

EXAMINING E. G. WHITE ON THE PRE-EXISTENT SON OF GOD

SHALL THE WEIGHT OF EVIDENCE CONFESS A LITERAL DIVINE SON RECEIVING HIS ORIGIN FROM HIS DIVINE FATHER?

OR SHALL IT REVEAL A SYMBOLIC SON WHO IS REALLY A CO-ETERNAL GOD WITHOUT BEGINNING?

SHALL WE TAKE THE WORDS OF THE LAST-DAY TESTIMONY OF JESUS AS THEY READ?

OR SHALL WE SPIRITUALIZE THEM AWAY IF THEY DISPROVE CHERISHED IDEAS?

HERE IN THIS STUDY, THESE AREAS WHICH EXPOSE THE TRUTH (AND OUR CHARACTER IN RESPONSE TO IT) SHALL BE BROUGHT TO BEAR. THIS WILL BE OUR TEST!

INTRODUCTORY TEXT(S):.....

John 20:31 (KJV)>> ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2ndChronicles 20:20 (KJV)>> ²⁰...Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

God has made ample provision to establish the faith of all men, if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence upon which to base their faith. {4T 583.3}

First things first: we must understand inspiration in the manner God has always ordained

1) Are the words of inspiration open to interpretation?

2ndPeter 1:20-21 (KJV)>> ²⁰Knowing this first, that no prophecy of the scripture is of any private interpretation.

²¹For the prophecy came not in old time by the will of man:

but holy men of God spake as they were moved by the Holy Ghost.

2) Are the conclusions expressed by God's words to be taken literally? Is there any sanction to substitute an obvious meaning for a mystical or symbolic one?

Proverbs 8:8-9 (KJV)>> ⁸All the words of my mouth [are] in righteousness; there is nothing **froward**^[Heb.twisted] or **perverse**^[Heb.distorted] in them. ⁹They are all **plain** to him that understandeth, and right to them that find knowledge.

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. {GC88 598.3}

3) Regarding the light from God Sis. White received, did she expect her words to be taken literally? How did she regard those who took less than literal interpretations of her words?

There were individuals present whom I had been shown were strong fanatics. They dealt in a human or satanic influence, and called it the Spirit of God. {2SG 72.2}

I knew their only object was to mangle the visions, spiritualize away their literal meaning, and throw a satanic influence upon me, and call it the power of God... I left them, free from their influence and spirit. A portion of that company in a few weeks were left to run into the basest fanaticism. {2SG 73.1}

I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person, and had a form

like himself. Said Jesus, "I am in the express *image* of my Father's Person." I have often seen that the spiritual view took away the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism.
{2SG 74.2}

4) Did Christ in his earthly ministry encounter those who sought to spiritualize or mystify the words of inspiration? What was the gospel of the Son of God designed to clarify about the Word?

Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. **It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent.** It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.
{RH, June 2, 1896 par. 7}

We can surely see from the harmony of inspiration that there is *no room* for private interpretation; there is *no license* to go beyond the literal conclusions which God has inspired in his Word. All such metaphorical, symbolic, spiritualistic interpretations not plainly expressed by the inspired text are to be discarded. They are the work of the devil, seeking to nullify the truths of the Word. We must take inspiration as it reads. This is our only safe path in searching the scriptures, in rightly interpreting the Word of truth (2ndTim.2:15). For it is in these scriptures that, as Jesus said, "Ye have eternal life: and they are they which testify of me." (John 5:39). If we agree to this clear principle in analysing inspiration, we can move forward confidently in God.

Onward to those incontrovertible inspired statements of E. G. White relative to the identity of the Son of God

Henceforth, knowing that inspiration is clear that we should in good faith accept a *literal* rendering of the divine record, let us look at a number of Sis. White's statements. These are the all-important statements which shall prove what Sis. White *really* means when she proclaims Jesus Christ as the Pre-existent Son of God. Let us progress by firstly taking a look at those statements which are clear and conclusive as to their literal meaning. **For to accurately decipher the true position of the Son of God in Sis. White's writings, we must look first at her clearest statements regarding these facts.** Therefore, what we shall examine in this segment are some of the clearest statements to be found from the pen of Sis. White on the Pre-existent Son of God. Where necessary, the divine personalities mentioned shall be colour-coded for clarity and emphasis – the Father in violet and the Son in blue:

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 51.1}

Now, dear reader, taking this text as it reads – just as inspired counsel has told us to do – there is just one meaning we can receive from the above words. This is especially true of the phrase, “the First-born of heaven.” This is, of course, referring to Christ. **Christ is described in very plain terms as the “First-born of heaven” – literally meaning he was the first being who was ever born, and that this happened in heaven at the will of God his Father. Christ is the first-born, the first-begotten, the only-begotten of the Father (Col.1:15; Heb.1:6; John 1:14, 3:16-18).** If we take Sis. White's words literally here, they form a perfect harmony with the Bible. **Does this mean Christ had an origin – seeing that the very term *Son* implies that one's existence follows that of your parentage, that your father already existed and then you were afterward born from him into existence? Did Christ have a divine *origin*, a divine *beginning*?** Let Sis. White tell us:

The divine Teacher was indeed all that he claimed to be. The prophecies relating to Christ and his mission were no longer a mystery to his disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. . . It was no more a matter of faith with them that he was a Teacher sent of God.

