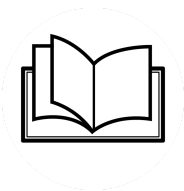


LIFE, ORIGINAL, UNBORROWED, UNDERIVED



Paul Chung · May 22, 2019

Updated, 07/16/2022

[For PDF click here](#)

The Inspired phrase, ***“In Christ is life, original, unborrowed, underived.”***, which can be found in the book, *The Desire of Ages*, p. 530 (also in *Evangelism* p. 616) is commonly used to argue that the life of the pre-incarnate Christ is ingenerate, without origin and therefore not begotten. Some (Adventist trinitarians) have also assumed an incompatibility between the above statement and Jesus' own words: “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5:26)

They reason that if the Son received His life from God the Father, then that would make Son's life *derived* from His Father and thus violate Christ having an "underived" life. According to how Trinity envisions God, God is made up of three co-equal, co-eternal persons whereby each of the three persons have a distinct, original, unborrowed, *underived* source of life. Moreover, the Trinitarian argument contends that if only one member of the Trinity (Father) was the source, then the other two would be inferior to Him for that would make their life a derivative of the Father's life. For this reason, John 5:26 is often explained away as referring only to Jesus' incarnate life and not to His pre-existent, divine life.

Let's take a closer look again the statement that is most often quoted (we will refer to this statement as "Desire of Ages quote" in this article):

"Jesus declared, "I am the resurrection, and the life." IN CHRIST IS LIFE, ORIGINAL, UNBORROWED, UNDERIVED. "He that hath the Son hath life." The divinity of Christ is the believer's assurance of eternal life.—The Desire of Ages, p. 530 (1898)" {Evangelism, p. 616}

Notice the Scripture references:

John 11:25 "I am the resurrection, and the life."

1John 5:12 "He that hath the Son hath life."

Looking at the Scripture references

It is critical that we don't divorce Ellen White's writings from the Bible and not allow our theological bias to determine what she had said independent of the Scripture references.

Note: In this Desire of Ages *quote*, Ellen White used the expression, "IN CHRIST IS LIFE, ORIGINAL, UNBORROWED, UNDERIVED." But with respect to this expression, she references 1 John 5:12 ("He that hath the Son hath life."). But in 1 John 5, this passage is preceded by "And this is the record, THAT GOD HATH GIVEN TO US eternal life, AND THIS LIFE IS IN HIS SON." (1 John 5:11).

What is significant here in 1 John 5:11, 12 is that it describes God (Father) as the source of this life. But we are told that we may obtain this life by having the Son, for this LIFE which God has given to us is IN His Son.

The same author in a few chapters previous (1 John 1:2) echoes the same thought, “(For the life was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, WHICH WAS WITH THE FATHER, and was manifested unto us;)”

Again, what is noteworthy in this text is that the LIFE which is manifested unto us by Christ was the very “eternal life, which was WITH the Father.”

In the Selected Messages statement below, you will find a similar variation of the Desire of Ages *quote*, using the same expressions, with a slightly different context with additional references to the Gospel of John (we will refer this statement as the “ISM quote”):

“In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, HAD THIS LIFE. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself” (John 10:18), He said. IN HIM WAS LIFE, ORIGINAL, UNBORROWED, UNDERIVED. THIS LIFE IS NOT INHERENT IN MAN. HE CAN POSSESS IT ONLY THROUGH CHRIST. HE CANNOT EARN IT; IT IS GIVEN HIM AS A FREE GIFT if he will believe in Christ as His personal Saviour.” {ISM, p 296-297}

Scripture references:

John 1:1 (“The Word, who was with God, and who was God HAD THIS LIFE”)

John 1:4 (“IN him was life; and the life was the light of men”)

John 10:18 (“lay it down of myself”)

In this ISM quote above, Ellen White used almost exact expression, “IN HIM WAS LIFE, ORIGINAL, UNBORROWED, UNDERIVED.” But this time, the quote references John 1:4, wherein John says, “IN HIM WAS LIFE; and the life was the light of men.”

Furthermore, *ISM quote* also references John 1:1, wherein it states, “The Word, who was with God, and who was God, HAD THIS LIFE.” showing that “this life” which Christ possessed was IN HIM prior to His incarnation. And YET we learned that this life comes from the Father (1Jn 5:11,12) and was given to Him as we shall see.

Now, notice also how the same author (John) states the following with respect to this life that was IN HIM in John chapter 5:

“For AS THE FATHER HATH LIFE IN HIMSELF; SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF; And hath given him authority to execute judgment also, because he is the Son of man.” — John 5:26

Note: Did you catch that? Not unlike 1 John 5:11, 12 as we have seen earlier; the LIFE which was IN Christ in Jn 5:26 was also GIVEN TO CHRIST BY THE FATHER. But to get a better understanding of the context of this “life”, let’s take a closer look at its preceding passages (John 5: 21-25):

“21 For AS the Father raiseth up the dead, and quickeneth them; EVEN SO the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

Note: This preceding context reveals that the LIFE which Christ received in Jn 5:26 is not referring to His human, mortal life but rather the immortal life which He will bestow unto the redeemed as a gift (**not unlike the life mentioned in 1John 5:11,12; 1 John 1:2**). This is clearly describing Christ, exercising an **attribute of His divinity, not His humanity**, reaching its climax in the last days at the resurrection of the saints and yet we are told that it is a present reality (vs 25 “and now is”) for the

believers. Moreover this is the same divine LIFE which no one can take from Christ but that He would “lay it down” (Jn 10:18-referenced in 1SM quote) voluntarily at the cross.

Elsewhere, Apostle John also wrote,

*“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: AS **THOU HAST GIVEN HIM** POWER OVER ALL FLESH, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY **AS THOU HAST GIVEN HIM**. — John 17:1,2*

Again, John affirms the same idea that the source of POWER/LIFE which Christ had to resurrect the redeemed was given to Him by His Father.

“CHRIST WAS INVESTED WITH THE RIGHT TO GIVE IMMORTALITY. *The life **WHICH HE HAD** laid down in humanity, **HE AGAIN TOOK UP** and gave to humanity. ‘I am come,’ He says, ‘that they might have life, and that they might have it more abundantly’ (John 10:10). ‘Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day’ (John 6:54). ‘Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life’ (John 4:14). All who are one with Christ through faith in Him gain an experience which is life unto eternal life. ‘As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me’ (John 6:57). He ‘dwelleth in me, and I in him’ (John 6:56). ‘I will raise him up at the last day’ (John 6:54). ‘Because I live, ye shall live also.’” (John 14:19) {1SM 302.2,3}*

CHRIST IS INVESTED WITH POWER TO GIVE LIFE TO ALL CREATURES.

*“As the living Father hath sent me,” he says, “and I live by the Father; so he that eateth me, even he shall live by me....It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Christ is not here referring to his doctrine, but to his person, the divinity of his character. “Verily verily, I say unto you,” he says again, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **FOR AS THE FATHER HATH LIFE IN HIMSELF; SO HATH HE GIVEN TO THE SON TO HAVE LIFE***

IN HIMSELF; and hath given him authority to execute judgment also, because he is the Son of man." {RH April 5, 1906, par. 12}

Note: To "invest" is to provide or endow someone or something with (a particular quality or attribute). And we have learned in John 5:21-26 that it was the Father who invested Christ "with the right to give immortality."

