

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN: UNDERSTANDING THE ONLY BEGOTTEN SON OF GOD ISSUE

Inspiration tells us that we are to accept the Word of God just as it reads.

"A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.' **Admonish them to take the Bible as it is, to implore divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences.**" {5T 388}

"Will you take the Word of God just as it reads? Will you as a responsible agent seek to realize your accountability to God? God is the sovereign of the world. He has entrusted human beings with sacred gifts and endowed them with precious faculties. They are responsible to Him for the right use of these endowments. . . ." {UL 144.3}

"What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling underfoot the law of Jehovah. Why is it that today, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. **How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have another trial, notwithstanding his transgression of the law.** God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. **This is the difficulty with the people today. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah.**" {RH, December 18, 1888, par. 4}

"And how that law is disregarded at the present day! It is made void by many, even among professed Christians. This is a truth-hating, Bible-neglecting, froward generation. **By many it is considered as evidence of ability and learning to sneer at the word of God; and in many cases those who are simple enough to take that word just as it reads, and believe it, are subjects of ridicule.** But the Lord will not suffer his law to be broken with impunity. There is a time coming 'when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.' Then they will learn the important lesson that the 'fear of the Lord is the beginning of wisdom;' they will realize that 'a good understanding have all they that do his commandments.'" {ST, December 18, 1884}

"...They need to be convicted and converted by eating the word of God, believing it just as it reads, interpreting it correctly, not weaving the messages sent by God to save His people, into their own sophistries, making them speak in favor of fables that undermine the foundation established by the Lord for His commandment-keeping people." {SpTB07 5.2}

"I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. **The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability, will know of the doctrine, whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God.** God calls every man's attention to His living Oracles. **Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear.** " {1888 Materials 167.1}

TESTIMONY OF THE SPIRIT OF PROPHECY IN SCRIPTURE

Psalm,

2:1 “Why do the heathen rage, and the people imagine a vain thing?

2:2 “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying],

2:3 “Let us break their bands asunder, and cast away their cords from us.

2:4 “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

2:5 “Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

2:6 “Yet have I set my king upon my holy hill of Zion.

2:7 “I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

2:8 “Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.

2:9 “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

2:10 “Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

2:11 “Serve the LORD with fear, and rejoice with trembling.

2:12 “Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him. “

Micah,

5:2 “But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose **goings {H# 4163} forth {H# 4163}** [have been] from of old, from everlasting.”

{Strong’s Concordance H#4163 – mowtsa’ah; feminine of 4161; a family descent; going forth}

Matthew,

1:18 “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found **with child of the Holy Ghost.**”

1:20 “But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for **that which is conceived {G# 1080} in her is of the Holy Ghost.**”

{Strong’s Concordance G#1080-gennao; from a variation of 1085; to procreate (properly of the father, but by extension of the mother); figuratively to regenerate:--bear, beget, be born, bring forth, conceive, to be delivered of, gender, make, spring}

John,

1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only {G# 3439} begotten {G# 3439} of the Father,**) full of grace and truth."

{Strong's Concordance G# 3439-monogenes; from 3441 and 1096; only-born, i.e. sole:-only (begotten, child)}

1:18 "No man hath seen God at any time; **the only begotten {G#3439} Son,** which is in the **BOSOM {G# 2859}** of the Father, he hath declared [him]."

{Strong's Concordance G# 2859-kolpos; apparently a primitive word; the bosom; by analogy a bay:-bosom, creek}

3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be **born** of water and **[of] the Spirit**, he cannot enter into the kingdom of God."

3:6 "That which is born of the flesh is flesh; and that which is **born of the Spirit** is spirit."

3:7 "Marvel not that I said unto thee, Ye must be born again."

3:8 "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is **born of the Spirit.**"

3:16 "For God so loved the world, that **he gave his only begotten {G# 3439} Son,** that whosoever believeth in him should not perish, but have everlasting life. "

3:17 "For God sent not **his Son** into the world to condemn the world; but that the world through him might be saved. "

3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in **the name of the only begotten {G# 3439} Son of God.**"

13:32 "And we declare unto you glad tidings, how that the promise which was made unto the fathers,"

13:33 "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten {G# 1080} thee."

Hebrews,

1:5 "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten {G# 1080} thee? And again, I will be to him a Father, and he shall be to me a Son?"

1:6 "And again, **when he bringeth in the firstbegotten {G# 4416} into the world,** he saith, And let all the angels of God worship him."

{Strong's Concordance G#4416-protokos, first-born, first-begotten, -born}

1:7 "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

1:8 "But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom."

1:9 "Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows."

1:10 "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:"

1:11 "They shall perish; but thou remainest; and they all shall wax old as doth a garment;"

1:12 "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

1:13 "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

5:7 "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;"

5:8 "**Though he were a Son**, yet learned he obedience by the things which he suffered;"

Ephesians,

3:14 "For this cause I bow my knees unto **the Father of our Lord Jesus Christ**,"

3:15 "Of whom the whole FAMILY {G# 3965} in heaven and earth is named,"

{Strong's Concordance G# 3965-patria; as if feminine of a derivative of 3962; paternal descent, i.e. (concr.) a group of families or a whole race (nation):-family, kindred, lineage}

{G# 3962-pater; apparently a primitive word; a "father" (lit. or fig., near or more remote):-father, parent}

1 John,

4:9 "In this was manifested the love of God toward us, because that **God sent his only begotten {G# 3439} Son into the world**, that we might live through him. "

4:10 "Herein is love, not that we loved God, but that he loved us, and **sent his Son** [to be] the propitiation for our sins. "

4:11 "Beloved, if God so loved us, we ought also to love one another."

