

One God

That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit.

1. There is one God

Deuteronomy 6:4 “Hear, O Israel: The LORD our God is one LORD.”

Mark 12:29 “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”

1 Timothy 2:5 “For there is one God, . . .”

A. Who is this one God?

1 Corinthians 8:4-6 “. . . we know . . . that there is none other God but one. For though there be that are called gods, . . . to us there is but one God, the Father, of whom are all things, and we in him; ...”

Ephesians 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

B. Who was the God Jesus said the Jews claimed to worship?

John 8:54 “Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.”

Thought Question(s):

1. Christ said, “I and [my] Father are one” John 10:30. Was He claiming in these words of his, to be part of the one God spoken of in Deuteronomy, Mark and 1 Timothy quoted above?
2. Why did God say He is one Lord? Why did He need to say this? What is the background (time and place) of the statement?
3. How can we harmonize the fact there is one God with the Scripture that says there “be gods many”? (compare with Php 3:19)

2. A Personal Being

A. Meaning of Personal:

Noah Webster: “Pertaining to the corporal [bodily] nature; exterior; corporal.”

John N. Loughborough: It does not necessarily follow because God is a Spirit, that he has no body. In John iii, 6, Christ says to Nicodemus, ‘That which is born of the Spirit is spirit.’ If that which is born of the Spirit is spirit, then on the same principle, that which has a spiritual nature is spirit. God is a spirit being, his nature is spirit, he is not of a mortal nature; but this does not exclude the idea of his having a body. David says, [Ps. cxiv, 4,] “Who maketh his angels spirits;” yet angels have bodies. Angels appeared to Both Abraham and Lot, and ate with them. We see the idea that angels are spirits, does not prove that they are not literal beings.

It is inferred because the Bible says that God is a Spirit, that he is not a person. An inference should not be made the basis for an argument. Great Scripture truths are plainly stated, and it will not do for us to found a doctrine on inferences, contrary to positive statements in the word of God. If the Scripture states in positive terms that God is a person, it will not answer for us to draw an

inference from the text which says "God is a Spirit," that he has no body. ("Man's Present Condition," pp. 27-28, 1855)

B. Man was made in God's image

Genesis 1:27 "So God created man in his own image, in the image of God . . ."

C. Christ is in the Image of God

Hebrews 1:3 "Who being the brightness of his glory, and the express image of his person, . . ."

Colossians 1:15 "Who {Christ} is the image of the invisible God.."

D. God has a form

Philippians 2:6 "Who [Christ Jesus], being in the form of God, . . ."

E. God has body parts

Daniel 7:9 "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire."

Exodus 24:10 "And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness."

Alonzo T. Jones: That God is a real being, and not, as some creeds make him out, "without body or parts," or as another, "without body, parts, or passions,"* we must believe, because his own word speaks of him in words that in every way imply real personality of being. The Bible says he loves. This is a sentiment, feeling, or passion; but how can he love, and be loved, as the Scriptures say he is, if he has no passions? That he has form, parts, and passions the Bible plainly shows. "And he said, I will make all my goodness pass before thee. . . . Thou canst not see my face, for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but

my face shall not be seen.” Ex. 33:19-23. (Review & Herald, May 21, 1889 321.6)

See appendix, section entitled, “Churches’ Teachings”

F. God Has a Dwelling Place

Psalm 11:4 “The LORD [is] in his holy temple, the LORD’S throne [is] in heaven: his eyes behold, his eyelids try, the children of men.”

Job 1:6 “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.”

Note: This indicates that God has a specific location.

Thought Question(s):

1. How can a wrong understanding concerning the personality of God affect the doctrine of the heavenly sanctuary, angels, heaven, the state of the dead, etc.? (see appendix - article by S. N. Haskel – “The Personality of God”)
2. If God is a “Spirit”, how can he be said to have a form? (See James White’s article under section 9)

3. A Spiritual Being

John 4:24 “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

1 Corinthians 2:15 “But he that is spiritual judgeth all things, yet he himself is judged of no man.”

1 Corinthians 3:1 “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.”

1 Peter 2:5 “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to

God by Jesus Christ.”

