

## Pioneers Speak About God's Son

**JAMES WHITE** - "The Father is the greatest in that he is first. The Son is next in authority because He has been given all things." Review and Herald, Jan. 4, 1881.

**J.N. ANDREWS** - "And as to 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." Review and Herald, Sept. 7, 1869.

**C.W. STONE** - "The Word, then, is Christ. This text speaks of his origin. He is the only begotten of the Father. Just how he came into existence, the Bible does not inform us any more definitely; but by this expression and several of a similar kind in the Scriptures, we may believe that Christ came into existence in a manner different from that in which other beings first appeared; that he sprang from the Father's being in a way not necessary for us to understand" The Captain Of Our Salvation, 1886, p. 17.

**E.J. WAGGONER** - "

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19...While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning." Signs of the Times, April 8, 1889 p. 214.

"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...[Micah 5:2 quoted] 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." Christ And His Righteousness, 1890, p. 9.

"As the Son of the self-existent God, he has by nature all the attributes of Deity. 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." *ibid.* p. 12. "All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father..." *Christ And His Righteousness*, 1890, p. 19.

"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 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." *Christ And His Righteousness*, 1890, p. 21, 22.

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

A.T. JONES - "He was born of the Holy Ghost. In other words, 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 work 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.

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 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." *Review and Herald*, Aug. 1, 1899 (Lessons on Faith p. 154.)

JAMES WHITE - "Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be

equal with the Father is the fact that he is equal... The inexplicable Trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, 'Let us make man in our image?'" Review and Herald, Nov. 29, (1877), p. 172.

**JAMES EDSON WHITE** – (Second son of James and Ellen White)

"The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father." Past, Present and Future, 1909, p. 52.

**J.M. STEPHENSON** - "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 refer to 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 term 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 contradict 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.'" Review and Herald, Nov. 14, 1854.

**D.M. CANRIGHT** - "For God so loved the world that he gave his only begotten Son,' &c. 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 created 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." Review and Herald, June 18, 1867.**

**R.F. COTTRELL - "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." Review and Herald, July 6, 1869.**

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

**"It may be objected, If the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the decalogue? "No; it is the Father's will 'That all men should honor the Son, even as they honor the Father.' We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, 'Let all the angels of God worship him.' Should angels refuse to worship the Son, they would rebel against the Father. Children inherit the name of their Father. The Son of God 'hath by inheritance obtained a more excellent name than' the angels. That name is the name of his Father. The Father says to the Son, 'Thy throne, O God, is forever and ever.' Heb.1. The Son is called 'The mighty God.' Isa. 9:6. And when he comes again to earth his waiting people will exclaim, 'This is our God.' Isa. 25:9.**

**It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son, we dishonor the Father; for he requires us to honor his son. "But though the Son is called God yet there is a 'God and Father of our lord Jesus Christ' 1Pet. 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." Review and Herald, June 1, 1869.

**JOHN MATTESON** - "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." Review and Herald, Oct. 12, 1869, p. 123.

**URIAH SMITH** - "The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks of Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a coeternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb 1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence.

Christ himself declares that 'as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. The Father has 'highly exalted him, and given him a name which is above every name.' Phil. 2:9. And the Father himself says, 'Let all the angels of God worship him.' Heb. 1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence." Thoughts on the Book of Daniel and the Revelation 1882, p. 430.

"God alone is without beginning. At the earliest epoch when a beginning could be,-- a period so remote that to finite minds it is essentially eternity,--appeared the Word. 'In the beginning was the Word, and the Word was with God, and the Word was God.' John 1:1. This uncreated Word was the Being, who, in the fullness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, 'his [God's] only begotten Son' (John 3:16; 1John 4:9), 'the only begotten of the Father' (John 1:14), and 'I proceeded forth and came from God.' John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared." Looking Unto Jesus, 1898, p. 10.

**JOSEPH BATES** - "My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points of faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the Trinity.

My father, who had been a deacon of long standing with them, labored to convince

me that they were right in points of doctrine...I said to my father, 'If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the Trinity.'...In a few days I was immersed and joined the Christian church." The Autobiography of Elder Joseph Bates, 1868, pp. 204, 205.

**JAMES WHITE** - "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints...'Jude, 3-4...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 4th 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...The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God." The Day Star, Jan. 24, 1846.

"Here we might mention the Trinity, which does away with the personality of God, and of His Son Jesus Christ..." Review and Herald, Dec. 11, 1855 p.85.

