“**The Restorer of Paths to Dwell In**” – Chapter 12 – Pioneers -3-

Note- Anytime you see GPS it means “God’s Prophet Says”

“… and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Isaiah 58:12

As we begin chapter 12 today, Let us invite God’s presence … Father, help us to right the wrongs that have changed the religion of the your last day church. Father we are asking for the old paths, wherein is the good way, and we want to walk therein, that we may find rest for our souls, and live to your honor and glory, in Jesus name, AMEN.

Each chapter of our series “The Restorer of Paths to Dwell In,” we begin with this quote: ***“The greatest want of the world is the want of men,--men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.”--***Education, p. 57. (1903) {CM 54.4}

Yes we know our religion has been changed, but as stated previously, we will be blind to the changes made if we do not know our church history. It is impossible to know what the paths dwelt in by the pioneers were if we do not even know what they said. For two chapters we have studied what they believed in, in three specific areas and now we will study the fourth:

#1. **What Our Pioneer's Believed About the Trinity;**

#2. **What Our Pioneer's Believed About the Father;**

#3. **What Our Pioneer's Believed About God’s Son;**

#4. **What Our Pioneer's Believed About God’s Spirit.**

**#**4. **What Our Pioneer's Believed About God’s Spirit**

**J.N. LOUGHBOROUGH -** "The Spirit of God is spoken of in the Scriptures as God's representative- the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist...Psa. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power." Review and Herald, Sept. 13, 1898, p. 690.

**M.C. WILCOX -** "God is the source of all life...God's life is eternal life, even as He is 'the eternal God.'...'But God is a person; how can His life be everywhere present?' God is everywhere present by His Spirit...The presence of God is therefore His Holy Spirit; and the Holy Spirit is therefore the life of God. And so we read of 'the Spirit of life' (Rom. 8:2), that 'the Spirit is life because of righteousness' (verse 10); that 'the Spirit giveth life' (2 Cor. 3:6)."Signs of the Times, June 2, 1898.

**E. J. WAGGONER -** "Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ." Christ And His Righteousness, 1892, p.23.

**A.J. MORTON -** "The Holy Spirit is divine because it proceeds from divinity. You can no more separate divinity from the Spirit of God and Christ than you can separate divinity from God and Christ. It is, therefore, the presence of the Spirit in the words of God's promises which enable us to receive the divine nature from those promises." Signs of the Times, Oct. 26, 1891, p.342.

**URIAH SMITH -** "J.W.W. asks: 'Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not.' "Ans.-The terms 'Holy Ghost,' are a harsh and repulsive translation. It should be 'Holy Spirit' (hagion pneuma) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present.

Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. How? Not personally, but by his Spirit.

In one of Christ's discourses (John, chapters 14, 15, and 16) this Spirit is personified as 'the Comforter,' and as such has the personal and relative pronouns, 'he,' 'him,' and 'whom,' applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be 'poured out' and 'shed abroad.' But we never read about God or Christ being poured out or shed abroad.

If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: 'And the Holy Ghost descended in a bodily shape like a dove upon him.' But the shape is not always the same; for on the day of Pentecost it assumed the form of 'cloven tongues like as of fire.' Acts 2:3,4. Again we read of 'the seven Spirits of God sent forth into all the earth.' Rev. 1:4; 3:1; 4:5; 5:6.

This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the Seven Christ's." Review and Herald, Oct. 28,1890.

**J.H. WAGGONER -** "There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used.

But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. "We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption." The Spirit Of God; Its Offices And Manifestations, 1877.

**MRS. S.M.I. HENRY -** "Q. Do you think the Spirit of God is a person, or is it simply the power by which God works, and which he has given to man for his use? "A. The pronouns used in connection with the Spirit must lead us to conclude that he is a person,-the personality of God which is the source of all power and life."THE ABIDING SPIRIT, 1899.

**M.C. WILCOX -** "28.THE PERSONALITY OF THE SPIRIT Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being 'poured out,' as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God...The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...

"Because of the lack of faith, it was 'expedient,' necessary, that He should go away; for He declared, 'If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.' John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos.