(See also: 1Co 2:13-16; 1Co 9:11; 1Co 12:1; 1Co 14:1; Gal 5:19-25; Gal 6:1)

Alonzo T. Jones: There was once a people who supposed they were worshiping God, but they worshiped they knew not what. In John 4:22, we find this: “Ye worship ye know not what.” This was spoken to the woman of Samaria, by Jesus, and spoken of the Samaritans. This people always insisted that their worship was the true one, and that their city of Samaria was the right place in which to worship, yet the Saviour told the woman that they worshiped they knew not what. The trouble was that their people had wrong ideas of God, and as they could worship only according to the ideas which they had, they were worshiping a false god. But said the Saviour: “The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” There is no worship other than this. He must be worshiped in spirit because he is a spirit, and can only be so discerned. No one can know him otherwise. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Matt. 22:37. “So then with the mind I myself serve the law of God.” Rom. 7:25.

With the mind, the spiritual part, man serves God, and the Holy Spirit enlightening and guiding us in all the holy ways of the Lord, shows us how we can worship him in spirit and in truth. Then certainly we, of all people, ought to know who and what we worship. Paul said, “I know whom I have believed.” 2 Tim. 1:12. Do we? To attempt to worship God, and to entertain false views of him is to worship another god; that is, our views of God become our god, because we can worship only according to our thoughts. As we think God to be, so will the god be which we worship. If our views of God are wrong, we do not worship him, but another god, as truly as does the heathen who carves his out of wood. He knows it is not God because he made it, yet it embodies his idea of God, so he worships it. When we entertain wrong views of the character of God, we worship another god as really, though not as tangibly, as though we should embody that idea in the form of a perceptible image. (*Advent Review & Herald*, May 21, 1889, p. 321.3-4)

Thought Question(s):

1. What are the fruits of being a spiritual being vs. a carnal being?
2. What Does Jesus mean in this Scripture that God is a Spirit?
3. How are we to worship God “in spirit”? (compare Rom 11:34 with Is 40:13; and then see Rom 7:25 and Psalm 96:9)

4. The Creator of all things

Isaiah 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.”

Ephesians 3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Noah Webster: “Create, v. 1. To produce; to bring into being from nothing; to cause to exist.”

Thought Question(s):

1. How long did it take for things to appear after God spoke?
2. Was God dependent on pre-existing matter?
3. What are some ways that the theory of Evolution has permeated even some professed Christian circles?
4. How can one’s creation perspective affect their understanding of Sanctification, the plan of salvation, and the entire Gospel?

5. Omnipotent (all powerful) & Omniscient (all knowing)

Genesis 17:1 “. . . the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”

Revelation 19:6 “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”

1 John 3:20 “For if our heart condemn us, God is greater than our heart, and knoweth all things.”

Thought Question(s):

1. If God is all knowing, is He not responsible for allowing evil to exist? Can he really allow free choice if He knows what someone is going to choose?

6. Eternal

1 Timothy 1:17 “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”

Deuteronomy 33:27 “The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.”

Genesis 21:33 “And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.”

Isaiah 40:28 “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his

understanding.”

7. Infinite in wisdom, holiness, justice, goodness, truth, and mercy

John 17:11 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

Deuteronomy 32:4 “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”

Matthew 19:17 “And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”

Exodus 34:6 “And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.”

8. Unchangeable

Malachi 3:6 “For I am the LORD, I change not; . . .”

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

Thought Question(s):

1. If God is unchangeable, why did He extend a new covenant? (See Heb 8:8) And why was the ceremonial law done away? (See Heb 8:5; 9:9)

9. Everywhere present by his representative, the holy spirit

A. God's spirit is his presence:

Psalm 139:7 "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

Psalms 51:11 "Cast me not away from thy presence; and take not thy holy spirit from me."

These texts tell us that God is everywhere by His spirit, but not parts of His substance in a physical sense. Notice this verse: (I Corinthians 5:3-4) ³"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, ⁴In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ..." Paul certainly could not be present everywhere physically, but he could have a knowledge of the things that took place somewhere and could communicate his thoughts through messages, etc. He speaks here of being present in spirit. Similarly, God is everywhere present in spirit, not scattered in a trillion parts all over the universe..

James S White:

Obj. God is everywhere. Proof. Ps. cxxxix. 1-8. He is as much in every place as in any one place.

Ans: 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it."

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. "Whither shall I go from thy Spirit? or whither shall I flee

from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”

God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matt. vi, 9; Luke xi, 2. But if God, who is in heaven, is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven. And the Lord’s prayer according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is everywhere, &c. (“The Personality of God,” Review & Herald, June 18, 1861)

Appendix 1 – Further Study

A. God is love

1 John 4:8, 16 “He that loveth not knoweth not God; for God is love. . . . 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

B. Love as defined by inspiration:

1 Corinthians 13:4-8 “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸Charity never faileth: . . .”

C. He is the Father and source of all

Noah Webster: “Father, n. He who creates, invents, makes or composes any thing; the author, former or contriver; a founder, director or instructor.”