They realized that although he was clothed with humanity, he was of divine origin. {RH, June 18, 1895 par. 7}

The most honored of the world, the so-called great and wise men, with all their boasted wisdom, saw not nor comprehended the character of Christ. **They did not know Jesus, they saw not his beauty and loveliness; for the garb of humanity concealed his heavenly origin.** They judged him from outward appearances, from the humiliations that fell upon him as a human being. {Ms117-1894.13}

To learn and do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the mind of Christ, so that he could say to his parents, "How is it that ye sought me? wist ye not that I must be about my Father's business?" yet he worked at the carpenter's trade as an obedient son. **He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin;** but he was subject to his parents. {RH, February 25, 1896 par. 2}

Now, we have seen Sis. White plainly say Christ had a divine origin – that is, Christ originated from in heaven. If this is the case she would have been consistent to describe Christ as this divinely originated Son of God before creation. Why do we say *the Son before creation*? For the reason that Christ, *as the Son*, made all things (Heb.1:3; John 1:3). If consistent, Sis. White would further identify Christ as the Son of God from in heaven long before the incarnation, and certainly before the resurrection. Is there such concrete from the pen of Sis. White? Evidence that, when taken literally, reveals that Christ was the Son of God from in heaven? Let us see:

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. {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...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}

Note that the setting of the quote above was during the original conflict in heaven, before humanity was even created. **Here in heaven, before humanity's existence, before the fall, before Bethlehem, before the resurrection, Christ is patently described as the Son of God. He has been the Son of God since he proceeded forth and came out from God (John 8:42; John 16:27-30), having his origin from the days of eternity (Micah 5:2).**

Do you realize that from in heaven the literal reality of Christ's sonship was the very thing which sparked the ire of Lucifer? That Christ's special relation to the Father as his only-begotten Son was the very basis of Lucifer's jealousy and rebellion?

Pride will never be admitted into heaven. Can we cherish envy in our hearts and yet be found in the kingdom of God?--No; envy cannot be transplanted into the kingdom of God. **Satan originated this terrible evil, and its result was that Satan desired and sought to take the place of the only-begotten Son of God. It was because he could not have the place of **Christ** that Satan revolted in heaven.** {ST, February 5, 1894 par. 3}

Where did Satan originate the first sin through pride? In heaven. Where did he seek to take the place of Christ? In heaven. **How was the identity of Christ described, while in heaven? *The only-begotten Son of God.* From when then was Christ the only-begotten Son of God? From when he was in heaven.**

Angels were expelled from heaven because they would not work in harmony with God. They fell from their high

estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult **Christ**. One angel began the controversy and carried it on until there was rebellion in the heavenly courts among the angels. They were lifted up because of their beauty. {Lt42-1910.3}

The great Creator assembled the heavenly host, that **he** might in the presence of all the angels confer special honor upon **his Son**. **The Son** was seated on the throne with **the Father**, and the heavenly throng of holy angels was gathered around them. **The Father** then made known that it was ordained by himself that **Christ, his Son**, should be equal with **himself**; so that wherever was the presence of **his Son**, it was as **his** own presence. The word of **the Son** was to be obeyed as readily as the word of **the Father**. **His Son** he had invested with authority to command the heavenly host. Especially was **his Son** to work in union with **himself** in the anticipated creation of the earth and every living thing that should exist upon the earth. **His Son** would carry out **his** will and **his** purposes, but would do nothing of **himself** alone. **The Father's** will would be fulfilled in **him**. {1SP 17.2}

Satan 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, Satan 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 Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.** Satan 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. Satan 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? {1SP 18.1}

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 Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan 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? {1SP 19.1}

What issue was at the heart of the controversy begun in heaven by Satan and his sympathizing angels? What *observable reality* in heaven did they want most to obscure? What truth sparked the Great Controversy and will be the defining truth to end it once and for all? The *fact* that *in heaven* Christ was the only begotten Son of God; the *fact* that He will always be the only begotten Son of God.

Satan well knew the position which Christ had held in Heaven as the Son of God, the Beloved of the Father; and that Christ should leave the joy and honor of Heaven, and come to this world as a man, filled him with apprehension. He knew that this condescension on the part of the Son of God boded no good to him. {ST, August 4, 1887 par. 7}

And so we can with surety understand what kind of *Son* was given to our world in order that we might be saved:

A complete offering has been made; for "**God so loved the world, that he gave his only-begotten Son,**"-- not a son by creation, as were the angels, nor a son by adoption, as is

the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST, May 30, 1895 par. 3}

John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." **The Son of God took upon him human nature**,--"the Word was made flesh, and dwelt among us." {ST, May 30, 1895 par. 4}

I will try to answer this important question: As God He^[Christ] could not be tempted; but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. **His human nature was created; it did not even possess the angelic powers. It was human, identical with our own.** {Ms94-1893.4}

According to these last two quotes, of what identity was the Son which God gave to the world? **This was the Son begotten in the express image of the Father's person, the only Son who was literally born from the Father, the only Son who came into existence having the exact divine nature of the Father. Is that the same as an adopted Son? Inspiration says no. Is that the same as a created Son? Inspiration says no. In fact, the Son which specifically originated in Bethlehem was a human Son, a created Son. In the context of his incarnation at Bethlehem, the Son of God consented to take upon himself human nature. This would have to logically mean that Christ had to have already been the Son of God in order to have then taken on the attribute of humanity. The Son of God (already a divine Son) consented to take onto himself the attribute of the Son of man. Therefore, the Son of man, created, specifically originating from Bethlehem, was not the Son which was given. Rather the Son of God, begotten, directly originating from the Father in heaven, was he who was given to the world. That is what inspiration says.**

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. {RH, July 9, 1895 par. 13}

Clearly we may see above that Christ was *made* in the express image of his Father *before* he was sent down to earth. And how was Christ *made* in the express of his Father? He was literally divinely begotten from his Father's own substance, from Jehovah's own bosom. The literal acceptance of Sis.

White's words here leave us no choice but to accept this conclusion. And what a wonderful conclusion it is about the love of God!

