

**Studies
on
Adventist
Trinity**

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This book is a collection of booklets and articles on the trinity doctrine as it relates to Seventh-day Adventists. The individual booklets in this collection are also available from the ministry website, and are put together in this collection for the reader's convenience. The booklets and articles in this collection were written between 2013 and 2019. This collection starts with the author's personal testimony on Adventist Pioneers' understanding of God, which testimony entails how the author was led to the study of the subject back in 2012. "Blessed be the God and Father of our Lord Jesus Christ" (Ephesians 1:3) who has drawn you to read this book.

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Adventist Pioneers' Understanding of God

Personal Testimony

Jonathan Mukwiri 2013

My fellow Seventh-day Adventists, I would not suffer you to be ignorant of my faith in our Seventh-day Adventist pioneers' understanding of the personality of God and of Christ. This is set out in this document as my testimony of the discovery I have made. If you disagree with the pioneers, it is not my intention to burden you otherwise, just that you know my faith.

A few years ago, a close brother gave me a complete set of Ellen White writings on a CD Rom, which I installed on my computer. I found in the Spirit of Prophecy statements that certain books were of special importance and should be circulated widely – the list included "*Daniel and the Revelation*". Another close brother sent me an email and increased my interest in "*Daniel and the Revelation*". As I studied revelation 17:10-11, I noticed that a large class of prominent Seventh-day Adventist ministers taught conflicting interpretations.

Whilst I could not find direct comments on Revelation 17:10-11 in Ellen White writings, I was again drawn to several references to the book "*Daniel and the Revelation*". I searched the Internet for the book and found a copy of Uriah Smith's 1882 book ("*Daniel and the Revelation*"). I searched in the writings of Ellen White for all the references to the book and to Uriah Smith, and I was fully convinced that Ellen White had unreservedly endorsed Smith's book as containing "solid, eternal truth for this time" (1MR 61.2). I also learnt that the church had revised the old 1882 Smith's into a new 1944 edition long after Smith died.

Having read the 1882 edition on the interpretation of Revelation 17:10-11, I wrote to the ministers who are teaching contrary to Uriah Smith on the subject and asked them to explain why. It was heartbreaking to receive hostile responses against the person of Uriah Smith from some of our ministers, and none of the ministers advancing any Biblical arguments.

As I was convinced that Uriah Smith's 1882 interpretation of Revelation 17:10-11 was the correct one, I wrote a booklet called "Seven Kings and the Eighth" and placed it on my website (www.warningmessage.org) and circulated the news about it to several ministers.

As some ministers continued to be hostile, one suggested that if I am going to use the 1882 edition of Smith's book, I should also be opposed

to the Trinity doctrine. Until then I was not aware why Smith's book was changed and revised into the 1944 long after Smith's death.

At that point I decided to buy a copy of the 1944 edition of Smith's book and compare it with the 1882 softcopy I had, so that I find out what Smith said on the Trinity that commands such hostility against this pioneer. When I compared the two editions, I found this on trinity:

It is true that Uriah Smith's book "*Daniel and the Revelation*" 1882 edition was rewritten into the 1944 edition to remove non-Trinitarian views. In 1882 edition p 430 comment on Rev 1:4 says: "The Source of Blessing. 'From Him which is, and which was, and which is to come,' or is to be, an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described." In 1944 edition p 345 comment on Rev 1:4 says: "The Source of Blessing. 'From Him which is, and which was, and which is to come,' or is to be – an expression which [in this connection refers] to God the Father, [since the Holy Spirit and Christ are mentioned separately in the immediate context]." Note the words I have in [brackets] were added and others deleted.

It troubled me very greatly that my church would do such an immoral thing: to change the 1882 edition that was published in Smith's lifetime, long after Uriah Smith (1832-1903) had been laid into his grave, and long after Ellen White (1827-1915) who endorsed the 1882 edition as containing "solid, eternal truth" (1MR 61.2) had also been laid into her grave, and none of these (Smith or White) approved or endorsed, respectively, the changes made!