Ephesians 4:6 “One God and Father of all, who is above all, and through all, and in you all.”

D. He is the Father of our Lord Jesus Christ:

1 Peter 1:3 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

Ephesians 1:3 “Blessed be the God and Father of our Lord Jesus Christ, . . .”

E. He is the source of light:

James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, . . .”

Ellet J. Waggoner: “From the contemplation of God as Creator, we are next brought to consider Him as Father. He is the Universal Father, and human parenthood is the revelation of God working through the flesh. From the honour due to our parents, we are to learn the reverence due to God, the Supreme Father of all.” (“The Present Truth” (UK), June 6, 1901, p. 355.10)

F. He is the source life:

Colossians 3:3 “For ye are dead, and your life is hid with Christ in God.”

Psalms 36:9 “For with thee is the fountain of life: in thy light shall we see light.”

G. He is the source of all:

Acts 17:24-28 “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: ²⁸For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his

offspring.”

Romans 11:36 “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Appendix 2 – Trinitarian Churches' Teachings Concerning the Personality and the Presence of God.

A. Presbyterian

Web Site of the Grace Presbyterian Church "CHAPTER II. Of God, and of the Holy Trinity.

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

B. Baptist

Baptist Confession of Faith Web Site of Truth for Eternity Ministries is the outreach ministry of the Reformed Baptist Church of Grand Rapids, MI; 3181 Bradford NE, Grand Rapids, MI 49506.

"Chapter 2: Of God and of the Holy Trinity

1. ____ The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; "

C. Seventh Day Adventists

1. 1980 Fundamental Beliefs of Seventh-day Adventists, # 2

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.” Seventh-day Adventists Believe p. 16

“God is omnipresent (Ps 139:7-12; Heb 4:13), transcending all space. Yet He is fully present in every part of space. He is eternal (Ps 90:2; Rev 1:8), exceeding the limits of time, yet is fully present in every moment of time.” Seventh-day Adventists Believe p. 20.

D. Orthodox Catholic

Orthodox Confession of Faith of the Catholic and Apostolic Eastern Church. Peter Mohila, Metropolitan of Kiev (1633-47) translated by Ronald Peter Popivchak.

"Q. 12. Which are the divine personal attributes?

R. ...And so the holy apostolic orthodox-catholic Church teaches the belief and confession in one God in the most Holy Trinity, concerning which the First Council at Nicaea and the Second Ecumenical Council, Constantinople, the first in the city of that name, spoke.

Q. 13. Which are the divine attributes of essence?

R. The divine attributes of essence are those which conform equally to God the Father as well as to the Son and the Holy Spirit: that God is eternal, that he is without beginning and end, that he is good, that he is the creator and governor, present everywhere and filling all things, uncircumscribable.

Q. 15. If God is uncircumscribed and everywhere, how can he be said to be in heaven and particularly in certain other places?

R. It is not as if heaven or Sion or any other place circumscribes the immaterial and incorporeal divinity, because God has no place, but is unto himself a place."

E. Roman Catholic

This statement of beliefs, was quoted by James White, in an arti-

cle previously given in this study. For ease of reference and comparison we give it here again.

Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5.

"Ques. Where is God?

Ans. God is everywhere.

Q. Does God see and know all things?

A. Yes, he does know and see all things.

Q. Has God any body?

A. No; God has no body, he is a pure Spirit.

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more persons than one in God?

A. Yes; in God there are three persons.

Q. Which are they? A. God the Father, God the Son and God the Holy Ghost.

Q. Are there not three Gods?

A. No; the Father, the Son and the Holy Ghost, are all but one and the same God."

F. Methodist

The first article of the Methodist Religion, p. 8.

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

G. Evangelical Lutheran Church in America

Confession of Faith of the Evangelical Lutheran Church in America. Here follows the official text as it appears in the Constitution of the Evangelical Lutheran Church in America.

"This church confesses the Triune God, Father, Son, and Holy Spirit.

This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church."

H. Athanasian Creed

...And in this Trinity, no one is before or after, greater or less than the other; but all three persons

are in themselves, co-eternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be saved should think thus about the Trinity.

Appendix 3 – Ellen G. White on the Personality of God

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.'" Ellen White, Early Writings p. 54 pr.002

Note: Ellen White taught that the Father has a form like Jesus.

