assemblies and called out the names of those who were entertaining false views, telling them where such views would lead them if they did not change. {21MR 172.2}

I have seen the results of these fanciful views of God in **apostasy, spiritualism, free-lovism**. The free-love tendencies of these teachings were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me I knew not what to call it, but I was instructed to call it unholy spiritual love. {21MR 172.3}

I am warned that we are not to talk of God as He is spoken of in [Kellogg's book] *Living Temple*. The sentiments there expressed are a dishonor to His greatness and His majesty. God forbid that our ministers should entertain these ideas. For myself, I take my stand firmly against them. And I entreat you to accept the message that I bear to you. I ask you to arouse to your danger. Who by searching can find out God? {21MR 172.4}

The theory that He is an essence, pervading everything, is one of Satan's most subtle devices. I warn you to beware of being led to accept theories leading to any such view. I

tell you, my brother, that the most spiritual-minded Christians are liable to be deceived by these beautiful, seducing, flattering theories. But in the place of honoring God, these theories, in the minds of those who receive them, bring Him down to a low level, where He is nothingness. {21MR 172.5}

Why I Left the Anti-trinitarian Movement

- Robs Christ of His eternal existence.
- Lies very close to other false religions
- Casts mystery over the concept of eternity.
- It brings into question the greatness of the sacrifice of God in becoming Man, and the whole concept of the Plan of Redemption
- It rests its teachings on principles that are not clearly stated in the Bible
- Those who uphold this theory must take Bible texts and Ellen White quotes out of context to support their beliefs