With a heavy burden to find answers as to why my church changed Smith's words and presented the new book as Smith's words, and why the prophetess endorsed a book opposed to the Trinity, I wrote to some prominent ministers, but none was willing to engage.

For a long time, I fasted and prayed. First, that the burden to find answers should go away; the burden increased like tenfold! Second, that I find answers; I was impressed to study!

The Internet gave me a field of resources. I found our church has a free online library, the Adventist Pioneers Library, with most writings of the pioneers. I started reading what the pioneers wrote, comparing what Ellen White wrote about the pioneers generally and what she wrote in relation to the subjects the pioneers addressed. I continued very prayerfully!

Ellen White wrote: "If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained,

the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory” (RH 6 Oct 1896).

If the Lord could have come before 1896 then it stands to reason that the doctrine they believed about the Lord was the truth. As I studied, I was impressed to find out what our pioneers believed. I found that the pioneers had published their beliefs to inform the world.

In 1872 the first comprehensive “Declaration” of Seventh-Day Adventists “Fundamental Principles” ever attempted was in form of a 14-page leaflet titled “Fundamental Principles of Seventh Day Adventists.” I also found a copy of these Fundamental Principles published in 1912 (Review and Herald, 22 August 1912). I obtain a soft copy from the Internet and began my study. I compared with our current Fundamental Beliefs, I noticed significant changes, and especially the changes made were with regard to the personality of God and of Christ.

What troubled me was the constant thought that if the pioneers were in error about the very foundational tenet of the Christian faith, the personality of Christ, which our heavenly Father revealed to Peter in Matthew 16:13-18 and upon which Christ built His church, if they were in error, then the whole foundation of my Seventh-day Adventist Church was either built on sand or God left it to the new theologians to establish the truth and therefore we cannot trust the pioneers including Ellen White in regard to our doctrines, as they are based on this tenet.

“When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers, – I have reference to such men as Elders James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, – They did not dare present that truth to the people until they had made it special subject of prayer and the spirit of prophecy had set its seal to it” (Haskell, Review and Herald, 27 October 1904).

“That was the way the Foundation was laid, step by step, until they found they had a system of truth, and understood the third angels message as it has been brought to us. At the present time there is but little realizing sense of this, and, in fact, it seems to me that we have been drifting away from the old landmarks, and are in such a condition that when the test comes, as it surely will, many will be shaken out” (Haskell, RH 27 October 1904).

Okay, I thought to myself, may be that was just Haskell's opinion and not shared by the prophetess Ellen White who by then was still alive. My search continued, and I found this:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband [James White], Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

"Thus light was given that helped us *to understand the scriptures in regard to Christ*, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until *all the principal points of our faith* were made clear to our minds, *in harmony with the Word of God*" (Ellen White, 1SM pp. 206-207, 1904).

It was an understanding of "the scriptures in regard to Christ" – upon which foundational truth the church is built (Matt 16:13-18) – that was first made clear. Then, "His mission and His priesthood" and "all the principal points of our faith" was made plain to the pioneers.

At this point I was absolutely certain that I could trust the views of the men mentioned and I continued to search. I found these words of James White in the Day Star articles interesting:

"The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz, that Jesus Christ eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that He is the Son of the eternal God" (The Day Star, 24 Jan 1846).

Like any Seventh-day Adventist believer in the trinity, the words of James White were very serious charges! I had to know the truth. Could

the doctrine of the trinity be subjected to the test “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20)? I placed the trinity to the law and the testimony test.

The Law:

Exodus 20:2-3 “I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”

I ask myself, “If the trinity is true then why does it not say: “We are the LORDS thy Gods, Thou shalt not have any other gods before us?”

The Testimony:

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

I ask myself, “why does it not say: “the LORDS our Gods are three LORDS?”

Isaiah 42:8 “I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.”

John 17:3 “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

1 Corinthians 8:4-6 “As concerning therefore the eating of those things that are offered in sacrifice unto idols we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ by whom are all things and we by Him. Howbeit there is not in every man that knowledge.”