Appendix 4 - S. N. Haskell, The Personality of God, Review and Herald 10/8/1903

Of late the question has repeatedly come to me, Does it make any real difference whether we believe in the personality of God, as long as we believe in God? My answer invariably is, It depends altogether upon the standpoint from which we view it. If from the Spiritualist's, the Christian Scientist's, the Universalist's, or if from the standpoint of any other "ist" or "ism," it makes but little or no difference. But the standpoint of Seventh-day Adventists it makes all the difference in the world.

No man who is a Seventh-day Adventist can understandingly

take that position; neither can a Seventh-day Adventist hold that position for a moment. In it is involved a denial of the "Father and the Son," the law of Moses, the prophets, the psalms, the holy angels, the personality of the devil, and all that is according to sound doctrine....

Man Created in God's Image

Second: At the creation God said to Christ, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 26, 27. Man bore the image of God both morally and physically; for after man sinned, we read that Adam "begat a son in his own likeness, after his image; and called his name Seth." Gen. 5: 3. Here is an explanation of the words "image" and "likeness." As Seth bore both the physical and the moral nature of Adam, so Adam bore the physical and the moral likeness of God. Neither was this image of God which man bore a mere concept; for the Bible declares that the Lord has parts, the same as the human body. For instance, the prophet says "garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. The psalmist declares, "His eyes behold, his eyelids try, the children of men." Ps. 11: 4; 2 Chron. 16: 9....

As surely as fallen humanity has borne the physical image of the first pair which God created, so surely do God and Christ have a form, hence a personality. When Christ came to this earth, and took sinful nature upon him, although sinless himself, he bore the physical image of all mankind; and of him God said, "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And again we read, "God . . . hath in these last days spoken unto us by his Son. . . . who being the brightness of his glory, and the express image of his person."

Heb. 1 : 1-3. I do not know what language could make this thought more plain. See also I Cor. 15: 45-49; Luke 24: 13-40. Are these scriptures meaningless? Are they intended to deceive? Daniel taught Nebuchadnezzar that Christ had a form before he came to this earth, or how could the king have said, "Did not we

cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God"? Dan 3:24,25. He recognized him as having as having a form like men. Daniel also taught the ministration of angels, or how could the king have said, " Who hath sent his angel, and delivered his servants that trusted in him"? Dan.3:25-28. Are the wise philosophers of the twentieth century filled with greater wisdom than were those pious men who taught the personality of God, Christ, and angels? Angels ate and drank with Abraham, and in the person of travelers they have appeared to mankind many times since. For a further description of the personality of Christ, see Daniel 10 and Revelation 1.

God's Habitation, or Dwelling Place

Third. God said to Moses, " Let them make me a sanctuary; that I may dwell among them." Ex. 25: 8. He could not dwell among Israel unless they built him a sanctuary. They had been in Egypt, where, in common with the Hindus, the belief was entertained that God was in cats and dogs, in cattle, in the Nile that flowed, and in everything that had life. It was the old mystic and pantheistic notion. They reasoned that God the author of life, and as his life was in all these things, so all the God there was pervaded all nature, both animate and inanimate; that there was no personal God in the heavens, but that God was everywhere, and nowhere in particular. Now to impress the minds of his people that he was a person, and had a dwelling place, and that this dwelling place was in heaven, and that their salvation depended upon their believing this, God said, "Let them make me a sanctuary; that may dwell among them." So about one year was occupied in building the sanctuary in the wilderness, with special instruction that it should be made according to the pattern shown in the mount. By this they learned that God has a sanctuary in the heavens, and in it there is a personal being.

The sanctuary on the earth was the pattern, or figure, of the heavenly. Every ceremony in the law of Moses contained salvation, or prefigured some essential truth fulfilled in the gospel....

Therefore we repeat what we previously said, to deny the personality of God, is to deny the existence of the sanctuary in the heavens; for there God dwells. It is to deny the existence of the angels; for they are his throne. It is to deny the law of God; for it is the foundation of his throne. It is to deny the existence of Satan; for he is a fallen angel. It makes the light and life which God created, and which proceeds from him, whether it be in the grass or in cats or dogs or in man kind, to be the god. Since man, however, is the highest form of light and life, he necessarily becomes the supreme deity. It leads men to worship_ the creature more than the Creator. We lift a warning voice against any such doctrine, from whatever source it comes. We say the Bible, and the Bible only, shall be our creed. In it is salvation....

Have courage, my brethren, have courage in the Lord. Hold fast to the main pillars of truth, and we shall soon meet around the throne of God, where we shall all see him face to face.