4:12 "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

4:13 "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

4:14 "And we have seen and do testify that **the Father sent his Son** [to be] the Saviour of the world."

4:15 "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Colossians,

1:15 "Who is the image of the invisible God, the firstborn {G#4416} of every creature: "

Hebrews,

12:23 "To the general assembly and church of the firstborn {G# 4416}, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"

1 John,

2:22 "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

2:23 "Whosoever denieth the Son, the same hath not the Father: [(but) he that acknowledgeth the Son hath the Father also]."

4:2 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:"

4:3 "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

4:14 "And we have seen and do testify that **the Father sent the Son** [to be] the Saviour of the world."

4:15 "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

5:1 "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat {G#1080} loveth him also that is begotten {G# 1080} of him."

5:9 "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

5:10 "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

5:11 "And this is the record, that God hath given to us eternal life, and **this life is in his Son.**"

5:12 "He that hath the Son hath life; [and] he that hath not the Son of God hath not life."

5:13 "These things have I written unto you that believe on **the name of the Son of God**; that ye may know that ye have eternal life, and that ye may believe on **the name of the Son of God.**"

1 Timothy,

3:16 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

TESTIMONY OF THE SPIRIT OF PROPHECY THROUGH ELLEN G. WHITE

“Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. **Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.** By Christ, the Father wrought in the creation of all heavenly beings. ‘By him were all things created, that are in Heaven, . . . whether they be thrones, or dominions, or principalities, or powers;’ [Colossians 1:16.] and to Christ, equally with the Father, all Heaven gave allegiance.” {(The Great Controversy Between Christ and Satan) GC88 493.1}

“But there was one that chose to pervert this freedom. **Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of Heaven.** Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. ‘Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.’ ‘Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.’ [Ezekiel 28:12-15, 17.]” {GC88 493.3}

“Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, ‘Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.’ [Ezekiel 28:12-15, 17.] Little by little, Lucifer came to indulge a desire for self-exaltation. ‘Thou hast set thine heart as the heart of God.’ ‘Thou hast said: . . . **I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.’ ‘I will ascend above the heights of the clouds; I will be like the Most High.’** [Ezekiel 28:6; Isaiah 14:13, 14.] **Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer’s endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.**” {GC88 494.1}

“All Heaven had rejoiced to reflect the Creator’s glory and to show forth his praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator’s plan, awakened forebodings of evil in minds to whom God’s glory was supreme. The heavenly councils pleaded with Lucifer. **The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law.** God himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. **Lucifer allowed jealousy of Christ to prevail, and he became the more determined.**” {GC88 494.2}

“Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. ‘Why,’ questioned this mighty angel, ‘should Christ have the supremacy? Why is he thus honored above Lucifer?’**” {GC88 495.1}

“Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. **Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ.** He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.” {GC88 495.2}

“God, in his great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. **But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels.** He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been re-instated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.” {GC88 495.3}

“All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. **Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs.** To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. **From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of Heaven.** He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. **Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah.** His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.” {GC88 496,497}

“With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproved, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the arch-rebel and all his sympathizers were at last banished from Heaven.” {GC88 500.1}

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.’ John

1:1, 2. **Christ, the Word, THE ONLY BEGOTTEN OF GOD, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.** 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 9:6. His 'goings forth have been from of old, from everlasting.' Micah 5:2. And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30." Patriarchs and Prophets 34.1

"The Father wrought by His Son in the creation of all heavenly beings. 'By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.' Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. **But the Son, the anointed of God, the 'express image of His person,' 'the brightness of His glory,' 'upholding all things by the word of His power,' holds supremacy over them all.** Hebrews 1:3. 'A glorious high throne from the beginning,' was the place of His sanctuary (Jeremiah 17:12); 'a scepter of righteousness,' the scepter of His kingdom. Hebrews 1:8. 'Honor and majesty are before Him: strength and beauty are in His sanctuary.' Psalm 96:6. Mercy and truth go before His face. Psalm 89:14." PP 34.2

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. **But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven.** 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. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15." {PP 35.1}

"Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, 'Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.' Ezekiel 28:17. 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High.' Isaiah 14:13, 14. **Though all his glory was from God, this mighty angel came to regard it as pertaining to himself.** Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. **And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.**" PP 35.2

"Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. **The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law.** God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. **Lucifer allowed his jealousy of Christ to prevail, and became the more determined.**" {GC88 35.3}

“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. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.” PP 36.1

“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

“The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. **His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. 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?’”** PP 36.3

“Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. **The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor.** If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.” PP 37.1

“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

“Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light--misconstruing and distorting them to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.” PP 38.2

“The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. **Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God.** But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. **Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned.** The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government.” PP 38.3

“At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. **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 glory and peace of heaven, and the joy of communion with God, were but dimly comprehended by men; but they were well known to Lucifer, the covering cherub. Since he had lost heaven, he was determined to find revenge by causing others to share his fall. This he would do by causing them to undervalue heavenly things, and to set the heart upon things of earth.” DA 115.2

“Lucifer . . . , 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 Christ, God's dear Son, had the pre-eminence over all the angelic host.** He was one with the Father before the angels were created. . . . “ The Faith I Live By 67.2

“Lucifer 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 Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.”**
Story of Redemption 13.1

“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.”** SR 13.2

“Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself.** Lucifer thought that he was himself a favorite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God had shone especially upon him. He thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? **Why should Christ thus be honored before himself?”** SR 14.1

“He left the immediate presence of the Father, dissatisfied and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice.” SR 14.2

“There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. **They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.”** SR 15.1

“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 Christ, and with forcible reasoning sought to convince Lucifer 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 Christ 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. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?" SR 15.2

"All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before Him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. **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 of a place in heaven.** Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, 'These are with me! Will you expel these also, and make such a void in heaven?' **He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength.**" SR 18.1

"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.** Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might, or force, could not." SR 29.1

"**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.** This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men." DA 51

TESTIMONY OF THE SPIRIT OF PROPHECY THROUGH E.J. WAGGONER

"The Word was 'in the beginning.' The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. **We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.**" 1890 E. J. Waggoner, Christ and His Righteousness 9.1

"Is Christ God?"