**D.W. HULL** - "The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement." Review and Herald, Nov.10, 1859.

"To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old Trinitarian absurdity that Jesus Christ is the very and eternal God." Review and Herald, Aug. 5, 1852, p.52.

**J.N.ANDREWS** - "That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting; Amen.' 1 Tim. 6:16. This text is evidently designed to teach that the self existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality. "Our Lord Jesus Christ is the source of this life to us. 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' John 6:57. The Father gives us this life in His Son. 'And this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1Jn 5:11, 12. These Scriptures do

clearly indicate that Christ is the source of endless life, and that those only have this who have Christ." Review and Herald, Jan. 27, 1874 p.52.

**D.M. CANRIGHT** - "Text: 'But to us there is but one God, the Father, of whom are all things.' 1 Cor.8:6... "At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. Polytheism taught that there were many gods...In opposition to that, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah the living God... "'Hear, O Israel: The Lord our God is one Lord.' Dt. 6:4. Here we strike the key-note of the doctrine of the Deity. 'The Lord our God is ONE Lord.' Not many, not a thousand, not a hundred, not ten, not three, but only ONE-one God... [Ex. 20:3; Dt. 4:35; 2Sam. 7:22; 2Kings 19:15; Neh. 9:6; Psa. 86:10; Isa. 43:10; Isa 44:6,8; Isa. 45:5,22; quoted] No comments of ours can make these declarations plainer. There is just one eternal God and no more,-one who is the Author and Father of all things.

"Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself. He taught it and reiterated it many times. Thus he says: 'The first of all the commandments is, Hear, O Israel: The lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul...And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he.' Mark 12:29-32. "The scribe said, 'There is one God, and there is none other but he. To this declaration Jesus assented. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3 Jesus says his Father is the only true God. But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is... [1 Cor. 8:4-6 quoted] "Says the great apostle, 'There is none other God but one,' and 'there is but one God, the Father, of whom are all things.' He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17.

There is, then, only one wise God. 1 Tim. 2:5; Dt. 6:4. Those who are familiar with the Bible will see that I have selected only a few of the plainest texts upon this doctrine. How the doctrine of the Trinity, of three Gods, can be reconciled with these positive statements I do not know. It seems to me that nothing can be framed which more clearly denies the doctrine of the Trinity, than do the Scriptures above quoted.

"And then the Bible never uses the phrases, 'Trinity,' 'triune God,' 'three in one,' 'the holy three,' 'God the Holy Ghost,' etc. but it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible... "God is self-existent, and the source and author of all things,-of angels, of men, of all the worlds,-of everything. Thus

Paul says, 'For of him and through him and to him, are all things; to whom be glory forever. Amen.' Rom. 11:36. "He is the source of all life and immortality. Thus, speaking of the Father, Paul says, 'Who only hath immortality, dwelling in the light which no man can approach unto.' 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality... "For as the Father hath life in himself; so hath he given to the Son to have life in himself.' John 5:26. This statement is unequivocal. The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came... "How carefully Paul distinguishes between the Father and the Son. He says, 'The Father, of whom are all things,' and 'Jesus Christ, by whom are all things.' The Father is the source of everything. Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father..."

Did you catch what Brother Canright said? He said, "And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible..." Sister White never corrected this statement and God never told her to correct Canright's above statement. This is what Kellogg believed and this is in the 1981 Fundamental Beliefs.

A.T. JONES - In 1890 Jones writes: "Again, speaking of the appearing of Jesus Christ, the Word says: 'In His times He shall show, who is the blessed and only Potentate, the King of Kings, the Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.' 1 Tim. 6:15-16. Christ has brought this immortality to light...Now as immortality is to be sought for, and as God is the only one who has it, and as Christ is the only one who has brought it to light, it follows that immortality must be sought of God, through Christ." Bible Questions and Answers Concerning Man, pp. 3-4.

E.J. WAGGONER - "We are mindful of Paul's words, that 'to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him' (1 Cor. 8:6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God the Father; even Christ Himself proceeded and came forth from the Father..." Christ and His Righteousness" p. 19.

We know that every one of these statements are true and accurate because God's prophet had never been directed by God to challenge their correctness or authenticity.

"A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon. Jesus even declares that the knowledge of this truth is necessary to eternal life. 'And this is life eternal, that they might know thee the only true God, and Jesus

**Christ, whom thou has sent.' John 17:3. "We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible." Review and Herald, Aug. 29, 1878.**