In Christ are united the divine and the human. **The Creator** and **the creature, the nature of God**, whose law had been transgressed, and **nature of Adam**, the transgressor, meet in Jesus,--**the Son of God** and **the Son of man**. {BTS, February 1, 1908 par. 4}

Notice here above that the original *Son of God* is contrasted with the *Son of man*. **The Son of God was the Creator, the Son of man was the creature. The Son of God was born in the nature of God. The Son of man was born in the nature of man. Both these natures mysteriously blended when at the incarnation the Son of God took on the nature of humanity, hence being the Son of God and now the Son of man at the same time.** This blending of natures in Christ is deemed by inspiration, "the mystery of all mysteries" (Lt276-1904.25). Nevertheless, it proves that Christ was a Son before he was born in Bethlehem. **He was *already a Son as the Creator* alongside the Father.**

When Christ was born in Bethlehem, it was the second time he was born. His first birth was as a divine being alongside the days of eternity; his second birth was as a human being approximately 2000 years ago. At Bethlehem Christ became the Son of God for a second time – in addition to his divine sonship, he was now the Son of God in a new sense, a human sense:

Christ is declared in the Scriptures to be the Son of God. From all eternity He has sustained this relation to Jehovah. Before the foundations of the world were laid, He, the only begotten Son of God, pledged Himself to become the Redeemer of the human race should men sin... In His incarnation he gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God." **While the son of a human being, Christ became the Son of God in a new sense. Thus He stood in our world - the Son of God, yet allying Himself by birth to the human race.** {Ms22-1905.5}

O what a gift God has made to our world! The Word was made flesh and dwelt among us. **God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.** {Lt77-1894.9}

We believe there can be seen an overwhelming harmony thus far regarding Christ's pre-existent sonship. For the short remainder of this segment then, we shall just supply a few more statements which continue to confirm this straight testimony of inspiration:

Who is Christ? Whose Son is He? The only begotten Son of the infinite God. What distinction had He in the heavenly courts? He was Commander of all heaven. He laid aside His glory, His royal robe, His high position as Commander of the heavenly angels. He laid aside His princely crown, His majesty, and clothed His divinity with humanity, that humanity might touch divinity. {Lt21-1897.35}

It is by the Word made flesh that we are saved. **Our redemption was wrought out, not by the Son of God's remaining in heaven, but by the Son of God's becoming incarnate - taking humanity upon Him and coming to this world.** Thus eternal life was brought to us. {Lt253-1903.29}

As the time drew near for **the Son of God to make his first advent**, Satan became more vigilant in preparing the hearts of the Jewish people to be steeled against the evidences he should bring of his Messiahship. {2SP 12.1}

Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the first born of heaven, and the only begotten of the Father, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God. {Lt101-1896.7}

Beloved, this has been a cross-section of Sis. White's writings revealing the true position of Jesus Christ as the pre-existent Son of God. **We stand assured on a sincere handling of God's Word that the conclusions of these statements of Sis. White are incontrovertible. Nothing but a blatant mystifying or disregarding of these inspired statements can induce a soul to maintain alternate views. For such who are yet determined to hold that Christ is someone *other* than he who was born in heaven from God before anything was made, we can only leave the words of the apostle John with you:**

John 3:16-18 (KJV)>> ¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that

the world through him might be saved. 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 Son of God.**

We shall answer in the next segment those passages considered more controverted on the point of the pre-existent Son of God.

Those controverted statements on the Pre-existent Son of God

5) What is Sis. White really saying when she states, "Christ is the pre-existent, self-existent Son of God"? What about those who see such words as evidence that Christ did not originate from the Father? How does such a statement harmonize with her clear utterances regarding the position of the Son of God?

The truth is, there is nothing in this particular statement of Sis. White which requires any controversy at all. In fact, the very term *Pre-existent Son of God* literally tells us all we need to realize about who Jesus Christ is. *Pre-existent* literally means *having a prior existence*. The pre-existence of Christ is with reference to the incarnation – meaning he existed prior to his human birth at Bethlehem. Now, the word *Son* literally means *a male born to its parentage*. Therefore *Pre-existent Son of God* literally means one born from God during a prior existence.

Upon the authority of the literal understanding of Sis. White's words, Christ as *the Pre-existent Son of God* means he was born from God prior to his human birth at Bethlehem. There is no other realistic way of taking her words as they read. If we understand her as her words read, we shall have the correct picture of this name-sake passage:

"Before Abraham was, I am." **Christ is the pre-existent, self-existent Son of God.** The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho 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 everlasting.**" {ST, August 29, 1900 par. 13}

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. **I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth;** when there were no fountains abounding with water. **Before the mountains were settled, before the hills was I**

brought forth. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; **then I was by Him, as one brought up with Him;** and I was daily His delight, rejoicing always before Him." {ST, August 29, 1900 par. 14}

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening **had been with God as one brought up with Him.** {ST, August 29, 1900 par. 15}

Regarding those who hold to a co-eternal concept of Christ – meaning Christ never had a beginning and is not ante-dated by the Father in chronology of existence – if such should try to use the said passage above as their proof, they would be woefully contradicting the meaning of plain words, and furthermore the writings of Sis. White. Why should we say thus? For the words *pre-existent* and *son* have concrete meanings that cannot be overlooked by any person utilizing their honest, God-given reasoning. One cannot be a *pre-existent son* and never had been born in your pre-existence; one cannot be a son to someone and at the same time be without beginning; one cannot be the offspring of your father and yet be the same age as your father. *Son* means *Son*, and there is no getting around it. If two persons, yea, two divine persons are the same age then they are twins, or ‘co-eternals’ as coined by popular theology, but certainly not Father and Son. Our God is perfectly able to express who is – he needs no help from popular theology – and he said he is *the Father* of our Lord Jesus Christ. And when was he the Father of Christ? Well, if Christ is the pre-existent Son of God, then God was the Father of Christ from Christ’s pre-existence, Christ’s original divine existence. If Christ is really a Son, then Christ must have originated from God his Father.