"In many places in the Bible Christ is called God. The Psalmist says, 'The mighty God, even the Lord [Jehovah], hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may

judge His people. Gather My saints together unto Me; those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.' Ps. 50:1-6." {1890 EJW, CHR 9.2}

"That this passage has reference to Christ may be known 1) by the fact already learned, that all judgment is committed to the Son, and 2) by the fact that it is at the second coming of Christ that He sends His angels to gather together His elect from the four winds. Matt. 24:31. 'Our God shall come, and shall not keep silence.' No. For when the Lord Himself descends from heaven, it will be 'with a shout, with the voice of the archangel, and with the trump of God.' 1 Thess. 4:16. This shout will be the voice of the Son of God, which will be heard by all that are in their graves and which will cause them to come forth. John 5:28, 29. With the living righteous they will be caught up to meet the Lord in the air, ever more to be with Him, and this will constitute 'our gathering together unto Him.' 2 Thess. 2:1. Compare Ps. 50:5; Matt. 24:31, and 1 Thess. 4:16." {1890 EJW, CHR 10.1}

"A fire shall devour before Him, and it shall be very tempestuous round about Him' for when the Lord Jesus shall be revealed from heaven with His mighty angels, it will be 'in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.' 2 Thess. 1:8. So we know that Ps. 50:1-6 is a vivid description of the second coming of Christ for the salvation of His people. When He comes it will be as 'the mighty God.' Compare Habakkuk 3." {1890 EJW, CHR 11.1}

"This is one of His rightful titles. Long before Christ's first advent, the prophet Isaiah spoke these words of comfort to Israel, 'For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.' Isa. 9:6." {1890 EJW, CHR 11.2}

"These are not simply the words of Isaiah; they are the words of the Spirit of God. God has, in direct address to the Son, called Him by the same title. In Ps. 45:6 we read these words, 'Thy throne, O God, is forever and ever; the scepter of Thy kingdom is a right scepter.' The casual reader might take this to be simply the Psalmist's ascription of praise to God, but when we turn to the New Testament, we find that it is much more. We find that God the Father is the speaker and that He is addressing the Son, calling Him God. See Heb. 1:1-8." {1890 EJW, CHR 11.3}

"This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because 'He hath by inheritance obtained a more excellent name than they.' Heb. 1:4. A son always rightfully takes the name of the father; and Christ, as 'the only begotten Son of God,' has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the 'express image' of the Father's person. Heb. 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity." {1890 EJW, CHR 11.4}

"It is true that there are many sons of God, but Christ is the 'only begotten Son of God,' and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. He says that Moses was faithful in all the house of God, as a servant, 'but Christ as a Son over His own house.' Heb. 3:6. And he also states that Christ is the Builder of the house. Verse 3. It is He that builds the temple of the Lord and bears the glory. Zech. 6:12, 13." {1890 EJW, CHR 12.1}

“The Scriptures declare that Christ is ‘the only begotten son of God.’ He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, ‘But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.’ Micah 5:2, margin. **There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.”** 1890 EJW, CHR 21.2

“But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is ‘a Son over His own house.’ Heb. 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses BY BIRTH all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has ‘life in Himself.’ He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: ‘Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.’ John 10:17, 18.” 1890 EJW, CHR 22.1

TESTIMONY OF THE SPIRIT OF PROPHECY THROUGH A.T. JONES

“He was born of the Holy Ghost. In other word, Jesus Christ was *born again*. He came from Heaven, GOD’S FIRST-BORN, to the earth, and was *born again*. But all in Christ’s works goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. **He whose goings forth have been from the days of eternity, THE FIRST-BORN OF GOD, was *born again*, in order that we might be *born again*.”** August 1, 1899, Alonzo T. Jones, The Adventist Review and Sabbath Herald 487.2

“If Jesus Christ had never been born again, could you and I have ever been born again?—No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so be made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again, unto heaven, unto righteousness, and unto God.” Ibid 487.3

“Then he was born again, by the Holy Ghost; for it is written, and was spoken to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God.” Ibid 487.5

“Jesus, born of the Holy Ghost, born again, grew ‘in wisdom and stature,’ unto the fullness of life and character in the world, to where he could say to God, ‘I have glorified thee on the earth; I have finished the work though gavest me to do. God’s plan and mind in him had attained to perfection.” Ibid 489.6

“Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation was ‘made perfect through sufferings.’ For, ‘though he were a Son, yet learned he obedience by the things he had suffered, and *being made perfect*, he became the author of eternal salvation unto all them that obey Him.’ Heb. 2:10; 5:8, 9. Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that so we in human flesh must attain perfection.” Ibid 487.7