Again, the QUALITY of this divine life as described in John 5:21-25 is such that Christ in His own right can quicken the dead "EVEN AS the Father" to "raiseth up the dead" (vs. 21) for Christ had received this LIFE from His Father "TO HAVE LIFE IN HIMSELF" (vs. 26). And this, we are told, is "the believer's assurance of eternal life." (DA 530)

So far, we learned that

- **John 1:1 (The Word, who was with God, and who was God, HAD THIS LIFE.)**
- **John 1:4 ("IN him was life")**
- **John 10:18 (Christ would "lay IT down" of Himself)**
- **John 11:25 ("I am the resurrection and the LIFE")**
- **1 John 5:12 ("life is IN his son")**

Above passages are all directly referenced from both the *Desire of Ages* quote and the *ISM* quote. And as we have seen, the context (**including Jn 5:21-26, 1 Jn 5:11**) of these referenced texts provides us with a clear view that they are all talking about the same life with respect to the expression, "ORIGINAL, UNBORROWED, UNDERIVED" LIFE that is IN Christ. It is this life that will be bestowed upon the redeemed as a gift. The fact that all of these Bible texts are referenced concerning the same expressions found in the two statements under consideration, written by the same author, further strengthens this conclusion.

"GOD has sent his Son to communicate HIS OWN LIFE to humanity. Christ declares, "I LIVE BY THE FATHER," MY LIFE AND HIS BEING ONE. "— The Home Missionary {HM June 1, 1897, Art. A, par. 11}

Moreover, we can also conclude that all the noted Bible references (Jn 1:4, Jn 10:18, Jn 12:25; 1 Jn 5:12) cited in each of the aforementioned statements above (DA 530, ISM, p 296-297) can also rightly be applied to John 5:26 and 1 John 5:11.

The quote in context

The context of the statement, declaring Christ's life to be "original, unborrowed, underived (The Desire of Ages p. 530), was the raising of Lazarus. Jesus was not talking about His former life, but of His PRESENT Power to give life at that very moment as He proclaimed, "I am the resurrection, and the life." It was the amplification of that declaration that the servant of the Lord, wrote, "In Christ is life, original, unborrowed, underived." Jesus, standing before the sepulcher of Lazarus, had IN Him life, original, unborrowed, underived.

Having looked at all the Scripture references thus far, the source of the Life that was IN Christ was the Father's Life, which the Father gave to bestow upon others. The Life of the Father flowed through the Son.

Also, keep in mind that in the same book, The Desire of Ages, The Lord's Servant also wrote,

"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was." {DA 664.4}

Couple that with the following statement:

"The Saviour overcame the wily foe, showing us how we may overcome. He has left us His example, to repel Satan with Scripture. HE MIGHT HAVE HAD RECOURSE TO HIS OWN DIVINE POWER AND USED HIS OWN WORDS, BUT HIS EXAMPLE WOULD NOT THEN HAVE BEEN AS USEFUL TO US. Christ used only Scripture. How important that the Word of God be thoroughly studied and followed, that in case of emergency we may be "thoroughly furnished unto all good works" [2 Timothy 3:17] and especially fortified to meet the wily foe." {Lt1a-1872.8}

We are told that "HE [Christ] MIGHT HAVE HAD RECOURSE TO HIS OWN DIVINE POWER...BUT HIS EXAMPLE WOULD NOT THEN HAVE BEEN AS USEFUL TO US." What this tells us is that Christ always retained His divinity even in His incarnation (volumes of Inspired evidence supports it) and that he always had the option to exercise it. However, the Inspiration also reveals that Christ consistently and voluntarily submitted to His Father and never exercised His own divinity (Power/Life),

for “HIS EXAMPLE WOULD NOT THEN HAVE BEEN AS USEFUL TO US”. He didn’t even “USED HIS OWN WORDS” (John 12:49, 50).

Hence, if Christ, in his perfect humanity revealed “no qualities, and exercised no powers” of His own then, we would have to concede that the Power and the Life that raised Lazarus could not have come from Jesus’ own but from the Father. Thus the most logical conclusion, based on the context, would be that the authority or the source of the “original, unborrowed, underived” Life which was IN Christ in raising of Lazarus was the very Life of the Father manifested in Christ.

Consider the following quote by W. W. Prescott,

“This is the testimony which Nicodemus bore to the work of Christ: ‘There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.’ Christ, referring to the works which he had wrought, presents it in this way: ‘Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me.’ [Jn 14:10,11] CHRIST’S LIFE WAS SIMPLY THE LIFE OF THE INDWELLING FATHER, NOT HIS OWN; THE WORKS THAT HE WROUGHT WERE NOT HIS OWN WORKS, BUT THE WORKS OF THE FATHER THAT DWELT IN HIM. ‘The Father that dwelleth in me, he doeth the works.’” W. W. Prescott, GCB December 1895, p. 632.2 (emphasis in caps and bracket supplied)

Prescott continues,

“How this experience was accomplished is made plain by the scripture, ‘For he whom God has sent speaketh the words of God; for God giveth not the Spirit by measure unto him.’ [Jn 3:34] The Spirit was not given by measure; IT WAS THE FULNESS OF THE INDWELLING FATHER. ‘For it pleased the Father that in him should all fulness dwell.’ [Col 1:19] ‘For in him dwelleth all the fulness of the Godhead bodily.’ [Col 2:9] That is to say, GOD WAS IN CHRIST, WORKING IN HIM, reconciling the world unto himself, and he dwelt in him in his fulness by giving the Spirit to him without measure. That was the Father dwelling in him, and the Father

dwelling in him was the working power in him. NOT THAT CHRIST HAD NO POWER OF HIMSELF, AND COULD NOT HAVE WORKED HIMSELF, BUT WE MUST KEEP BEFORE OUR MINDS CONTINUALLY THAT CHRIST VOLUNTARILY TOOK A POSITION THAT HIS OWN CHARACTER DID NOT REQUIRE HIM TO TAKE, in order to help us out of the position that we are in, where we cannot help ourselves. He consented to this experience of living wholly by the life of another, keeping his own self in abeyance, in order that another's self might appear in him, to be an example for us, and further, in order that this experience might be possible for us.” — ibid (emphasis in caps and brackets supplied)

Again, when Christ was on earth, He could have performed His works in His own power, but the evidence reveals otherwise. Thus, based on the context, the authority or the source of the “original, unborrowed, underived life” which was IN Christ in raising of Lazarus was the very Life of the Father manifested in Christ.

Just what kind of LIFE was IN Christ.

John 5:26 reveals to us that the quality of this life is such that the Son should “HAVE LIFE IN HIMSELF” Just like the “THE FATHER HATH LIFE IN HIMSELF” whereby Christ is both the channel of Father’s original life and yet also the fountain of life unto Himself.

What kind of life would that be according to Ellen White?

The evidence is pretty clear. The kind of life John spoke of in Jn 1:1, Jn 1:4, Jn 10:18; Jn 5:21-26 and 1 John 5:11, 12; is the very same life which Ellen White is referring to when she said, that “IN HIM WAS LIFE, ORIGINAL, UNBORROWED, UNDERIVED.”

For anyone, who insists that the expression, “life, original, unborrowed, underived” is referring to Christ’s pre-existent, ingenerate, unbegotten life, and therefore reject Christ’s pre-incarnate, ontological sonship, would do well to concede that it is actually the very same life which Christ RECEIVED from the Father in John 5:26 and all the aforementioned passages in the book of John.

Consider the following statements by Ellen White,

“ALL THINGS COME OF GOD. From the smallest benefits up to the largest blessing, ALL FLOW THROUGH THE ONE CHANNEL — a superhuman

mediation sprinkled with the blood that is of value beyond estimate because IT WAS THE LIFE OF GOD IN HIS SON.” — FW 22

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” John 6:57 “God has sent His Son TO COMMUNICATE HIS OWN LIFE TO HUMANITY. Christ declares, ‘I live by the Father,’ MY LIFE AND HIS BEING ONE.” — The Home Missionary, June 1, 1897

“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.” — DA 21

John 5:26 clearly reveals to us that the same quality of life, which the Father has, He gave it to His Son. Christ, being the Son of God, received this life by the virtue of His divine begetting and inheritance; I would contend that Christ was begotten with that life IN Him. Therefore, the quality of life that is IN Christ is the Father’s very own “original, unborrowed, underived” life.