The origin of Christ from the Father from before the world, or anything was created, is exactly what Sis. White is expressing in this passage. This is why she quotes the prophets Solomon and Micah as evidence of Christ’s origin. In some divine way, and from some eon not detailed for human comprehension, the quoted prophets agree that Christ literally came out from the Father. This *going forth* happened from the days of eternity, from everlasting times. Christ was *brought forth* from the beginning, from everlasting, before the earth was. Christ was *possessed* or *formed* as the beginning of his Father’s way. Christ is the firstborn before all creation, who *came out from God* in the days of eternity, and *then* he was by the Father to create all things. From the time of Christ’s *proceeding forth* from God – from the moment when he came into existence in a manner *so much better* than the created angels – *from then* there was never a time when he was not in close fellowship with the eternal God his Father. Christ was as one *brought up* with God because God himself had pre-dated Christ’s existence. Christ was

God's *junior* (if we be permitted to say so); he was God's literal Son. And Sis. White expressed these very same thoughts under inspiration.

Now, a persistent opponent may still say: "What about the *self-existent* Son of God? Wouldn't that phrase definitely indicate that Christ had no beginning?" And we would answer: assuredly no. We answer thus on the very same basis of plain word meanings and the harmonious use of inspiration. What does *self-existent* mean? It means *something that is able to sustain its own, independent existence*. So then who would be a *self-existent Son*? This would be *one who is the offspring of another who is able to sustain their own, independent existence*. That's it. And is this definition descriptive of Christ? Certainly. There is no logical issue with one having a divine origin and yet still being self-existent.

But we may still answer the question for those yet in doubt: how can one have an origin, a beginning, yet still be self-existent? It's a simple answer: at the very point when you were originated, when you began your existence, when you were born, that is when you began to be self-existent. Are you familiar with this principle? Well, this is exactly what inspiration says about the divine Father and Son:

John 5:26 (KJV)>> ²⁶For as the Father hath life in himself; so hath he given to the Son to have life in himself...

"I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. **In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}**

Yes, our Lord Christ does sustain his own, independent divine existence, but that never meant that he did not receive this original divine life from his Father. To the contrary, inspiration tells us verily that he did receive of his Father's life. Christ was born in heaven from the original, unborrowed, underived life of the Father. That is why *in* Christ is that same life, *original, unborrowed, underived*. As a separate divine being, emerging from the Father's own substance, Christ now has this divine life within his own self. He is self-existent, the self-existent *Son* of God. And just as a human son is born from his human father's substance to have life within his own self – this human reality is simply a miniature reflection of the divine image, the divine principle.

Therefore, without a shadow of a doubt, there is no question that Jesus Christ is the pre-existent, self-existent Son of God: not a co-eternal, not a twin, not a role-playing actor, but the literal, first-begotten and only-begotten Son of God. Christ will always be a Son - his pre-existence and self-existence should never be used to contradict this fact. May God help us to accept Sis. White's clear testimony supporting this reality.

6) What about those E. G. White passages in which she states Christ was “from all eternity”? How can one reconcile Sis. White's expressions that Christ existed from all eternity with the position that he had a divine origin?

First of all, Sis. White has plainly told us that it is by the weight of inspired evidence that we are to determine gospel truths. The weight of evidence is God's means of safeguarding against misunderstandings which can occur from a surface-acceptance of controverted statements, especially as they are read in isolation. Such statements, according to God's principle, must be compared with all the other clearer and conclusive statements, in order that the correct and harmonious meaning may be understood (Isa.28:9-10,13; 1stCor.2:13). We believe if this principle is applied to the *from all eternity* statements they shall admit of no contradiction with regards to the origin of Christ. We have already seen overwhelming, incontrovertible, harmonious proofs that Christ is the pre-existent Son of God – the only-begotten and first-begotten before all creation. Therefore, we should see where these statements in question can properly harmonize with this weight of evidence. Let us search inspiration to see where we can find the harmony.

To begin this search, we must ascertain what is meant when inspiration uses the word *eternity*. Then we may gather what, “*from all eternity*,” as used by Sis. White properly means. From the study, “The Eternal, Absolute Father and Son” (Part Four of the *As It Reads* Series), we find a helpful examination of the varied applications of *eternity* as found in scripture. Please read that study to examine those proofs for yourself. For the purposes of utility here, we shall summarily state what such an examination reveals to us about the term *eternity*:

- a) No Bible definition of *eternity* yields the assumption that such a period is without beginning.
- b) The Bible meaning of *eternal* is relative to the subject being described.
- c) The Bible terms “eternal,” “eternity,” “everlasting,” “for ever,” and the like, are used generally to represent time which transcends practical human computation.
- d) The Bible acknowledges the term “from everlasting” to be synonymous with “the days of eternity” (Micah 5:2). The scriptures set forth that these terms describe that humanly immeasurable period in the past before the cosmos (worlds) were created.

- e) While Christ's origin is located *upon* the days of eternity, the Bible expresses Jehovah's existence to *precede* the days of eternity. This is why Jehovah is described as *the Ancient of days*, explicitly the Ancient of the days of eternity (Dan.7:9,13).
- f) The Bible descriptions, "I AM THAT I AM," "which was, and is, and is to come," and, "who liveth for ever and ever," are specifically descriptive of Jehovah, the Father of Christ. These descriptions do not admit of any origin whatsoever, and rather express that Jehovah has always existed. In other words, there is no qualifier to Jehovah's existence: he simply exists. Therefore, only in the context of Jehovah's existence does "eternal" literally mean without beginning or end.
- g) In the context of Christ, the Son of God, he is eternal from the point when he was divinely born: from the point when he came forth from God (Jehovah), then existing as his own individual divine being. This divine birth was the beginning of the existence of Christ. Christ's divine birth happened at some point concurrent to the days of eternity, therefore Christ is eternal.
- h) The Bible says we worship a true, literal divine Father who became thus, upon the days of eternity, by having a true, literal divine Son. Our fellowship is with the eternal Father and his eternal Son, *in truth and love*.