TESTIMONY OF THE PIONEERING FATHERS OF ADVENTISM

“So the exhortation to contend for the faith delivered to the saints is to us alone. And it is very important for us to know what the apostle meant, that we may know what for and how to contend. In the fourth verse he gives us the reason why we should contend for THE faith, a particular faith: ‘for there are certain men,’ or a certain class who deny the only Lord God and our Lord Jesus Christ. **This class can be no other than those who spiritualize away the existence of the Father and Son, as two distinct literal tangible persons, also a literal Holy city and throne of David....The way spiritualizers this way have disposed of and denied our only Lord God and our Lord Jesus Christ first using the old unscriptural Trinitarian creed, vix, that Jesus Christ is the eternal God, though they have not one passage to support it..., while we have plain scripture testimony that he is the Son of the eternal God.** Then they dispose of Jesus secondly, by quoting John 4:24. God is a spirit, and as they assert, nothing but a spirit, the Holy Ghost which dwells in a Christian.- Thus they dispose of the Almighty God; while I can and will show from two texts of the Bible that they both exist with body and parts, Dan. 7:9. I beheld till the thrones were cast down (set up) and the ancient of days did sit whose garment was white as snow and the hair of his head like the pure wool. The ancient of days has a head, and hair on his head, and a body, as David saw him clad with a snow white garment. **Paul, speaking of Christ, in Heb. 1, says, ‘who being the likeness of his (God’s) glory, and the express IMAGE of his (God’s) PERSON.’ God is a person for he made man in his own image; so is his only begotten son, Jesus; and the same Jesus is to set on David’s throne in a literal city on the new earth, under the whole heaven.**” The Day Star, January 24, 1846, by James White.

“To be the only begotten Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it infer to us his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. **He must therefore be understood as being the Son of God in a much higher sense than any other being. His being the only begotten of the Father supposes that none except him were thus begotten; hence he is in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature.** This expresses his highest, and most exalted nature.... **The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father. If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would convict the very idea he wished to convey. If the inspired writers had wished to convey the idea of the co-etaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms.** And of this, Trinitarians, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that, ‘in the order of nature, the Father must have existed before the Son.’” RH, Nov. 14, 1854, by J.M. Stephenson

“For God so loved the world that he gave his only begotten Son,’ & etc. According to this Jesus Christ is begotten of God in a sense that no other being is; else he could not be His only begotten Son. Angels are called sons of God, and so are righteous men; but Christ is his son in a higher sense, in a closer relation, than either of these. God made men and angels out of materials already created. He is the author of their existence, their Creator, hence their Father. **But Jesus Christ was begotten of the Father’s own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the ‘Son of God.’Heb. 1:1-8 quoted.**

“By this we see that a very plain and great distinction is made between the Son and all the angels. They are all commanded to worship him. No creature being can ever be worthy of worship, however high he may be, neither would it be right nor just for God to bid one order of his creatures to worship another. Divinity alone is worthy of worship, and to worship anything else would be idolatry. Hence Paul places Christ far above the angels, and makes a striking contrast between them.” RH, June 18, 1867, by D.M. Canright

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

“But if I am asked what I think of Jesus Christ, my reply is: ‘I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say that he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send....

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

“No. It is the Father’s will ‘That all men should honor the Son even as they honor the Father.’ We cannot break the Commandment and dishonor God by obeying him. **The Father says of the Son, ‘Let all the angels of God worship him.’ Should angels refuse to worship him, they would rebel against the Father. Children inherit the name of their father. The Son of God ‘hath by inheritance obtained a more excellent name than’ the angels. That name is the name of his Father.** The Father says to the Son, ‘Thy throne, O God, is forever and ever.’ Heb. 1. The Son is called ‘The mighty God.’ Isa. 9:6. It is the will of the Father that we should thus honor the Son. If we dishonor the Son, we dishonor the Father, for he requires us to honor his Son.

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

“But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at naught.

“Men have gone to opposite extremes in the discussion of the doctrine of the trinity. ***Some have made Christ a mere man commencing his existence at his birth in Bethlehem; others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the ‘God and Father’ of himself.*** I would simply advise all that love our Lord and Saviour Jesus Christ, to believe all that the Bible says of him, and no more. Then you will have the truth and not occupy either of these extremes....

“Christ was in glory with his Father before the world was. ‘And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was.’ The prayer has been answered. The Son of God is now glorified at his Father’s right hand. He has ‘ascended up where he was before.’ The two-whole nature swivel must turn pretty fast in the interpretation of these passages, especially as it is the Son of Man that ascended. **He was the Son of God before the Father sent him into the world; he became the Son of Man when he was made flesh and dwelt among us; yet he is the same being as he was before.** How can these things be? **They are beyond our sense and reason, but not contrary to them.”** RH, July 6, 1869, by R.F. Cottrell

“Christ is the only literal Son of God. ‘The only begotten of the Father.’ John 1:14. **He is God because he is the Son of God; not by virtue of his resurrection.** If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word.” RH, October 12, 1869, p. 123, by John Matteson

“And as for the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life.” RH, September 7, 1869, by J.N. Andrews

“As Christ was twice born, -once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, -the human and the divine being joined in a life union.” RH, April 14, 1896, p. 232, by W.W. Prescott

CONCLUSIONS:

1. Inspiration states that we are to take the Scriptures just as they read.
2. The Scripture states that God the Father sent His Son into the world to be our Savior. If He sent His Son into the world, then He had a Son to send.
3. The Scripture states that the Son of God, Jesus Christ, is the LITERAL ONLY BEGOTTEN Son of the Father. There are no other BEGOTTEN Sons, ONLY created ones.
4. The Scripture states that the Son was begotten by the Father and conceived by the Holy Ghost.
5. The Scripture states that the Son is the “express image” of the Father; that the Son has inherited the Father’s Name and thus has a higher Name than the angels; that the Son is God and that the Father wants the Son to be honored as equal with Him.
6. The Scripture states that the Son’s “family descent”, His Family origins, are from “old, from everlasting.”
7. The Scripture states that the family in heaven and the family in the earth are named after the Father.
8. The Scripture states that the Son is the “first-born of all creatures”, the “first-begotten” of God.
9. The Scripture states that **those who do not believe that the Son of God came into the world in the flesh have the “spirit of antichrist”.** **First, the Son of God was born a spiritual being in Heaven, then He was born again in the flesh into the world; yet He was the same Divine Person after both births because He was conceived of the Holy Ghost in both instances.**
10. The Spirit of Prophecy through Ellen G. White states that:

*The Son of God was the Only Begotten Son IN HEAVEN, One with the Eternal Father, and the only One able to enter into all the counsels of God.

- *The Father created all things through the Son.
- *Lucifer, the covering cherub, was the highest created being and next in power and position to the Son.
- *Lucifer coveted God's Glory and was bitterly jealous of the Son. He contended that the Son should not be elevated above him.
- *The Father, the King of the Universe, called a meeting of all the created beings and announced that the Son was His Only Begotten Son and thus worthy of worship above Lucifer, a created son.
- *The Heavenly Host had always known the true position of the Only Begotten Son and honored Him according to the Father's wishes. The King simply reiterated the Son's position.
- *The great controversy between Christ and Satan is over the rightful position of the Son of God—a dispute between the Only Begotten Son and the highest created son—why should He be elevated above Lucifer/Satan?
- *God promised to give the FIRST-BORN OF HEAVEN to redeem mankind.

11. The Spirit of Prophecy through E.J. Waggoner, one of the 1888 messengers, states that:

- *The Son of God proceeded forth and came from God before the world was.
- *The Son of God was begotten so far back in time that we would never understand when if we were told.
- *Christ is the Son of God by birth. He is the Only Begotten Son of God, whereas all other sons are created.

12. The Spirit of Prophecy through A.T. Jones, one of the 1888 messengers, states that:

- *The Son of God is the FIRST-BORN OF HEAVEN.
- *The Son of God was born in Heaven and then born again in the earth.
- *The Son of God had God for His Father and at some point in eternity had "beginning of days."

13. The Pioneering Fathers of Adventism believed, that:

- *The Son of God is a LITERAL AND ONLY BEGOTTEN SON.
- *The terms "Father" and "Son" presupposes that the Father came before the Son.

*"...His being the only begotten of the Father supposes that none except him were thus begotten; hence he is in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. This expresses his highest, and most exalted nature.... The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. **It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father. If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would convict the very idea he wished to convey. If the inspired writers had wished to convey the idea of the co-etaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms"** J.M. Stevenson*

- * The Son of God is "the Son of the Eternal God".

*"...This class can be no other than those who spiritualize away the existence of the Father and Son, as two distinct literal tangible persons, also a literal Holy city and throne of David.... **The way spiritualizers this way have disposed of and denied our only Lord God and our Lord Jesus Christ 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 that he is the Son of the eternal God...."** James White*

*The doctrine of the Trinity is questionable based simply upon the fact that it comes from Rome.

“But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at naught.” R.F. Cottrell

*The Son of God was **born twice, once in eternity, then in the flesh in the earth.**

QUESTIONS:

1. If the Godhead is Three Beings, co-eternal, co-etaneous, co-equal, etc., as the trinity doctrine maintains, then why would the Son's position be in any way open to doubt or dispute by the angels in Heaven?
2. If the trinity doctrine is true, then why are the terms "Son", "inheritance", "begotten", etc., used in reference to Christ? Terms that infer a literal Father-Son relationship?
3. If the trinity doctrine is true, then why did the Father have to reiterate to the Heavenly Host as to the Son's true position?
4. If the trinity doctrine is true, then why would Lucifer, a created son, come to believe that he deserved equality with Christ, a begotten son? It sounds like the age-old story of two brothers, one Good and one evil, doesn't it?
5. If the Spirit of Prophecy through White, Jones, and Waggoner, as well as the Pioneering Fathers themselves, all believed that the Son is a literal Son and that the Father is a literal Father, then how did the doctrine of the trinity get such a stranglehold on SDA?

ULTIMATE CONCLUSION:

The Trinity doctrine is used by the Roman Catholic Church to support their contention that Mary is indeed the genetic mother of God (and not simply a surrogate to give the Son of God-- a spiritual Being--human flesh); for if Christ were not the Son of God **before** His Incarnation and He only became the Son of God **after** His Incarnation, then Mary would have to indeed be the wife of God to convey to the Son His Son-ship (for the Father would not violate Mary by unlawfully using her to bring forth His Son). If Mary is indeed the genetic mother of God and the wife of God, then the doctrine of the Immaculate Conception of Mary, giving her sinlessness at her conception, would also be necessary in order for her to give birth to a sinless son. Rome knows that if Christ is indeed the sinless Son of God, He requires a sinless genetic Mother, for if He were born the genetic son of a sinful genetic mother, He would inherit her sinfulness and thus require a savior of His Own. **The Trinity doctrine and the Immaculate Conception of Mary are counterfeits of Romanism to hide the True Family Descent of the literal Son of God.**

From <http://www.newadvent.org/cathen/15047a.htm> under "The Blessed Trinity":

"The dogma of the Trinity

"The Trinity is the term employed to signify the central doctrine of the Christian religion — the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another.