IF CHRIST HAS THE VERY SAME LIFE “AS THE FATHER HATH LIFE IN HIMSELF”, WOULD CHRIST’S LIFE BE ANY LESS THAN “ORIGINAL, UNBORROWED, UNDERIVED”?

Therefore it is evident that Ellen White, in stating this expression, is not necessarily repudiating the idea that Christ was begotten from the Father in His pre-existence. Nor is it saying that Christ had this life inherently and independently (without origin), but rather, it is referring to the QUALITY of life which Christ possessed which is the same quality of life as the Father’s.

The redeemed can also receive “original, unborrowed, underived” life

Notice how this SAME “original, unborrowed, underived” life can ALSO BE POSSESSED BY A MAN, AS A FREE GIFT, “if he will believe in Christ as His personal Saviour.” — 1SM, p 296-297

The QUALITY of this LIFE, which is different from the *power to bestow it*, is, however, *identical* whether it is ingenerate [unbegotten] as in the case of the Father, inherited [begotten] by His Son, or conferred as a *conditional*, permanent gift to His creatures. Take a look at the following statement:

“What a song that will be when the ransomed of the Lord meet at the gate of the Holy City, which is thrown back on its glittering hinges and the nations that have kept His word—His commandments—enter into the city, the crown of the overcomer is placed upon their heads, and the golden harps are placed in their hands! All heaven is filled with rich music, and with songs of praise to the Lamb. Saved, everlastingly saved, in the kingdom of glory! To have A LIFE THAT MEASURES WITH THE LIFE OF GOD —THAT IS THE REWARD.” — Manuscript 92, 1908; 7BC 982.2

A few Questions, if you believe in the trinity

Q1. If Jesus had always existed alongside the Father as Trinitarians claim, then how is it that God had GIVEN this life to His Son as Christ would have always had this life inherently as an independent, ingenerate co-eternal God?

Q2. The fact that we are talking about an immortal life and not Christ’s incarnate, mortal life, would it also not be much more reasonable for Christ to derive its life, vitality, and power from His own divine nature, (to resurrect Lazarus or to resurrect the redeemed to give them eternal life) instead of receiving it from the Father?

Q3. If Christ received this “immortal life” in His humanity (as some claim), then at which point did He lose it, only to receive it again? For even as a Man Christ, He always maintained this life in His divinity along with His humanity.

“Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but HE DID NOT PART WITH HIS DIVINITY.” — Review and Herald, June 15, 1905

“CHRIST HAD NOT EXCHANGED HIS DIVINITY FOR HUMANITY; but He had clothed His divinity in humanity.” — Review and Herald, Oct. 29, 1895

*"...The two expressions human and divine were, in Christ, closely and inseparably one, AND YET THEY HAD A DISTINCT INDIVIDUALITY..." — ST
May 10, 1899, par. 11*

Where in Scripture did Christ ever relinquish this "life" in His incarnation only to be re-invested again?

To suggest that Christ received this life in His incarnation, you would have to conclude that Christ at some point DID NOT possess this life. This is simply not supported either from the Scripture or Inspiration and it denies that Christ always retained His divinity even in His incarnation.

"Underived"-Definition

The word "derive" in Ellen White's day carried a nuanced meaning that modern readers tend to overlook. According to [1828 Webster's Dictionary](#) (which EGW had in her personal library), we find the following definitions:

"DERIVE, verb transitive [Latin A stream.]

1. To draw from, as in a regular course or channel; to receive from a source by a regular conveyance. *The heir derives an estate from his ancestors. We derive from Adam mortal bodies and natures prone to sin.*

2. To draw or receive, as from a source or origin. *We derive ideas from the senses, and instruction from good books."*

These definitions are similar, yet the implications are very different. There are other definitions to the word but the two mentioned above seems most fitting for our discussion.

Most (Adventist) Trinitarians tend to employ the 2nd definition in trying to explain Ellen White's "underived" statements and think it only means to receive something "as from a source or origin" and therefore, they reason, "underived" can only mean having the life without source or origin. But we see that the word, "derive" can also convey "to draw from, AS IN A REGULAR COURSE OR CHANNEL; to receive from a source BY A REGULAR CONVEYANCE."

The way that I'm understanding the 1st definition is that, "derive" can mean **"continual dependence"** and thus applying this definition to "UN-derived", it takes

on the meaning of **NOT having to CONTINUOUSLY depend on the source.**

That being the case, take a look again how Ellen White used the phrase “In Him is life, that is original, unborrowed, underived life” with additional context:

*“In Jesus is our life **DERIVED**. In Him is life, that is original, unborrowed, underived life. In us there is A **STREAMLET FROM THE FOUNTAIN OF LIFE**. **In Him IS THE FOUNTAIN OF LIFE**. Our life is something that we receive, SOMETHING THAT THE GIVER TAKES BACK AGAIN TO HIMSELF [borrowed]. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. And while in this world we will give to God, in sanctified service, all the capabilities He has given us. — Letter 309, 1905 (emphasis in caps and bracket are mine)*

*“In Him is life, original, unborrowed, **UNDERIVED**. Our life given to Christ brings us into connection with Him. We have then a living connection with the fountain of life. We are **WHOLLY DEPENDENT ON HIM, FOR OUR LIFE IS RECEIVED FROM HIM**, and as the Giver, He takes it again.” {Ms22-1898.45}*

Did you catch it? In Jesus our life is derived. Why? Because we are like **“a streamlet from the fountain of life.”** Thus our life is something we receive that the Giver takes back again unto Himself (if the Giver so chooses). We are **“wholly dependent on Him”** and the second that stops we no longer exist. This is just like a stream derived from a fountain. The Son of God, however, is actually a fountain unto Himself. Thus He is not derived but actually has self-perpetuating life in Himself.

This fits with the aforementioned first definition. A “streamlet” is connected to its source-the fountain and thus we have a continual dependence upon its source, hence our life is “derived” as in the first definition. Again, by contrast, Christ’s life is “underived”-not dependent.

Couple that with the following statement published by Review and Herald:

“The Bible teaches that God has bestowed His own attributes upon His only begotten Son... To have life (the source of life) in one’s self is to have it in that independent sense in which its **CONTINUANCE DOES NOT DEPEND UPON THE WILL OR POWER OF ANY OTHER BEING**. God the Father, and Christ the Son, have immortality in this absolute sense. The

perpetuation of life in them is not dependent upon the operation of law, as we understand the term. The idea of self-existence forbids law. They hold the power of existence within themselves.” – T. H. Starbuck RH Dec 1, 1891

Starbuck’s statement (though not inspired but was generally accepted contemporaneously within Adventism when it was published) is very much consistent with EGW’s statements in that it describes Christ as not having to depend on any other being continuously (“underived”) as some “regular conveyance”. In other words, Christ is not **continually dependent on the source**-the Father for his eternal existence wherein Christ is truly independently self-existent and possess within Himself this “underived” life. **This does not however negate the fact that Christ originally received it from His Father:**

This would also qualify Christ’s life as being “unborrowed” because it was given to Him permanently and therefore He possessed it in an absolute sense as His own (the power of existence within himself). He does not have to return it back to the giver. And of course it is the original life, as it is the very same life as God, His Father.

Moving on, let’s see if Ellen White’s usage of the same word in her other writings matches this definition:

*“We become partakers of the life of Christ, which is eternal. We **DERIVE** immortality **FROM** God **BY** receiving the life of Christ for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human. — ST June 17, 1897, par. 14*

Please note that we derive immortality from God By receiving the life of Christ, we **“derive”** immortality from God by receiving the life of Christ. It is actually Christ’s own life but remember, at the same time, Christ Himself says “I live by the Father” (John 6:57) and thus it is the Father’s life that flows through Him and is communicated through His Son. This seeming contradiction makes sense when we remember the truth of John 5:26.