There are two key things we should take from the summary above: one, that the biblical *eternity* never assumes *without beginning*; and two, that the context or proper sense of the scripture is that which determines the extent of duration. Applying this light to the writings of Sis. White, we can realize that her use of the word *eternity* cannot be assumed to mean a duration without beginning; neither can we separate her use of the word from the context of the passage in question, nor from the evidence of similar, less controverted statements. With this premise, most conscientious Seventh-day Adventists would agree – but those who still have qualms may say, "But Sis. White says not just *from eternity*, but *from all eternity*." And yes, this we shall reconcile herewith.

What would be helpful at this point is to list the main passages in question which employ the phrase "from all eternity":

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.**
 {RH, April 5, 1906 par. 6}

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of

the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." {RH, April 5, 1906 par. 7}

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. {RH, April 5, 1906 par. 8}

The terms of this oneness between God and man in the great covenant of redemption were arranged with Christ from all eternity... The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant. {ST, August 24, 1891 par. 10}

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. {1SM 228.4}

Combining all the expressed thoughts of the passages above, do you, dear reader, think these passages are telling you that Christ had no beginning, no origin? That he is not *really* a Son? That he was not brought forth from the LORD Jehovah before the world was? We would be hesitant to place ourselves under these assumptions, for we would be contradicting some of the very expressions found alongside the phrases in question.

For one, while it is most certain that Christ is God *essentially*, and *in the highest sense*, Sis. White follows to make it clear that in this very state he is yet the *divine Son* of God. Yes, Christ is God in nature, but he is not God in personality. He is *essentially* God but he is not *personally* God. He is *the Son* of the *only true God*, his Father, Jehovah. By virtue of being a Son, even divine in the highest sense, He is still the progeny of his Father. This is one point already that we cannot get around.

Nevertheless, at this juncture the question may certainly be asked: how does Christ exist from *all* eternity if he is a Son (knowing that all sons naturally have a beginning)? We reply with the following proposition: could it be that Christ's origin directly precedes or coincides with that which is termed *all eternity*? We must surely consult inspiration to see whether these things could be so.

Micah 5:2 (KJV)>> ²But 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**^[Heb.family descent; coming out; issuing out] **have been from of old, from everlasting**^[Heb.the days of eternity].

Micah 5:2 (LXXE)>> ²And thou, Bethleem, house of Ephratha, art few in number to be reckoned among the thousands of Juda; yet out of thee shall one come forth to me, to be a ruler of Israel; and **his goings forth were from the beginning, even from eternity.**

Proverbs 8:22-25 (KJV)>> ²²The LORD possessed^[Heb.formed] me in the beginning of his way, before his works of old. ²³I was set up^[Heb.anointed] from everlasting, from the beginning, or ever^[Heb.before] the earth was. ²⁴When there were no depths, I was brought forth^[Heb.born]; when there were no fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth^[Heb.born]...

Proverbs 8:22-25 (LXXE)>> ²²The Lord made me the beginning of his ways for his works. ²³He established me before time was in the beginning, before he made the earth: ²⁴even before he made the depths; before the fountains of water came forth: ²⁵**before the mountains were settled, and before all hills, he begets me.**

We can see above – comparing these reliable Bible versions – that there is a period in which Christ is declared to have been born, begotten, brought forth, come out from God. **This period has been described by the inspired authors as *the beginning, the days of eternity*, among other synonymous terms.** Could this be saying to us that the point of origin of Christ's birth coincides with a *beginning* that can be termed *the days of eternity*? That Christ's divine birth could be viewed as concurrent with *the beginning of the days of eternity*? And if located at the *very beginning* of the days of eternity, would not Christ's divine life then have encompassed *all eternity*? Would it not suggest that Christ's

divine birth marked the beginning of all things, including the days of eternity?
Let the following scriptures speak as to whether this overall proposition is founded on *Thus saith the Lord*:

John 1:1-3 (KJV)>> ¹In the beginning was the Word, and the Word was with God^[the supreme deity], and the Word was God^[deity].
²The same was in the beginning with God^[the supreme deity]. ³All things were made by him; and without him was not any thing made that was made.

Colossians 1:15-17 (KJV)>> ¹⁵Who^[Christ] is the image of the invisible God, the firstborn of every creature^[Gr. ordinance]; ¹⁶For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist.

Psalms 2:7 (KJV)>> ⁷I will declare^[Heb. record; recount] the decree^[Heb. ordinance; commandment]; the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Revelation 3:14 (KJV)>> ¹⁴And unto the angel of the church of the Laodiceans write; These things saith^[Christ] the Amen, the faithful and true witness, the beginning of the creation^[Gr. ordinance] of God.

Firstly, one very challenging question which is suitably answered by this present proposition is the *beginning* of John 1:1. John says, “In the beginning...”, but what *beginning* is this? While many shroud this *beginning* into some nebulous, unexplainable mystery, we take the position that God means something by every thought he inspires his prophets to express. By the word of the Lord, *beginning* means *beginning*. *Beginning* does not mean *mystery*. *Beginning* furthermore certainly cannot mean *without beginning*. We have seen clearly from preceding scriptures that Christ was brought forth *from the beginning, from the days of eternity*. We see from the scriptures above that Christ is *the firstborn of every ordinance of God, including all the days of eternity*. Therefore all things, including that which extends onto all the days of eternity past, have their origin in the divine birth of Christ. When Christ was brought from the Father, there began the days of eternity, *all eternity*. Christ indeed is from *the beginning, from all eternity*. John was indeed telling us, “In the beginning [of the days of eternity, all eternity] was [born] the Word, and the Word was with God [the Father], and the Word was God [as divine as the Father].”

Secondly, we hear Christ himself through the psalmist, declare the ordinance – the time, the commencement of all things – that signal event revealed by the words, “Thou art my Son; this day have I begotten thee.” All eternity is registered in that divine decree. Christ’s birth is verily the beginning of the ordinance of God, the beginning of the days of eternity, the beginning of all eternity.