"Thus, in the words of the Athanasian Creed: 'the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.' In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of

God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system.

"In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word *trias* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom (*To Autolytus II.15*). The term may, of course, have been in use before his time. Afterwards it appears in its Latin form of *trinitas* in Tertullian (*On Pudicity 21*). In the next century the word is in general use. It is found in many passages of Origen ("In Ps. xvii", 15). The first creed in which it appears is that of Origen's pupil, Gregory Thaumaturgus. In his *Ekthesis tes pisteos* composed between 260 and 270, he writes:

"There is therefore nothing created, nothing subject to another in the Trinity: nor is there anything that has been added as though it once had not existed, but had entered afterwards: therefore the Father has never been without the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever (P.G., X, 986).

"It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of today. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies. In view of this assertion it is necessary to consider in some detail the evidence afforded by Holy Scripture. Attempts have been made recently to apply the more extreme theories of comparative religion to the doctrine of the Trinity, and to account for it by an imaginary law of nature compelling men to group the objects of their worship in threes. It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation."

From <http://www.newadvent.org/cathen/15464b.htm> under "the Blessed Virgin Mary":

"The Blessed Virgin Mary is the mother of Jesus Christ, the mother of God."

From <http://www.newadvent.org/cathen/07674d.htm> under "Immaculate Conception":

"The doctrine

"In the Constitution *Ineffabilis Deus* of 8 December, 1854, Pius IX pronounced and defined that the Blessed Virgin Mary 'in the first instance of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin.'

"The Blessed Virgin Mary..."

"The subject of this immunity from original sin is the person of Mary at the moment of the creation of her soul and its infusion into her body.

"...in the first instance of her conception..."

"The term *conception* does not mean the *active* or *generative* conception by her parents. Her body was formed in the womb of the mother, and the father had the usual share in its formation. The question does not concern the immaculateness of the generative activity of her parents. Neither does it concern the passive conception absolutely and simply (*conceptio seminis carnis, inchoata*), which, according to the order of nature, precedes the infusion of the rational soul. The person is truly conceived when the soul is created and infused into the body. Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul.

"...was preserved exempt from all stain of original sin..."

"The formal active essence of original sin was not removed from her soul, as it is *removed* from others by baptism; it was *excluded*, it never was in her soul. Simultaneously with the exclusion of sin. The state of original sanctity,

innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded. But she was not made exempt from the temporal penalties of Adam — from sorrow, bodily infirmities, and death.

"...by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race."

"The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Mary needed the redeeming Saviour to obtain this exemption, and to be delivered from the universal necessity and debt (*debitum*) of being subject to original sin. The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin. Her redemption was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred than he who pays after it has fallen on the debtor.

"Such is the meaning of the term 'Immaculate Conception.'"

How did this blasphemous Trinity doctrine enter the doctrine of the Seventh-day Adventist Church and become so widely accepted? Through Jesuit infiltration of Seventh-day Adventism that occurred after 1888 and the rejection of the "message of His healing grace" brought to the church by Jones and Waggoner. (See <http://www.youtube.com/watch?v=zrNBcGxFLw> for "The Jesuit Infiltration of the Seventh-day Adventist Church" or "The Hidden Door" by James Arabitto.) Remember that Sr. White said that false doctrines would enter the SDA church as a result of the leaderships' rejection of the 1888 message.

The Great Controversy between the Only Begotten Son of God and a created son, Lucifer/Satan, began in Heaven and rages on here in the earth. As always, Satan covets the worship due only to "God's Dear Son."

IN CLOSING:

"The Message of Justification by Faith

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." {TM 91.2}

"Warning Against Despising God's Message

"I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you

would give the whole world if you could redeem the past, and be just such zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and, like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. **Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost.** The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation." {TM 96.2}

"I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed. "{TM 97.1}

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"{TM 98.1}

"Petoskey, Mich.
"Aug. 27, 1890

"Dear Bro. Olsen:

"The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reprov'd in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. **The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question.** " {1888 703.1}

"It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord are in darkness and have stood as sentinels to bar the way that the confusion they create would bring confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, 'Danger, fanaticism,' when there is no heresy and fanaticism. **When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people.** {1888 703.2}

"He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. **Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except it indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reprov'd will say, 'Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them.'** These men have sown the seed and the harvest will surely follow." {1888 704.1}

“Now the churches have a stumblingblock placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it. **In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect.** The state of the churches is thus: Should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result.” {1888 704.2}

“I send you the enclosed. **It may have effect on some honest in heart that they may be warned and correct their errors and reform.** You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you.” {1888 705.1}

“I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected.” {1888 705.2}

“With much love for God and His work, I remain true to my duty,
Ellen G. White.” {1888 705.3}

“Judged by the Light Bestowed

“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: ‘Found wanting.’ By the light bestowed, the opportunities given, will she be judged. . . .” {LDE 59.3}

“Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities [THE BATTLE CREEK SANITARIUM, THE LARGEST AND BEST-KNOWN ADVENTIST INSTITUTION IN THE WORLD, BURNED TO THE GROUND FEBRUARY 18, 1902. THIS WAS FOLLOWED BY THE DESTRUCTION OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION, ALSO BY FIRE, ON DECEMBER 30, 1902.] for service, say to us: “Remember therefore from whence thou art fallen, and repent, and do the first works” (Revelation 2:5). . . . {LDE 60.1}

“Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.”--8T 247-251 (April 21, 1903).

