

50 Hard Questions About the Trinity

There are other questions, but these are some that I've asked, which God has lead me to have answers for through the truths of God begetting His Son, and His Son giving of His omnipresent Spirit at Pentecost. If you're willing, I look forward to your answers to these questions:

1. Where is "God the Spirit" in any of God's writings through His prophets?
2. Where is "God the Son" in any of God's writings through His prophets?
3. Where is the word "trinity" (referring to God) in any of God's writings through His prophets?
4. Where are the words "co-eternal" in any of God's writings through His prophets?
5. Where was the Spirit of God in *Patriarchs and Prophets* chapter 1?
6. Where was the Spirit of God in *The Story of Redemption* chapter 1?
7. Where was the Spirit of God in *The Spirit of Prophecy, Vol 1*, chapter 1?
8. Where is even one EGW quote where the "God the Spirit" was (that wasn't God the Father's Spirit) shown to be included in the creation of this world?
9. Why is it that Christ was the ONLY being who would be allowed into the councils of God? What about the Spirit? (PP 34.1)
10. Lucifer was jealous that he wasn't included in the councils of God, so did HE want to be the third person of the Godhead?
11. Why was "the counsel of peace" (Zech 6:13) "between Them both" and not between Them three? Where was the Spirit?
12. Where is a single reference made by the Bible and EGW where it says it is metaphorical, symbolic, an illustration, or to be understood as an analogy that God is Christ's Father?
13. If the Spirit of God makes intercession for us in Romans 8:26, how can we say that there is only ONE mediator between God and Man?
14. If it was "God the Spirit" that placed the holy seed in the virgin Mary, then does Christ have two Fathers? The Father and the Spirit? (Notice Luke 1:35, "the power of the Highest...")

15. Why, when Christ was baptized and the “Spirit of God” came down in the form of a dove, does EGW say it was “the Father Himself” that would “minister to His Son”, which then ended up being “beams of light and glory” which proceeded from the throne?
16. Why does EGW refer to the dove as “emblematical?” { See YI March 1, 1874, par. 4}
17. How is it that Lucifer was the third most honored in Heaven? (SR 13.1)
18. How is it that Gabriel is now the third most honored in Heaven? (DA 99.1)
19. Why was Adam and Eve created in God’s image as two instead of three?
20. Why was Lucifer jealous of Christ and not God the Father? Was there a difference?
21. How would you explain this? "God is the Father of Christ; Christ is the Son of God. To Christ has been **given** an exalted position. He has been **made equal** with the Father. All the counsels of God are opened to His Son." {8T 268.3} (How, if Christ has always had the position and has always been equal, did the Father **give** the position and **make** Him equal?)
22. How would you explain this? "“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}
23. How would you explain that God and His Son are "two, yet little short of being identical," just as Jesus said, "my Father is greater than I?" YI December 16, 1897, par. 5, and John 14:28. (The word “greater” in John 14:28 has been translated “elder” in Romans 9... how can that be if He is NOT begotten?)
24. What did Christ mean when He said the Father was “the **only** true God...”? John 17:3
25. What did Paul mean when he said the Father was “**one God and Father of all...**”? Ephesians 4:6
26. What did Paul mean when he said, "to us there is but **one** God, the **Father**, of whom are all things, and we in him; and one Lord Jesus Christ..."? 1 Cor. 8:6
27. What did Paul mean when he said, "there is **one** God, and one mediator..."? 1 Timothy 2:5
28. What did James mean when he said, "Thou believest that there is **one** God; thou doest well: the devils also believe, and tremble?" James 2:19