"These are simply illustrations. Wherever God's children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?" Questions And Answers Vol.11, 1919, 1938 editions, p.37-39. In the 1945 edition p.33-35.

**M.C. WILCOX – “**Question 187. The Holy Spirit and Ministering Spirits "What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same? "Ans. The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making a living connection between His throne and all creation. As is expressed by another: 'The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.' It thus makes Christ everywhere present.

To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. Thus the Spirit is personified in Christ and God, but never revealed as a separate person.

Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit." Questions And Answers Gathered From The Question Corner Department Of The Signs Of The Times, Pacific Press, 1911 p.18-182.

"And yet there is order observed in God's working; there is the regular channel through which His life force flows to the children of men, and by which His blessed Spirit does its work. We read: 'The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the Word of God, and of the testimony of Jesus Christ.' Rev. 1:1,2. Here we have the order of divine procedure: (1) The Father; (2) Jesus Christ; (3) Christ's angel; (4) John the apostle and prophet; (5) the church. And as respects the latter, the messages to the church are given through the ministers, or watchmen, of that church. "God in His wisdom can work and does work in other ways, because conditions of men demand it, but this is the regular way.

"The glory supreme and insupportable of the Godhead is represented in the Father. 1 Tim. 6:16. Jesus Christ has forever blended the divine with the human, and from Him flows out the Spirit of life to all His children. The angels are the mediums, the ganglia, on these great currents of God's life to reinforce, so to speak, these life currents. They can bear without exaltation God’s Spirit and its outshining glory, and in themselves bring the presence of God to His children, and drive back the angels of evil which seek to destroy them.” M.C. WILCOX, Signs of the Times, Feb. 26, 1908.

**R.F. COTTRELL -** The Doctrine of the Trinity **–** R & H, June 1st 1869, page 4

“This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine.

My reasons for not adopting and defending it, are

1. Its name is unscriptural -- the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines.

2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him.

If the testimony represents him as being in glory with the Father before the world was, I believe it.

If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it.

If the Scriptures say 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.

If the testimony says he is the beginning of the creation of God, I believe it.

If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it.

And when Jesus says, "I and my Father are one," I believe it; and when he says, "My Father is greater than I," I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one I reply, They are one in a sense not contrary to sense. If the '"and" in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, "that they may be one, even as we are one."

It may be objected, If the Father and the Son are two distinct beings, do you not, in worshiping 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. i. The Son is called "The mighty God." Isa. ix, 6. And when he comes again to earth his waiting people will exclaim, "This is our God." Isa. xxv, 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." 1 Pet. 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 1st 1869, page 4

Now I will repeat the quote I read in the chapter before we started studying what our pioneers believed and taught. In the light of our studies, listen to her words. 1 SM 206.4. We need to pay attention to what she said as there are those in leadership positions today that say our pioneers were in error. GPS ***“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.”*** {EGW 1SM 206.4}”

Rest assured brethren, God is no respecter of persons. If any pioneer made a wrong statement, God would have had Ellen White to speedily challenge the error and call the sin by its right name, just as she did with Dr. J.H. Kellogg in his revised edition of his book “The Living Temple.” He confessed that he believed in the Trinity, God the Father, God the Son and God the Holy Spirit. She said that is the alpha of deadly heresy.

But that is exactly the position of the Seventh-day Adventist Church today as stated in the Fundamental Beliefs which today is the Omega of deadly heresy that caused God’s prophet to tremble. Why is the Trinitarian doctrine found in the 1981 fundamental beliefs so deadly? It is because those who uphold such a false doctrine have another Jesus, another spirit and another gospel. They have a counterfeit Holy Spirit which is a violation of the first commandment which says “Thou shalt not have any gods before me.” They break the ninth commandment which forbids false witness. It causes all who embrace the Trinity to be commandment breakers and as it says in Revelation 22:14, **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”**

Let us pray … Eternal Father, thank you from bringing us out of the Trinitarian darkness into the marvelous light of real truth that we may be restorers of paths to dwell in that others can escape the deadly heresy that made your prophet tremble for we do pray in your only begotten Son’s name, AMEN