John 5:26 “For as the Father hath life in himself; so hath he GIVEN to the Son to have life in himself;”

1John 5:11 “And this is the record, that God [Father] hath GIVEN to us eternal life, and THIS LIFE is IN his Son.”

“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.”— The Desire of Ages p. 21

Thus, if you carefully consider Ellen White’s usage of the phrase impartially without any theological bias, you will find that the phrase “underived” was used more consistent with not continually dependent.

Now, lest anyone stumble here let us share even some more. Notice in the quote below that created beings who “derive” their life from God have **“daily dependence”** upon Him.

“All created beings must **DERIVE** their life from God. Not one can be, or do, good only as he lives in **DAILY DEPENDENCE** upon God. And not a soul is righteous any longer than he is in vital relation to God, the source of all virtue, of life, of love, of power. — Lt7-1894.27

Again we read:

“All created beings live by the will and power of God. They are **DEPENDENT RECIPIENTS** of the life of God. From the highest seraph to the humblest animate being, all are **REPLENISHED** from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death. — DA 785.3

Are you catching it? Sister White is clearly using **“derive”** to mean a **“dependence.”** Thus the dictionary definition of drawing from **“as in a regular course or channel”** or receiving from a source **“by a regular conveyance”** is her meaning here. So angels and men are dependent recipients.

“Satan WAS **DEPENDENT** on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,— the center of influence. — RH April 16, 1901, par. 3

“No one of the angels could become a substitute and surety for the human race, **FOR THEIR LIFE IS GOD’S; THEY COULD NOT SURRENDER IT.** On

Christ alone the human family depended for their existence. **HE IS THE ETERNAL, SELF-EXISTENT SON**, on whom no yoke had come. When God asked, 'Whom shall I send, and who will go for Us?' Christ alone of the angelic host could reply, 'Here am I; send Me.' He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say — 'I have power over my own life. I have power to lay it down, and I have power to take it again.'" — Ms101-1897.28

Historical Background

Sister White had an amazing collection of books from other authors. And this would happen to include one from Rev. John Cumming (trinitarian), who published 180 books in the 1800's. This book, "**Sabbath Reading on the New Testament**" —St. John was published by the John P. Jewett Co., Cleveland, OH in 1856; 55 years before similar language was used in the Spirit of Prophecy.

SABBATH EVENING READINGS

ON THE

NEW TESTAMENT.

LIBRARY OF PRINCETON

S T . J O H N .

NOV 19 2007

BY THE

THEOLOGICAL SEMINARY

REV. JOHN CUMMING, D.D., F.R.S.E.,

MINISTER OF THE SCOTCH NATIONAL CHURCH, CROWN COURT, COVENT GARDEN, LONDON.

B O S T O N :

PUBLISHED BY JOHN P. JEWETT AND COMPANY.

CLEVELAND, OHIO :

JEWETT, PROCTOR, AND WORTHINGTON.

NEW YORK : SHELDON, LAMPORT AND COMPANY.

1856.

it begins first with a statement of what Christ was, what Christ had become, and at once he presents the Redeemer entering on his official ministry, and says nothing about his birth, which had been fully and minutely delineated by previous evangelists. And you will be struck, if you will take up a comparison of the Gospels written by any one who has paid attention to the subject,—with the perfect harmony that subsists between each of the four evangelists, writing from different countries, viewing the Saviour at different angles, and each stating the facts which came before his own personal and immediate inspection.

Now, John says nothing about the birth of Christ, but he proceeds at once to state the sum and the substance of the ministry of Jesus, as preceded by John the Baptist, according to the prophecy in the last chapter of the book of Malachi,—that God should send his messenger before him, to prepare the way of the Lord. He at once begins by asserting the Deity of Christ as God and Lord of all; and he states, **“In him was life,”—that is, original, unborrowed, underived. In us there is a streamlet from the Fountain of Life; in him was the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself,—over which we have no control, and for which we must give God the account and the praise. But in Jesus was life underived, unborrowed; he was the Life; and that Life, it is said, “was the light of men.”** It is remarkable, in this Gospel, that life is constantly associated with light: that is a great analogy that we can discover in this world ourselves. If there were no light, all vegetation would die, all animal life would in all probability die also. I believe there are three things that man’s health is very much indebted to; that is, pure food, pure air, and pure light. If you take a geranium or a rose-tree, and keep it away from the light, you will soon see it begin to pine away, and fade, and become white, and ultimately die; although it will put

I *

On page 5 Cumming wrote:

“In him was life,—that is, original, unborrowed, underived. In us there is a streamlet from the Fountain of Life; in him was the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself, —over which we have no

control, and for which we must give God the account and the praise. But in Jesus was life underived, unborrowed;”

Firstly, Cumming was a clergyman for the **Church of Scotland**. The church of Scotland is a Presbyterian church that uses the **WESTMINSTER CONFESSION OF FAITH** as its doctrinal standard (like Samuel T. Spear DD.). The Westminster creed defines the Trinity by the following:

*“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.**”*

John Cumming was from the same Trinitarian school as Samuel Spear. They both believed in One God (without body, parts etc.); one divine Being who is manifested in three Persons.

Was John Cumming really trying to say that the “Son” of God was never “derived” from the father in his pre-existence, and therefore is not really a Son at all?

All, Presbyterians, in common with non-trinitarian SDA's (and classic Trinitarians for that matter) believed the Son was DERIVED from the Father because Father is the only one who “is of none, neither begotten nor preceding”. Moreover, not unlike the orthodox trinitarian creed, Cumming believed the Son was “eternally” or continually begotten or derived. Thus, we can deduce here that even when Cumming used the expression, “underived” he was referring to the Father's life that was in Christ.

Early SDA's believed the Son was begotten/derived from His Father by a mysterious **one-time event**. Modern SDA's however believe that Father and Son have NO ontological relationship whatsoever.

Most SDA “Trinitarians” have difficulty understanding the term “underived” because they have never understood historic, creedal-Trinitarianism context. Therefore, some SDA's (like M.L. Andreasen), confused the “underived” phrase to mean “not-begotten.” This would be a clear denial of the SDA pioneer's non-trinitarian beliefs; and ironically, a denial of classic Trinitarian beliefs when Cumming wrote the expression.

Consequently, the majority of SDA's eventually misinterpreted EGW's use of Cumming's “underived” phrase to mean: Ellen White doesn't want us to believe the

Son of God was derived or begotten from the Father anymore; she wants us to believe the terms, Father and Son only imply voluntary, agreed upon economic roles between two co-equal, co-ingenerate God-Beings.

Conclusion

The very life of God the Father is in His Son, whether we are talking about Christ's pre-incarnation or incarnation. Christ has said, "I LIVE BY THE FATHER, MY LIFE AND HIS BEING ONE." It is life original because it is God's very own life, not a newly created life. Christ was begotten by God wherein He has the same, equal attributes as the Father. Thus, by the virtue of His inheritance, God's original life was given Him "to have life in Himself." It is life unborrowed because if you give someone something to borrow they are obligated to return it but the life of God which Christ received was given to Him permanently as His own to keep, to do with it as He pleases, and by extension, could confer it unto the redeemed. Finally, Christ's life is underived for Christ is "self-existent"; His life is not dependent by the Father to sustain it but is self-sustaining. In other words, Christ's present existence (which was originally given by the Father) doesn't need to draw from the Father continually, but that doesn't mean it wasn't set in motion to begin with.