“...That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: ‘This house is proscribed. The goods must be confiscated. They have spoken against our holy order.’ Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: ‘If I could only understand this! If they will tell me what I have said or what I have done!’ {1T 577.2}

“I wept and prayed much as I saw our goods confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: ‘If they would only tell me what I have done or what I have said!’ My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me.” {1T 578.2}

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: ‘Ye know not the Scriptures, neither the power of God.’ Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: ‘If any man will do His will, he shall know of the doctrine.’ John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error....” {DD 38.4}

“One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit.--3SM 84 (1903).” {LDE 177.4}

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.--1SM 48 (1890).” {LDE 177.5}

“The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies. . . . This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life.--3SM 83 (1890).” {LDE 178.1}

“It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.--4T 211.” {LDE 178.2}

“Many a star that we have admired for its brilliance will then go out in darkness.--PK 188 (c. 1914).” {LDE 178.3}

“Men whom He has greatly honored will, in the closing scenes of this earth's history, pattern after ancient Israel.

. . . A departure from the great principles Christ has laid down in His teachings, a working out of human projects, using the Scriptures to justify a wrong course of action under the perverse working of Lucifer, will confirm men in misunderstanding, and the truth that they need to keep them from wrong practices will leak out of the soul like water from a leaky vessel.--13MR 379, 381 (1904).” {LDE 178.4}

“Many will show that they are not one with Christ, that they are not dead to the world, that they may live with Him; and frequent will be the apostasies of men who have occupied responsible positions.--RH Sept. 11, 1888.”

{LDE 179.1}

“The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.--3SM 385 (1886).” {LDE 179.2}

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . .” {LDE 179.3}

“Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end.--TM 409, 411 (1898).” {LDE 179.4}

“Ministers and doctors may depart from the faith, as the Word declares they will, and as the messages that God has given His servant declare they will.--7MR 192 (1906).” {LDE 179.5}

“The down-trodden law of God is to be exalted before the people; as soon as they turn with earnestness and reverence to the holy Scriptures, light from Heaven will reveal to them wondrous things out of God's law. Great truths that have long been obscured by superstition and false doctrine, will blaze forth from the illuminated pages of the sacred word. The living oracles pour forth their treasures new and old, bringing light and joy to all who will receive them. Many are roused from their slumber. They rise as it were from the dead, and receive the light and life which Christ alone can give. Truths which have proved an overmatch for giant intellects are understood by babes in Christ. To these is plainly revealed that which has clouded the spiritual perception of the most learned expositors of the word, because, like the Sadducees of old, they were ignorant of the Scriptures and of the power of God.” {RH, July 10, 1883 par. 14}

“Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. **They are false brethren, meddling and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church.** Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character.” RH, January 8, 1884

“Chap. 99 – ‘Be Zealous and Repent.’

-

“The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, ‘We want not a knowledge of thy way, O God; we choose our own way,’ These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. **God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, ‘Proof, proof, is what we want,’ and turns away from the evidence that God gives.** He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.” {1888 764.1}

“It is proof that such men need! Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, ‘Proof’! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. ‘Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’” {1888 764.2}

“Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. **They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will.** These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. **They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page.** But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.” {1888 764.3}

“We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. **But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness.** O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.” {1888 764.4}

“I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. **The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth.** Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, ‘As many as I love, I rebuke and chasten: be zealous therefore, and repent.’ The professed people of God have the charge against them, ‘Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’” {1888 764.5}

“The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. **The displeasure of the Lord is against his people.** In their present condition it is impossible for them to represent the character of Christ. **And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved.** Jesus said, ‘I lay down my life for the sheep. . . . Therefore doth my Father love me.’ ‘By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men.’” {1888 764.6}

“All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because ‘thou hast left thy first love.’ This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.” {1888 764.7}

“The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ Such love cannot be measured, neither can it be expressed. John calls upon the world to ‘behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.’ It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: ‘As thou hast sent me into the world, even so have I also sent them into the world.’ Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,-- represent his character.” {1888 764.8}

“There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. **Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died.** They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. **There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.**” {1888 764.9}

“In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. **The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them.** Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all ‘my holy mountain.’ The sinners in Zion should be afraid in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.” {1888 764.10}

“The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. **Thus many are grieving away the Holy Spirit for the last time, and they know it not.**” {1888 764.11}

“The words spoken by Christ of Jerusalem are. ‘Your house is left unto you desolate.’ What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saving, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!’ Here he

paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, 'But now they are hid from thine eyes.' On another occasion he lamented the impenitence of the chosen city: 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.' The Lord forbid that this scene should now be repeated in the experience of God's professed people! **'My Spirit,' he says, 'shall not always strive with man.' The time will come when it must be said of the impenitent, 'Ephraim is joined to his idols; let him alone.'**" {1888 764.12}

"Will the church see where she has fallen! A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. **A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities.** They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. **Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.**" {1888 764.13}

"The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: 'And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou savest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent.' There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. **When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'** How long shall this warning be resisted? How long shall it be slighted?" {1888 765.1}

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' The position of Christ is the attitude of forbearance and importunity. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.' O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything." {1888 765.2}

"The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? Is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: 'Be zealous and repent.' Repent, confess your sins, and you will be forgiven. 'Turn ye, turn ye; for why will ye die?' **Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?"** {1888 765.3}