For those who may want to say that Christ is signally before all eternity, we fear they would contradict the scriptural declarations noted above and elsewhere. Such scriptures tell us that Christ *is* the very beginning, not *before* the beginning; Christ is *from* the days of eternity, not *before* the days of eternity. The Father is exclusively *the Ancient of days*, that is, being the Ancient of the days of eternity. If the Son of God explicitly preceded all eternity, then one, he was *not* brought forth *from the beginning*; two, he did *not* go forth of the Father *from the days of eternity*; and three, he is *also the Ancient of days* as the Father. Those three assertions completely contradict the positive statements of scripture. Therefore, we know Christ’s independent existence is fixed alongside, and not before, the days of eternity. His birth marked that appointed time; his birth did not precede it.

We believe that upon the foundation of *Thus saith the Lord*, we have shown that Sis. White’s *from all eternity* statements indeed can and do harmonize with Christ having an origin. Christ’s birth marked the beginning of all eternity, and so he is the Son from all eternity. If *all eternity* had meant anything like *duration without beginning* then Christ could never logically be a Son. Inspiration has never asked its believers to take positions on illogical assumptions – positions of faith, yes – but even faith is based on reasoning with the very sense God had given us. When Sis. White says *Son of God*, she means *Son of God*, just as the Bible. She literally means Jehovah and Christ are related as Father and Son from all eternity. Look at her direct words here:

Christ is declared in the Scriptures to be the Son of God. From all eternity He has sustained this relation to Jehovah. Before the foundations of the world were laid, He, the only begotten Son of God, pledged Himself to become the Redeemer of the human race should men sin... **In His incarnation he gained in a new sense the title of the Son of God. {Ms22-1905.5}**

The last thing we would note is that Sis. White does say there is a divine mystery between the Father and the Son. We repeat some of those words here:

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

infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. {RH, April 5, 1906 par. 8}

We humble ourselves in acknowledgement of this fact. We do not purport in affirming the true pre-existent Son of God reflected in Sis. White's pen, that we can parse through every detail regarding our dear heavenly Father and his Son. Our divine Father and Son are not simply amenable to be explained away by the imperfect words of finite man. We do approach this subject with cautious reverence, knowing that there is a limit to that which we can understand. But we have a duty, invoked by the self-same Father and Son, to remember that, "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever." (Deut.29:29).

And so, with those deep words of Sis. White as quoted above, we see there may be some light that can be received therein – light that she says helps to explain some other deep truths. We put forward then one final scriptural observation which can apply here.

We establish this point by recognizing these scriptural facts. One is that Christ is described as the Word of God (John 1:1; Rev.19:13). Another is that Christ is alternatively described as the Wisdom of God (Prov.8:1,22-30; 1stCor.1:24,30). Words and wisdom originate in the mind, the heart (Job 8:10; Matt.12:34-37). The Bible also tells us that Levi, though yet to be born, paid tithes to Melchizedek through Abraham (Heb.7:9-10). How could this be? Paul says that Levi was yet *in the loins* of Abraham. We see at times in scripture this prophetic voice of God, who, "callesth those things which be not as though they were." (Rom.4:17).

Now, how do these scriptural facts come together here? They show of the mystery of union between the Father and Son: Christ having been the Word and Wisdom of God; Christ having been the manifestation of that which has always been in the mind and heart of God. This Wisdom, this Word inherent in God's own person was *brought forth* from all eternity to be an independent being; and this being was perfectly representative of the Source from which he sprung. As Sis. White puts it, Christ was, "God's thought made audible." {DA 19.2}. It is in this particular sense of originating from God's inherent word and wisdom (and in this sense only) that can Christ be said to be without beginning. Christ's essence has always been a part of God, dwelling in the mind, the heart, the bosom of Jehovah. And at the beginning of Jehovah's way (Prov.8:22), this divine essence was reproduced as an independent divine being, commemorated by the words, "Thou art my Son; this day have I begotten thee." (Ps.2:7). The very thought of this entire eternal reality is mysterious in itself, however sensibly we may be able to gather together the inspired testimony. Yet, as Sis. White observed, this light serves to explain other related truths difficult of explanation.

Above all, there will always be truths related to the divine Father and Son that will prove mysterious to our understanding. Yet we may know that *mysterious* does not mean *nonsensical*: for the God who created humanity with the basic sense to which we all are endowed, subsequently gave us his Word, which could only be interpreted according that very sense which he has given us. The mystery of the gospel, though inexhaustible in its scope, is perfectly calculated to elevate every rational and moral fibre of our being. We shall more deeply understand this mystery when we take words of inspiration as they read. When we see Christ as the true Son of God born from eternity, then we can more properly see this Christ as, “the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” (1stCor.2:7).

Conclusion.....

In all the we have said – with all sincerity trying our utmost for strict obedience to the words of inspiration – we believe that Christ’s position has been truly confirmed as the Pre-existent Son of God. Sis. White is the one who used these words and we have seen that she meant *exactly* what she wrote – establishing that Jesus Christ is the *literal* divine offspring of God from all eternity, from before creation, from before Bethlehem, from before the resurrection. This truth forms the heart of the gospel, the foundation and rock upon which the church was built and furthermore to be sustained to the end. The acceptance of this Pre-existent Son of God, the real Jesus Christ, and not *another Jesus* (2ndCor.11:4), is essential for you and me if we would be true beneficiaries of the gospel, that agency of salvation the depth of which grows deeper the further we enter upon it.