For a related topic, click [HERE](#) for the "Self Existent" article

Additional notes:

"That God is the fountain and source of immortality is plain from the statement of Paul. HE SPEAKS THUS OF GOD THE FATHER: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.' 1 Tim. 6:16. This text is evidently designed to teach that the SELF EXISTENT GOD IS THE ONLY BEING THO, OF HIMSELF, POSSESSES THIS WONDERFUL NATURE. Others may possess it as derived from him, but he alone is the fountain of immortality. OUR LORD JESUS CHRIST IS THE SOURCE OF THIS LIFE TO US. 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. 'As the living Father hath sent me, and I live by the Father; he that eateth me, even he shall live by me.' John 6:57. THE FATHER GIVES US THIS LIFE IN HIS SON. 'And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1 John 5:11,12. These scriptures do clearly indicate that CHRIST IS THE SOURCE OF ENDLESS LIFE, and that those only have this who have Christ." — J. N. Andrews, *Advent Review and Herald of the Sabbath*, January 27, 1874, pg. 52 ; published again, *Signs of the Times* December 12, 1878, Vol. 04 – No. 47 pg. 372 (see copies of the original articles below; click to enlarge).

The Review and Herald.

"Sanctify them through Thy truth: Thy word is truth."
BATTLE CREEK, MICH., THURSDAY, JAN. 27, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH.

EDITORS

Immortality through Christ.

In a former article, we have given some reasons for discarding the generally received opinion that immortality is the universal inheritance of the human family through Adam the first. We shall, in this, endeavor to show that the true source of immortality is Christ, and that he gives it to the righteous only. Why should this view be thought an infidel opinion? Why should Christian men count this so great a heresy that they cannot even listen to it long enough to know the reasons which are urged in its support?

When God made man, he made him an upright, innocent being. He placed him upon trial, that is, he so situated him that he should have an opportunity to form a true, faithful, obedient character, while exposed to influences and motives which, unless resisted, would lead him into rebellion. It was at least possible that he would fall into sin. The event was that he did thus fall. The object of the Creator in giving existence to man was, that he might glorify Him who formed him. God is not glorified by a life of wickedness.

Now, if we might be allowed to ask such a question, At which point, so far as our minds can determine, is it wisest and safest that the Creator should give to man an immortal nature? at his creation, or at the close of his probation? If given at his creation, and man in his trial should rebel, then all sinful men must be immortal, and must live forever through their descent in rebellion

condition in the offer be esteemed reasonable? And who are thereby excluded from obtaining it who ought to have it? No man is excluded because of poverty, or because of lowliness of station in life, or even because of having sinned against God, if he will truly repent. The conditions are such as all may comply with. They are also such as all should fulfill as a matter of personal obligation toward God. If any fail to inherit this great blessing, it will not be because they could not have it, but because they would not accept it upon the conditions offered.

That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality.

Our Lord Jesus Christ is the source of this life to us. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57. The Father gives us this life in his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. These scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ.

The time when this shall be given to the saints is thus stated by Paul: "For ye are dead, and

But, inasmuch as it is in our power to cease to do evil and learn to do well, and as he commands us to do this, let us attend to this very thing rather than to giving ourselves to gloom and to despair. There is hope in God for us if we will only put away our sins and seek him with all our hearts. And indeed, if we will not do this, it will be our own fault beyond all excuse if we are lost.

Seeking God with true repentance and with active zeal is far better than sitting down in sullen gloom and despair. Let us hope in God and manifest that hope by true repentance and by faithful obedience.

J. N. A.

Babel to Be Outdone.

The year 1876 will be the one-hundredth anniversary of American independence. A commission duly appointed by the government has been at work devising a plan for an appropriate centennial celebration. A grand Industrial Exposition, out rivaling anything in that line that has yet been undertaken, is to be held in the city of Philadelphia; and near the building of the Exposition, it is proposed to erect a colossal tower one thousand feet in height.

In the *Scientific American* of Jan. 24, 1874, appears an article on this subject, and an elaborate engraving of the proposed tower, behind which, to show more strikingly its altitude by way of contrast, are grouped ten of the most notable and loftiest monuments of human skill. The proposed structure is twice as high as any monument yet reared by the hands of man. "The graceful spire of Cologne's far-famed cathedral" is 501 feet high; the great pyramid of Cheops, 480; the pinnacle of Strasburg's minister, 468; the gilded cross on the dome of St. Peter's at Rome, 457; the pyramid of Cephron,

"They Began to Make Excuse."

THESE words occur in one of the parables of our Saviour which evidently has reference to the last days. "A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper." Luke 14:16-24.

It will be noticed that the call here extended is to supper, and that it goes forth at "supper-time." This is at the close of the day. There are three distinct calls to this supper. This harmonizes with three distinct messages to be given just previous to the revelation of our Lord in glory at the close of the Christian dispensation. Rev. 14:6-16.

Those who receive a gracious call to the supper begin to excuse themselves. They have what appears to them to be more important business than to heed this call. The terrible consequence is that they are passed by as utterly unworthy, and the solemn declaration goes forth that none of them should taste of the supper.

The Signs of the Times

"Can ye not discern the signs of the times?"
OAKLAND, CAL., FIFTH-DAY, DEC. 12, 1878.
JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH.
EDITORS.
J. H. WAGGONER, RESIDENT EDITOR.

Fallen Asleep.

It becomes our painful duty to record the death of Mary F. Andrews, only daughter of Elder J. N. Andrews, who departed this life at 4:30 A. M., November 27, 1878, aged 17 years, 1 month, and 29 days. Her disease, tuberculous consumption, made constant and rapid progress, terminating in death as above stated. She was brought here with the hope that medical skill at the Sanitarium or the prayer of faith might rescue her from this threatening malady; but the physicians from the first pronounced her case beyond the reach of human remedies; and it has not proved to be the will of God to raise her up. We bow in submission to his providence, knowing that at last it will be seen to be both wise and merciful. She is now safely shielded from the evils to come, and rests in bright hope of immortality. The providence of God is seen in bringing her to this place, where she could receive the care and attention that could not well have been bestowed elsewhere. Faithfully her father watched over her, bearing her, as it were, in his own arms gently down to the grave. His presence and attentions were a great comfort to her, and a sad but appropriate privilege for him.

The funeral, November 30, was attended by the largest congregation that has ever attempted to gain an entrance to our house of worship. After a few remarks by the writer on Eccl. 12:1, Brother Andrews himself made a very earnest and touching appeal to the youth in behalf of the silent sleeper before them, urging them by her unselfish consecration and faithful-

they will make their home in Texas this winter. We had hoped to be cheered by their presence and aided by their counsel in Oakland this winter.

Texas Camp-Meeting.

THE Plano, Texas, camp-meeting was held according to appointment, three miles from the little village of Plano, Nov. 12-19. The weather was fine, and the roads were dry and smooth for several weeks before, and at the opening of the meeting, so that there was a very general turnout of the brethren and sisters in the State. And seventy-five brethren were on the ground one week before the time appointed.

Elder R. M. Kilgore had been holding a tent-meeting at the village for the period of two months, and as the result of his labors and of the camp-meeting there are about forty keeping the Sabbath. From a Baptist church of thirty members, sixteen of their best, including their deacon, have come with us. They have a house of worship which cost \$1,000, of which Deacon Huguley and his son-in-law, Morris, who is also with us, gave all but \$105.

Twenty-four discourses were preached during the camp-meeting. Elder Haskell was on the ground two days in advance and gave eleven discourses. Mrs. W. and the writer gave six discourses each, and Elder Kilgore one. In consequence of the distance, the rains, and deep mud, the outside attendance was small. Sunday afternoon Mrs. W. gave a discourse on Christian Temperance before a large congregation. Her discourse in the afternoon of the first day of our arrival took deep hold of the brethren, and seventy-five came forward for prayers.

There is one disagreeable feature among the people here that we do not see North. The women generally, as well as the men, are inveterate users of tobacco. It seemed strange, almost an imposition, to hear Elder Kilgore examine the sisters who presented themselves as candidates for baptism, on the matter of their using tobacco. But in obeying the truth for

Sabbath Reform and Adventism.