29. Why does the Bible show God the Father and His Son having a throne while there is no place on the throne for the Spirit? (This is the same on the table of shewbread in the sanctuary...)
30. What did EGW mean when she said, "The Holy Spirit, which proceeds from the only begotten Son of God..."? {RH April 5, 1906, par. 16}
31. What does the Bible mean when it says, "the Spirit of truth, which proceedeth from the Father..."? (John 15:26)
32. What does the Bible mean when it says, "the Father that dwelleth in me, He doeth the works..."? (John 14:10)
33. Why does EGW refer to the Spirit as "it" numerous times, whereas she never said that a single time about the Father or the Son?
34. Why did the EGW Estate admittedly change EGW's writings about the Spirit, giving it/Him the name "He" instead of EGW's intended "it"?
35. What did EGW mean when she said that the "Spirit of Truth" "refers to the omnipresence of the Spirit of Christ, called the Comforter..."? {14MR 179.2}
36. What did EGW mean when she said, "Christ was the Spirit of truth"? Ms44-1897.8
37. Did EGW really say, "We want the Holy Spirit, which is Jesus Christ." Lt66-1894.18
38. Why, just after the fall, did EGW say that, "God would communicate to man through Christ and angels"? {SR 50.3} What about the Spirit?
39. When EGW said that "the Holy Spirit is Himself [Christ] divested of the personality of humanity and independent thereof..." does that mean that at some time the Spirit must have been 'invested' with the personality of humanity? {See 14MR 23.3}
40. Is it really this clear about the Spirit and we have missed it all these years? "**Christ** is to be **known** by the blessed **name of Comforter**. "The **Comforter**," said Christ to His disciples, "which **is the Holy Ghost**, whom the Father will send in My name, **He shall teach you** all things, and bring all things to your remembrance, whatsoever I have said unto you, **Peace I leave with you**, My peace **I give unto you**: not as the world giveth, **give I unto you**. Let not your heart be troubled, neither let it be afraid.'" Ms7-1902.10
41. Was it really an Angel that gave prophecy to Daniel in chapters 8-12?

42. How is it that Revelation 1:1 explains the **Father** giving His **Son** the gospel, which signified it and gave it to an **Angel** (Gabriel, according to EGW), which gave it to **John**? Where was the Spirit?
43. Is it really that clear in Revelation 19:10 that Angels “have the testimony of Jesus?”
44. Is it really true in Revelation 22:9 that Angels are “of thy brethren the prophets?”
45. Ellen White saw that God the Father had a form, that Christ also had a form, and she spoke often to her attending Angel, but why didn't she ever see or speak with the Spirit? (See EW 54, and don't forget about what *Youth's Instructor* says about the dove being “emblematical.”)
46. What does it mean that EGW said, "**All** the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the **ministration of angels**. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All** the blessings from God to man are through the **ministration of holy angels**." {RH January 21, 1873, par. 16}
47. What does it mean that “while He [Christ] extends to all the world His invitation to come to Him and be saved, He commissions His **angels** to render **divine help** to **every soul** that cometh to Him in repentance and contrition, and **He comes personally by His Holy Spirit** into the midst of His church.” {TM 15.1}
48. Why did our church cut out all the Arian phrases and republish the book *Daniel and the Revelation* by Uriah Smith in 1944?
49. Why does the only sermon we have from the 1888 messages by Waggoner say these things?
"A son always rightfully takes the name of the father; and Christ, as "the only begotten Son of God," has rightfully the same name. A son, also, is, to a greater or less degree, **a reproduction of the father**; he has, to some extent, the **features and personal characteristics** of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works; and so Christ is the "express image" of the Father's person. Heb. 1:3. As the Son of the self-existent God, He has by nature all the attributes of Deity. **It is true that there are many sons of God; but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was or ever can be.** The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but **Christ is the Son of God by birth...**"
 "The Scriptures declare that Christ is "the only begotten son of God." He is **begotten, not created**. As to **when** He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it, in these words:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. **There was a time when Christ proceeded forth and came from God, from the bosom of the Father** (John 8:42; 1:18), but that time was **so far back in the days of eternity** that to finite comprehension it is practically without beginning."

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

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

(Interesting how EGW used very similar words as this last sentence.)

50. EGW traveled with Jones and Waggoner for several years after 1888 and believed the same ways as they did. Why didn't she ever correct them on this subject?