We have seen that the weight of evidence from Sis. White yields unequivocal support for an eternity-born Son. We have seen that even the more controverted statements used to support something other than an eternity-born Son, actually *do* reveal an eternity-born Son. We have seen that all attempts at nullifying the fact Christ had an origin are likewise attempts at nullifying his true sonship. We have dealt with difficult statements and terms, and have discovered that they actually offer deeper insights which reaffirm Christ as the firstborn of heaven. Rather than contradicting and confusing us all the more, these difficult statements have added lustre and greater harmony to the rest of the undisputed statements of Sis. White. The pre-existent, self-existent Son of God was put up for sincere investigation, and the honest can well see it points to one conclusion:

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made

sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth! {DA 49.2}

Not a make-believe "Son", but a real, divine, eternity-born Son. Amen!

APPEAL

Beloved, your position on the matter of whether Jesus Christ is the pre-existent, self-existent *Son* of God shall confess two eternally-binding realities. One is whether or not you truly believe the testimony of Jesus for these last days – the spirit of prophecy as demonstrated in the writings of Sis. White. To spiritualize away these writings from their literal connection, especially when they rebuke cherished idols, even if you may serve to follow other portions which suit your disposition – this is no better than those who disregard Sis. White's counsel entirely. Why? Because just as you may have your own *cherished reasons* why you disregard one portion of her writings, it is the *same general source* from which the open scoffer totally rejects her writings – *unbelief*. Unbelief, big or small, yields the same ultimate result: perdition of the soul. It is with this in mind that we appeal to you: if your desire is to stand in the end as a part of God's faithful remnant, please take it to heart that we must *keep the whole testimony of Jesus* (Rev.12:17). Believing what Sis. White has written about the Son of God, in its obvious, literal sense, must be a part of that true confession of faith.

The second, and even more fundamental position which is called into question, is that of whether we truly believe Jesus Christ is the Son of God, that literal pre-existent, self-existent Son of God. Especially in these last days can we not afford to cherish any false conceptions about our Lord Jesus Christ. Such false conceptions – as that he is not *literally* God's divine Son, that he has no origin, that he did not completely take our fallen human flesh, that he had an advantage in overcoming sin, that he did not *really* die, that it is not literally his Spirit which is to dwell in us, but another – these are not negligible oversights. They are a part of the very gospel which we must believe to be saved. Consciously cherishing any such errors about Christ will ultimately condemn us. Friend, our salvation begins with the simplest sincere confession that Jesus Christ is the Son of God. If we get this wrong, nothing further in our Christian walk matters, nothing. If we get this wrong, such kindred errors as above will snatch their way upon us to further obscure Christ's being the literal Son of God sent to save us. The inspired writers of old will be at no fault if we ignored their clear declarations of the divine Sonship of Christ and the corresponding divine Fatherhood of God:

Hebrews 1:5-6 (KJV)>> ⁵For unto which of the angels said he at any time, Thou art my **Son**, this day have I **begotten** thee? And again, I will be to him a **Father**, and he shall be to me a **Son**? ⁶And again, when he bringeth in **the firstbegotten** into

the world, he saith, And let all the angels of God worship him.

2ndPeter 1:17 (KJV)>> ¹⁷For he received from **God the Father** honour and glory, when there came such a voice to him from the excellent glory, This is my beloved **Son**, in whom I am well pleased.

1stJohn 2:22-23 (KJV)>> ²²Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth **the Father and the Son**. ²³Whosoever denieth **the Son**, the same hath not **the Father**: (but) he that acknowledgeth the Son hath the Father also.

1stJohn 4:14-15 (KJV)>> ¹⁴And we have seen and do testify that **the Father** sent **the Son** to be the Saviour of the world. ¹⁵Whosoever shall confess that Jesus **is the Son of God**, God dwelleth in him, and he in God.

Matthew 10:32-33 (KJV)>> ³²Whosoever therefore shall confess me before men, him will I confess also before **my Father** which is in heaven. ³³But whosoever shall deny me before men, him will I also deny before **my Father** which is in heaven.

1stJohn 5:10-13 (KJV)>> ¹⁰He 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**. ¹¹And this is the record, that **God** hath given to us eternal life, and this life is in **his Son**. ¹²He that hath **the Son** hath life; and he that hath not **the Son of God** hath not life. ¹³These 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**.

Furthermore, as we have seen from this study, surely Sis. White is not a fault if we refuse to believe in the true pre-existent, self-existent Son of God. We beseech those be-shackled with cords of satanic and human devising to break loose from the popular conceptions of this age, and confess the true Son of God before all men. Let not your church, your family, your vocation, your temporal ambitions, or anything else, dissuade you from something so simple in its meaning that even

a freshly-bereaved Martha could still proclaim, “Lord: I believe that thou art the Christ, the Son of God, which should come into the world.” (John 11:27). It is our prayer and desire that you shall accept this Son of God, Jesus Christ – the eternity-born Son of God, the Old Testament Son of God, the New Testament Son of God, the *apostles’* Son of God, the *Faithful Church in the wilderness* Son of God, the *Old-Movement Adventist* Son of God, the *last-day spirit of prophecy* Son of God, and ultimately, the *144,000* and all *the great multitude’s* Son of God. May you unite in fellowship today with, “the Lord Jesus Christ, the Son of the Father, in truth and love.” (2nd John 1:3).

AMEN.