PROF. A. H. LEWIS, in an article on "The Philosophy of Reform," in the *Sabbath Recorder*, speaks of the current Sabbath reform and says many good things. The following paragraph particularly interested us:—

"It is useless to compare ourselves with the Seventh-day Adventists, in the matter of building churches. The ability to do what they are doing comes from other causes more than from their views concerning Sabbath. The doctrine of the immediate coming of Christ, probably has more to do with their success than any other, if not more than all others combined. We have no doctrines nor general characteristics which will enable us to do what they are doing, in some particulars. All strength and time are lost which are spent in favorable or unfavorable comparisons as between the two bodies. Whatever part each is destined to bear in the work of Sabbath reform, each must do in the way befitting their means and make-up."

We feel like thanking Brother Lewis for setting this truth so plainly before the readers of the *Recorder*. It is just what we have claimed for years, and proclaimed on all suitable occasions. We have always considered that our special strength in the Sabbath reform is found in the "third angel's message" of Rev. 14:9-12. This message we preach as the closing link of a chain of prophecy covering about 2500 years—from the reign of Nebuchadnezzar King of Babylon to the reign of Jesus King of kings. In this we find the commandments of God and the faith of Jesus connected together to the end of time, and they who keep them all are saved from the threatened seven last plagues, and preserved unto the coming of the Lord when he shall come to reap the harvest of the earth. It is the clear light on this soul-stirring and heart-cheering truth which has brought thousands within the last few years to a joyful observance of all the commandments of God, including the holy Sabbath.

We are hopeful that all who love the Sab-

Jesus, shall so come in like manner as ye have seen him go into heaven." And Paul, speaking of the second advent, said, "The Lord himself shall descend."

If this means only a diffusion of gospel knowledge, or the acceptance of the doctrine of Christ by the people, with what grace can we elude the Jew for denying a personal Messiah? "Let not then your good be evil spoken of." The prophecies were not fulfilled by a mystical or figurative Messiah, and we are not prepared to admit that "this same Jesus," even "the Lord himself," is a mere figure of speech. Our faith grasps a more tangible Saviour than a figurative one; our consciousness refuses to appreciate a Christ in symbol only.

But if symbols must be accepted for the personality of Christ, then let the Protestant cease to ignore the mass of the Catholics. They have carried out the idea to where the common people can grasp it. But we want "the very same Jesus," "the Lord himself." And in this we shall be satisfied, together with all "that look for him," and "love his appearing." "Even so, Come, Lord Jesus." This prayer, breathed by the beloved apostle in the fulness of his inspiration, will be answered. We wait in patience, hoping for that coming glory.

Immortality Through Christ.

In our article of last week we gave some reasons for discarding the generally received opinion that immortality is the universal inheritance of the human family through Adam the first. We shall, in this, endeavor to show that the true source of immortality is Christ, and that he gives it to the righteous only. Why should this view be thought an infidel opinion? Why should Christian men count this so great a heresy that they cannot even listen to it long enough to know the reasons which are urged in its support?

When God made man, he made him an upright, innocent being. He placed him upon trial, that is, he so situated him that he should

"Are we immortal ? is a question often asked. The Bible says that only one being naturally possesses immortality. 'In His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who ONLY HATH IMMORTALITY, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.' 1 Tim 6:15,16. The only one possessing immortality is the Father, the one whose person no man hath seen. THE FATHER HATH GIVEN THIS SAME LIFE TO THE SON. 'As THE FATHER HATH LIFE in Himself; SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF.'" John 5:26.

"From this last text we find there are TWO BEINGS THAT HAVE LIFE IN THEMSELVES. The same life the Father hath, and that is immortality,— eternal life. God calls man mortal, not immortal. Job 4:17. Man does not of himself possess immortality; but 'thanks be to God which giveth us the victory through our Lord Jesus Christ,' there is a way by which 'mortal man' may finally be clad in the glorious robes of immortality, and even in this life have within him eternal life. 'This is the record, that God hath given to us eternal life, and THIS LIFE IS IN HIS SON. He that hath the Son hath life; and HE THAT HATH NOT THE SON OF GOD HATH NOT LIFE.'" 1 John 5:11,12.

"None but the righteous have the promise of eternal life, and they possess it just as long as they have Christ within them the hope of glory. Col. 1:27. If they reject Christ and turn from Him they have no eternal life; for no one that cherishes sin has eternal life. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15."

How can we become Immortal?

George W. Rine

Signs of the Times – March 30, 1926, Pg. 10

"That Life is in His Son"

Read the inspired and inspiring assurance given us in verse 11, chapter 5, of 1 John:

"This is the record, that God hath given us eternal life, and this life is in His Son."

Observe, please, that eternal life is not in us, but IN HIS SON. The reader is aware that

most persons,—many of whom love and revere Jesus,—believe that they themselves are deathless, that they possess an immortal personality, or soul. This belief is, however, in flat contradiction to the plain, uniform teaching of Christ through His word. Recall the inspired assertion, “THAT LIFE IS IN HIS SON.” How naturally and logically the statements of verse 12 follow, “He that hath the Son hath life, and he that hath not the Son of God hath not life”! If I, by faith, have Jesus, I have everything that He has; for in giving His Son, God has, with Him, freely given us all things. (Romans 8:32.) Concerning Jesus, John testifies: “In Him was life; and the life was the light of men.” John 1:4. In receiving Christ, I RECEIVE THE LIFE THAT IS IN HIM, and, as noted above, HIS LIFE IS TIMELESS, ETERNAL. Inevitably, “he that hath not the Son of God hath not life.” Jesus died for the sins of the whole world in order “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. No words could express more clearly and pointedly the tragic fact that whosoever does not believe in Him will perish, and simply can not have everlasting life. It is evident, therefore, that Jesus is not only the believer’s righteousness and justification, but also his life—his immortality.

In chapter I, verse 17, of I Timothy, the Holy Spirit applies the epithets “eternal” and “immortal” to God; but not once in the whole sweep of the Scriptures are those descriptive terms applied to man. In truth, in I Timothy 6:16 we are expressly told that GOD ONLY HAS IMMORTALITY. God inhabits eternity, declares Isaiah; hence, all His attributes are timeless, eternal. He is life, He is immortality. Therefore if I ever possess immortality, I must receive it from God through Christ, WHO IS THE FOUNTAIN OF LIFE. Of course, Jesus is THE EXPRESS IMAGE OF THE FATHER, so that He could say, in a very real sense, “I and My Father are one.” John 10:30. Now they are one in respect to life, or immortality. Here we are not left to inference. Jesus Himself testifies as follows: As the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5:26. Ah. we have a Saviour to whom eternal life—immortality— is ORIGINAL, NATIVE, INHERENT! How fittingly, then, does the Holy Spirit, through Peter, refer to Jesus as “the Prince of life”! That is, Jesus, in God, is the Lord of life— the Author of life, as the margin expresses it. (Acts 3:15.)

Life and Its Origin

George F. Enoch

The Oriental Watchmen and Herald of Health – November 1937

“Jesus, our Lord, while in this world said, “I am the way, the truth, and the life.” “For as the Father has life in Himself ; so hath He given to the Son to have life in Himself.” John 14:6; 5:26. The Father and the Son alone in all the universe have original, underived life. Every living thing, including man, derives life from God.

A noted writer [Ellen White] on religious topics has said: “Christ, who created the world and all things that are therein, is the life and light of every living thing. In Jesus our life is derived. In Him is life that is original, unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ appears, also appear with Him in glory. And while in this world we will give to God in sanctified service all the capabilities He has given us.” [Lt309-1905.7] (bracket supplied by me)

What a wonderful picture! The great invisible God and Father of our Lord and Saviour, Jesus Christ, making His Son the Mediator between Himself and His living universe. He is the “fountain of life.” From Jesus Christ life flows out throughout the entire creation, first bringing all things into being and then sustaining them all with His life-giving power.”

LIFE AND ITS ORIGIN

By George F. Enoch

WHAT is life? and, How did it originate? are two of the most important questions that can be considered. Science can only tell us that life is that which distinguishes the living from the non-living. Only this and nothing more. Men vainly dream of manufacturing life in the laboratory. Life comes from God, and he has not put the power to create life in the hands of the scientist. It originated with Him. He must sustain it. We are but the creatures of His hand.