"The True Witness declares, 'I know thy works.' 'Repent, and do the first works.' This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. **'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'** **The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine**

search discovers nothing but leaves. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but 'except thou repent,' it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, 'I am rich, and increased with goods, and have need of nothing.' The True Witness says, 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Will they ever see clearly their true condition?" {1888 765.4}

"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. 'Why,' they say, 'should not we know the Spirit of God, when we have been in the work so many years?'-- Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.' Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. 'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' If you seek the Lord with all your heart, he will be found of you." {1888 765.5}

"The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness." {1888 765.6}

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.' This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it." {1888 765.7}

"Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God." {1888 765.8}

"Christ says, speaking of the Comforter, 'He shall not speak of himself;' 'he shall testify of me;' 'he shall glorify me.' How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify

Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us our work will testify to the fact,-- we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. **All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by.** The work will go forward to victory without them, and they will have no part in its triumph. “

“Mrs. E. G. White.” {1888 765.9}

“We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians --a question that many have not fully understood before taking a wrong position --the church has sustained a sad loss. The spiritual condition of the church generally, is represented by the words of the True Witness: ‘Nevertheless,’ saith the One who loves the souls for whom He has died, ‘I have somewhat against thee, because thou hast left thy first love.’ **The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: ‘Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’”** {1888 894.3}

“Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that anyone could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself, be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality?” {1888 1140.3}

“Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. “By their fruits ye shall know them.” I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. The Lord will be heard through his human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. ‘I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’” {1888 1141.1}

“My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith.” {SpTB02 15.2}

“Chap. 13 - Standing in the Way of God's Messages

“Sanitarium, Cal., Dec. 4, 1905.

“One thing it is certain is soon to be realized,--the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now.” {SpTB07 57.1}

“If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning.” {SpTB07 57.2}

“Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,— Seventh -day Adventists.” {SpTB07 57.3}

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are— Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.” {SpTB07 58.1}

“Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to His commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire. But this could not destroy the message; for the word of God will never return unto Him void. The same Holy Spirit who had given the first testimony, which has refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written, and added a great deal more to it.” {SpTB07 58.2}

“Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.” {SpTB07 59.1}

“When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent His message, but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who should have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God, and show that repentance that needeth not to be repented of.” {SpTB07 59.2}

“Thus saith the Lord, I am the high and holy One who inhabiteth eternity. The Lord God will be vindicated in the interest He was taken to bring men to repentance, that they should see their crooked ways and turn and be converted. But ministers and doctors have stepped in between God and men reprieved, and have made of no

effect the reproofs He has sent, notwithstanding that the warning was to save erring men, and turn them from their wrong course of action, that their usefulness should not be destroyed, . . .” {SpTB07 60.1}

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘I see a flying roll,’ also caused an angel to fly in the midst of heaven, ‘having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him [let no glory be given to erring, sinful men]; for the hour of His judgment is come.’ **Many indeed will not understand, but will stumble at the words contained in the roll.**” {SpTB07 60.2}

“MR No. 1245 - The Southern Work; Ellen White Disturbed by Dissension in Councils and Camp Meetings; Study the Word, and Seek Christ

“(Written December 2, 1902, from "Elmshaven," Sanitarium, California, to "Dear Children Edson and Willie White.")

“I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul--food that will give health, hopefulness, and courage. Many are now saying, ‘Report, and he will report it.’ Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.” {17MR 63.1}

“In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. **The word of the Lord to me is: ‘Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council meetings where there is dissension, and where men will neither credit My words and obey My lessons nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace.’”** {17MR 63.2}

“My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.” {17MR 64.1}

“**I have a work to do, and I am now making decisions. I must remain away from conference meetings. I must not attend camp meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit, that I have no desire to attend these meetings.** After returning from them, it is often weeks before I am able to take up my neglected work.” {17MR 64.2}

“Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. **I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.**” {17MR 64.3}

"My voice has been heard in the different conferences and at camp meetings. **I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine.** When I attend the different meetings, I am compelled to deal with men, standing in responsible places, who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely, and would bring upon me inconceivable burdens." {17MR 64.4}

"I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines." {17MR 65.1}

"There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work." {17MR 65.2}

"The light I have for our ministers is: Seek God; stop your whisperings and your evil surmisings instigated by Satan, and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it." {17MR 65.3}

"Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time." {17MR 65.4}

"Religion not only improves but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, 'Lord, what wilt Thou have me to do?' our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.--Letter 186, 1902."

"Ellen G. White Estate Washington, D. C. May 7, 1987, Entire Letter. " {17MR 65.5}

"RH, April 4, 1893.

"The message given us by A.T. Jones and E.J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth, and yet does not reflect to others the God-given rays." **Manuscript (MS) 24**, 1892.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones.... **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**" 1SM 234, 235.

"I saw that Jones and Waggoner had their counterpart in Joshua and Caleb. As the children of Israel stoned the spies with literal stones, you have stoned these brethren with stones of sarcasm and ridicule. I saw that you willfully rejected what you knew to be truth, just because it was too humiliating to your dignity. I saw some of you in your tents mimicking and making all manner of fun of these two brethren. **I also saw that if you had accepted**

their message, we would have been in the kingdom two years from that date, but now we have to go back into the wilderness and there stay forty years." General Conference Bulletin (GCB), May 9, 1892 (Melbourne, Australia).

1890 + 40 = 1930

Beginning of the Revival and Reformation