Shared with you out of love, in the service of the gospel,



Br. C. S. Lawrence

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Key to Abbreviations of E. G. White Publications

<u>Abbr.</u>	<u>Publication Title</u>
1888-----	Ellen G. White 1888 Materials, The
AA-----	Acts of the Apostles, The
AG-----	God's Amazing Grace
AH-----	Adventist Home, The
ApM-----	An Appeal to Mothers
AUCR-----	[Australasian] Union Conference Record
AY-----	Appeal to Youth
1BC-----	Bible Commentary, The SDA , Vol. 1 (2BC for Vol. 2, etc.)
BE-----	Bible Echo
1Bio-----	Biography of E. G. White, Vol. 1 (2Bio for Vol. 2, etc.)
BLJ-----	To Be Like Jesus
BTS-----	Bible Training School
CC-----	Conflict and Courage
CCh-----	Counsels for the Church
CD-----	Counsels on Diet and Foods
CE-----	Christian Education
CET-----	Christian Experience and Teaching
CEv-----	Colporteur Evangelist
CG-----	Child Guidance
CH-----	Counsels on Health
ChL-----	Christian Leadership
ChS-----	Christian Service
CL-----	Country Living
CM-----	Colporteur Ministry
COL-----	Christ's Object Lessons
Con-----	Confrontation
COS-----	Christ Our Saviour
CS-----	Counsels on Stewardship
CSW-----	Counsels on Sabbath School Work
CT-----	Counsels to Parents, Teachers, and Students
CTBH-----	Christian Temperance (EGW) and Bible Hygiene (James White)
CTr-----	Christ Triumphant
CW-----	Counsels to Writers and Editors
DA-----	Desire of Ages, The
DF-----	Document File
DG-----	Daughters of God
Ed-----	Education
Ev-----	Evangelism

Abbr. Publication Title

EW	-----	Early Writings
FE	-----	Fundamentals of Christian Education
FLB	-----	Faith I Live By, The
FH	-----	From the Heart
FW	-----	Faith and Works
GC	-----	Great Controversy, The
GC88	-----	Great Controversy, The (1888 Edition)
GCB	-----	General Conference Bulletin
GCDB	-----	General Conference Daily Bulletin
GdH	-----	Good Health
GH	-----	Gospel Herald
GW	-----	Gospel Workers
GW92	-----	Gospel Workers (1892 edition)
HL	-----	Healthful Living
HP	-----	In Heavenly Places
HPMMW	-----	Health, Philanthropic, and Medical Missionary Work
HR	-----	Health Reformer
HS	-----	Historical Sketches of the Foreign Missions of the Seventh-day Adventists
Hvn	-----	Heaven
LDE	-----	Last Day Events
LHU	-----	Lift Him Up
LL	-----	Lion on the Loose
LP	-----	Sketches From the Life of Paul
LS	-----	Life Sketches of Ellen G. White
LS88	-----	Life Sketches of James and Ellen White (1888 edition)
Lt	-----	Letter, E. G. White
LYL	-----	Letters to Young Lovers
Mar	-----	Maranatha, the Lord is Coming
MB	-----	Thoughts From the Mount of Blessing
1MCP	-----	Mind, Character and Personality, Vol. 1 (2MCP for Vol. 2)
MH	-----	Ministry of Healing, The
ML	-----	My Life Today
MM	-----	Medical Ministry
1MR	-----	Manuscript Releases, Vol. 1 (2MR for Vol. 2, etc.)
Ms	-----	Manuscript, E. G. White
MYP	-----	Messages to Young People
NL	-----	New Life, A
1NL	-----	Notebook Leaflets, Vol. 1 (2NL for Vol. 2)
PaM	-----	Pastoral Ministry
OFC	-----	Our Father Cares
OHC	-----	Our High Calling
PHJ	-----	Pacific Health Journal

Abbr. Publication Title

PM	-----	Publishing Ministry, The
PP	-----	Patriarchs and Prophets
PK	-----	Prophets and Kings
Pr	-----	Prayer
PUR	-----	Pacific Union Recorder
RC	-----	Reflecting Christ
RH	-----	Review and Herald
RR	-----	Radiant Religion
RY	-----	Retirement Years, The
SA	-----	Solemn Appeal, A
1SAT	-----	Sermons and Talks, Vol. 1 (2SAT for Vol. 2)
SC	-----	Steps to Christ
SD	-----	Sons and Daughters of God
SF Echo	-----	Southern Field Echo
1SG	-----	Spiritual Gifts, Vols. 1 (3SG for Vols. 3, etc.)
SJ	-----	Steps to Jesus (adapted from SC) or Story of Jesus (on CD-ROM)
SL	-----	Sanctified Life, The
1SM	-----	Selected Messages, Book One (2SM for Book 2, etc.)
SOJ	-----	Story of Jesus, The
1SP	-----	Spirit of Prophecy, The, Vol. 1 (2SP for Vol. 2, etc.)
SpT"A"	-----	Special Testimonies, Series A (Nos. 1-12)
SpT"B"	-----	Special Testimonies, Series B (Nos. 1-19)
SpTBCC	-----	Special Testimonies to the Battle Creek Church
SpTEd	-----	Special Testimonies on Education
SpTMMW	-----	Special Testimonies Relating to Medical Missionary Work
SpTMWI	-----	Special Testimonies to Managers and Workers in Institutions
SpTPH	-----	Special Testimonies to Physicians and Helpers
SR	-----	Story of Redemption, The
ST	-----	Signs of the Times
SW	-----	Southern Work, The
SW	-----	Southern Watchman (if with date)
1T	-----	Testimonies for the Church Vol. 1 (2T for Vol. 2, etc.)
TA	-----	Truth About Angels, The
TDG	-----	This Day With God
Te	-----	Temperance
TM	-----	Testimonies to Ministers and Gospel Workers
TMK	-----	That I May Know Him
TSA	-----	Testimonies to Southern Africa
TSB	-----	Testimonies on Sexual Behaviour, Adultery, and Divorce
TSDf	-----	Testimony Studies on Diet and Foods
TSS	-----	Selections From the Testimonies Bearing on Sabbath School Work (1900)
1TT	-----	Testimony Treasures, Vol. 1 (2TT for Vol. 2, etc.)

<u>Abbr.</u>	<u>Publication Title</u>
UL -----	Upward Look, The
Und Ms -----	Undated EGW Manuscript
VSS -----	Voice in Speech and Song, The
WM -----	Welfare Ministry
YI -----	Youth's Instructor, The
YRP -----	Ye Shall Receive Power
WLF -----	Word to the "Little Flock," A