Not one person in all this world was present when life on earth came into existence. Clever men have invented clever theories as to its origin, and some of them are so profound that they are beyond our comprehension. Some of India's religions teach that God is impersonal, mind and will; that it takes the sum of all the activities in this universe to make an impersonal God. There is also the materialistic outlook of the educated which gives priority to matter and teaches that life and all its many manifestations are but attributes of matter.

WE ARE therefore grateful that the simple Bible statements can be easily understood and are authoritative. In addressing a prayer to God, the Psalmist gives us the statement, "For with Thee is the fountain of life." Again he sings:

"O bless our God, ye peoples,
And make the voice of His praise to be heard;
Who holdeth our soul in life,
And suffereth not our feet to be moved."
Psalm 66:8.

Job, a most ancient writer, after observing many things that happen in the world, asks:

"Who knowest not all these,
That the hand of the Lord hath wrought this,
In whose hand is the soul of every living thing,
And the breath of all mankind?"
Job 12:10.

Jesus, our Lord, while in this world said, "I am the way, the truth, and the life." "For as the Father has life in Himself; so hath He given to the Son to have life in Himself." John 14:6; 5:26. The Father and the Son alone in all the universe have original, underived life. Every living thing, including man, derives life from God.

A noted writer on religious topics has said: "Christ, who created the world and all things

that are therein, is the life and light of every living thing. In Jesus our life is derived. In Him is life that is original, unborrowed, underived life. *In us there is a streamlet from the fountain of life.* In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ appears, also appear with Him in glory. And while in this world we will give to God in sanctified service all the capabilities He has given us."

WHAT a wonderful picture! The great invisible God and Father of our Lord and Saviour, Jesus Christ, making His Son the Mediator between Himself and His living universe. He is the "fountain of life." From Jesus Christ life flows out throughout the entire creation, first bringing all things into being and then sustaining them all with His life-giving power.

After recounting the story of the animal creation and of all mankind, the Psalmist sings: "These wait all upon Thee: . . . that Thou givest them they gather: Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth." Psalm 104:27-30.

LET us, then, lift up our faces to heaven, thanking God for life, and enjoy it as He intends. Our Lord Jesus Christ wants His creatures to be happy and joyful in Him. It is only when we turn from Him in selfish indulgence and transgress His holy will that we suffer.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightening the eyes . . . More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." Psalm 19:7-11.

The Oriental Watchmen and Herald of Health – November 1937

The Oriental Watchmen and Herald of Health was an Adventist public outreach magazine in India that started around 1910. It was evangelistic in its purposes. The author quotes Ellen White but does not give proper reference but merely states, “A noted writer on religious topics.” The author may have followed EGW’s counsel of not making her writings prominent (especially for non-believers).

Above article openly asserts the following: “The Father and the Son alone in all the universe have original, underived life.” Yet if we read another article from the same author we see the following:

“In our text in Hebrews we find revealed our Lord’s unique relation to God, the Father, and also His unique mode of DERIVATION from the Father. In another place Paul calls Jesus, “His own Son (Rom. 8:8),” thus SEPARATING HIM FROM ALL THE CREATED INTELLIGENCES BY AN INFINITE GULF.” — G. F. Enoch [editor], Eastern Tidings, June 1st 1934, ‘This day have I begotten thee’

Here we see yet more evidence that the SDA pioneers and later contemporaries of EGW did not understand the Son of God having original, underived life as teaching unbegottenism.

Additional statements by SDA pioneers on John 5:26

Life through Christ, D. M. Canright; Review and Herald – December 27, 1864

“Which in his times he shall shew, Who’ is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.” 1 Tim. vi, 15, 16. Here we learn that God is the only one who has immortality in, and of himself—it originates with him, and belongs to none else, either, by right or inheritance.

Again: “For as the Father hath life in himself, so hath he given to the Son to have life in himself.” v, 26. Here we learn that the Father gives the same to the Son.

Inherent Immortality, Mrs. E. H. Adams; Signs of the Times – September 2, 1886

Has any being in the universe “life in himself”? Just two. “The Father hath life in himself,” and “hath given to the Son to have life in.himself.”

The Divinity of Christ, C. P. Bollman; Signs of the Times – April 22, 1889

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself “I AM THAT I AM,” the self-existent One — Jehovah—we have only to remind him that the Father hath given to the Son to have life in himself (John 5:26), that Christ asserted the same thing of himself when he said, “Before Abraham was, I am” (John 8 : 5, 6); for which supposed blasphemy the Jews attempted to stone him...

The Nature of Man-The Image and Likeness of God by W. Howard James, M.B.,B.S
Australian Signs of the Times – February 1, 1904

Only the Father and the Son have life in themselves—“For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.”
John 5:26.

The Way H. W. Cottrell; Bible Training School – May 1905

“On account of the possibility of sin, which if committed would bring to the transgressor helplessness and everlasting death, eternal life was offered in exchange. **The endless life was in Christ**, who was a “Lamb slain from the foundation of the world.” This life is **not a natural endowment to man**; neither is it to be obtained through good works, but is a spiritual gift and obtained only by faith in Christ.”

Life Through Christ (Unknown Writer); Bible Training School – January 1917

...1 Tim. 6:15, 16. Here we learn that **God is the only one that has immortality in, and of Himself ; it originates with Him, and belongs to none else, either by right or inheritance**. Again: ” For as the Father hath life in Himself ; so hath He given to the Son to have life in Himself.” John 5:26. **Here we learn that the Father gives the same to the Son.**

Christ Gives Life John K. Jones Signs of the Times – April 14, 1936

Jesus Christ is the only-begotten Son of the Father, full of grace and truth.
John 1:14. “For as the Father hath life in Himself; so hath He given to the

Son to have life in Himself.” John 5:26. Christ was one with the Father before creation, because He was the divine Word, by whom all things were made. John 1:1-3. It is stated beautifully in the book of Colossians, chapter 1, verses 16 and 17, in these words: “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: and He is before all things, and by Him all things consist.” “In Him [Christ] was life; and the life was the light of men.” John 1:4. When the worlds were created, Jesus Christ, the Son of God, was the one who created them and who brought life into existence. Hebrews 1:1, 2. Being the Lord God and having eternal life in Himself, He had the power to create man, to give him life, and to sustain it as long as He saw man would use this life to the glory of God.

The Mystery of Man’s Nature, Robert Leo Odom; The Oriental Watchman – November 1951; Review and Herald – November 5, 1954

“Only God is immortal, that is, incapable of dying. He is “the King eternal, immortal.” 1 Timothy 6:17. He is “the King of kings, and Lord of lords; who only hath immortality.” 1 Timothy 6:15, 16. **God does not depend upon another being for life, as we do, because He is selfexisting.** “As the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5:26. **Therefore both the Father and the Son can create living creatures, and they can restore to life those who have died.”**

John Gill

“There was life in the word with respect to himself; a divine life, the same with the life of the Father and of the Spirit; and is in him, not by gift, NOR BY DERIVATION or communication; BUT ORIGINALLY and independently, and from all eternity: indeed he lived before his incarnation as Mediator, and Redeemer (John Gill on John 1:4)

John Gill’s statement appears very similar to Ellen White’s statement. Now, if you read this statement by itself, you would think that John Gill taught that Christ was NOT

derived but He was a self-originated Being. And yet you would be surprised to find otherwise:

“the glory, as of the only begotten of the Father; a glory becoming him, suitable to him as such; the very real glory of the Son of God; for the “as”, here, is not a note of similitude, but of certainty, as in (Matthew 14:5) (Psalms 2:8) and the word is here called, “THE ONLY BEGOTTEN OF THE FATHER”; WHICH CANNOT BE SAID OF CHRIST, AS MAN; FOR AS SUCH, HE WAS NOT “BEGOTTEN” AT ALL: NOR ON THE ACCOUNT OF HIS RESURRECTION from the dead; for so he could not be called the “only begotten”, since there are others that have been, and millions that will be raised from the dead, besides him: NOR BY REASON OF ADOPTION; for if adopted, then not begotten; these two are inconsistent; besides, he could not be called the only begotten, in this sense, because there are many adopted sons, even all the elect of God: NOR BY VIRTUE OF HIS OFFICE, as magistrates are called the sons of God; for then he would be so only in a figurative and metaphorical sense, and not properly; whereas HE IS CALLED GOD’S OWN SON, THE SON OF THE SAME NATURE WITH HIM; AND, AS HERE, THE ONLY BEGOTTEN OF THE FATHER, BEGOTTEN BY HIM IN THE SAME NATURE, IN A WAY INCONCEIVABLE AND INEXPRESSIBLE BY US: (John Gill on John 1:14)

The salient point here is that the very same man who wrote that the Son had life in Himself **“nor by derivation...but originally”** also taught that He was **“GOD’S OWN SON, THE SON OF THE SAME NATURE WITH HIM; AND, AS HERE, THE ONLY BEGOTTEN OF THE FATHER, BEGOTTEN BY HIM IN THE SAME NATURE, IN A WAY INCONCEIVABLE AND INEXPRESSIBLE BY US”**. Suffice it to say that Ellen White has a similar teaching.

Author



Paul Chung

[View all posts](#)



RELATED ARTICLES



Levi existed in the “loins of Abraham”

Paul Chung | September 1, 2021 | 2 Comments

By Paul Chung

Charles Longacre presents a unique idea about how Christ eternal existence may be compatible with his begetting.

[Read More »](#)



From All Eternity

Jason Smith | November 30, 2019 | 1 Comment

I would like to take a moment to respond to Brother V's claim that my view is "not a Biblical teaching" but instead "is based on traditional philosophy." I take umbrage to this claim because my view is derived from Scripture. To begin with let us note what God's Word says about "eternity" and man's grasp of it...

[Read More »](#)



A View of the Word, "Eternal"

Corey McCain | July 13, 2019 | 2 Comments

This study will be going over the concept of "eternal". This term is one of the key issues in the Trinitarian's mind in blocking them from accepting Jesus as God's only begotten Son. I believe they are genuinely sincere in their understanding of these following terms and why I have put this together...

[Read More »](#)





Without Father, Without Mother-Examining Hebrews 7

Jason Smith | May 12, 2019 | No Comments

As the matter of the begotten nature of the pre-incarnate Son of God continues to be agitated within Seventh-day Adventism some have sought to prove this an impossibility by referring to a verse in Hebrews chapter 7 about an ancient king/priest named Melchizedek...

[Read More »](#)

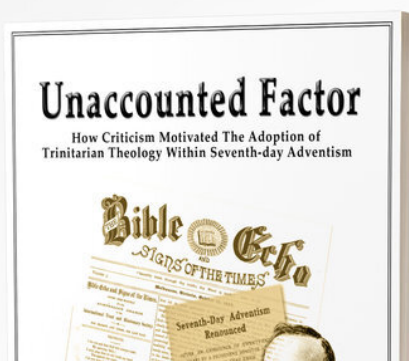


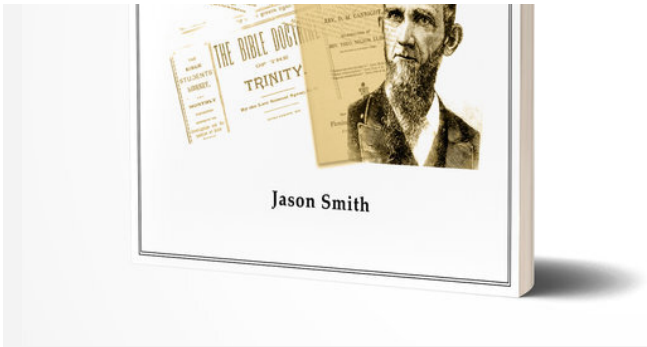
Christ Jesus: Eternal Yet Begotten

Paul Chung | December 9, 2018 | 6 Comments

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, BUT NOT IN PERSONALITY.” – (E.G. White, MS116, December 19, 1905) (emphasis in caps added throughout)
What did Ellen White mean when she said, Christ “is truly God in infinity, BUT NOT IN PERSONALITY.”?

[Read More »](#)





**Unaccounted Factor-How Criticism
Motivated The Adoption of Trinitarian
Theology Within Seventh-day Adventism**

\$10.00

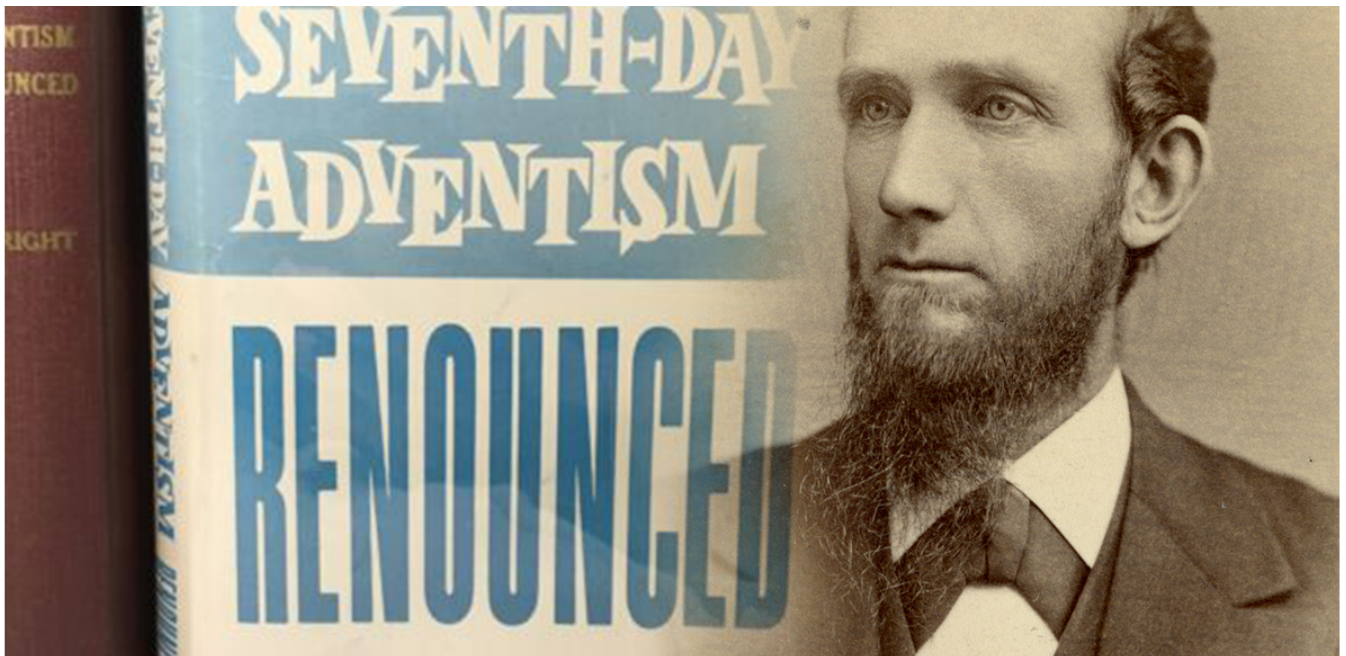
Add to cart

MORE ARTICLES



Responding to Joel Ridgeway

September 24, 2022



Common Trinitarian Misrepresentations of SDA History

September 24, 2022



Divinity of Christ and His Holy Spirit

June 30, 2022

One Response



DanielRMesa3@gmail.com says:

May 31, 2019 at 5:30 am

2 Cor. 4:14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

Reply