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

1 Timothy 2:5 “For there is one God and one mediator between God and man, the man Christ Jesus.”

At this point, I conceded that to support the doctrine of the trinity, I would be out of harmony with the above texts. I must therefore agree with James White, Uriah Smith, JN Andrews, JH Waggoner, Haskell and many other pioneers in their doctrine of one God.

One question still bothered me, John 1:1 says “In the beginning was the word and the word was with God and the Word was God.” If there is only one true God, then how is Jesus God also? Is there two Gods co-equal? How can this be in harmony with the texts mentioned? In the book “Story of Redemption” by Ellen White, I began to find my answer. It reads:

“The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son

was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him" (Ellen White, SR 13.2).

Would this agree with what the Bible teaches? I decided to compare this with the Bible.

Philippians 2:9 "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Acts 2:33 "Therefore, being by the right hand of God exalted ..."

Acts 5:31 "Him hath God exalted with his right hand ..."

John 14:28 "... for my Father is greater than I."

John 13:16 "Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him."

John 10:29 "My Father which gave them me, is greater than all ..."

1 Corinthians 15:28 "And when all things shall be subdued unto him [Christ] then shall the son be subject unto him [The Father] that put all things under him [Christ] that God [The Father] may be all in all."

By now I was beginning to form a picture in my mind such as Ellen White had described and had obviously seen in vision. The Heavenly Father has a throne in Heaven that He sits on. Christ, the Son sits on the throne with the Father. The Father exalts the Son to be equal with Himself. The Son receives the authority to command angels and to receive their adoration. Lucifer is jealous of the Son and murmurs against the Father exalting the Son and begins to question the Father's justice. As I continued to study the relationship between the Father and the Son, many other interesting truths were added to the picture.

Hebrews 1:1-5 "For unto which of the angels said He at any time, 'Thou art my Son, this day have I begotten Thee'? And again, 'I will be to Him a Father, and He shall be to me a Son?'"

"God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son" (Ellen White, 8T 268.3).

"Our great Exemplar was exalted to be equal with God. He was high commander in heaven. All the holy angels delighted to bow before Him.

'And again, when He bringeth in the First-Begotten into the world, He saith, And let all the angels of God worship Him'" (Ellen White, 2T 426.2).

"The Eternal Father, the unchangeable one gave his only begotten Son, tore from his bosom, Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind" (Ellen White, Review and Herald, 9 July 1895, Par 13).

"God Himself has established the order of heaven ..." (Ellen White, PP 35.3).

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love" (Ellen White, PP 36.2).

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him' Proverbs 8:22-30" (PP 34.1).

There it stood clear, the story of the relationship of the Father and the Son as far back as scripture and the Spirit of Prophecy can take us. Christ, the Son of God, torn from His bosom, long before creation began, growing up with the Father, working the Father's will in the creation of all things. Exalted as equal with the Father having been given all things including life. "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26) – "In Christ is life, original, unborrowed, underived" (DA 530). As God has life "original, unborrowed, underived" in Himself, so the Father gave the Son to have the same life "original, unborrowed, underived" in Himself. Finally, "Christ was appointed to the office of Mediator from the creation of God" (Review and Herald, 5 April 1906, Par 13).

The Holy Spirit in our church beliefs is the third individual of the trinity – "God the eternal Spirit" – so I must also test this assertion to "The law and to the Testimony" (Isaiah 8:20).

To my dismay, I was unable to find a single text in the whole Bible that says "God the eternal Spirit." Trinity is not found in the scripture. Godhead is found in three texts: Acts 17:29, Romans 1:20, and Colossians 2:9. In each text the word Godhead refers to the heavenly Father only. I then looked for references to the words "Spirit", "Holy Spirit", "Spirit of God", and "Spirit of Christ." Amazingly, I found over two hundred texts to these references!

As examples of how the texts are used, I cite a few: Genesis 1:2 "Spirit of God" and Psalms 33:6 says, "breath of his mouth." John 3:5-8 compares the Spirit with the wind. John 20:21-22 Jesus breaths on the disciples and says, "Receive the Holy Ghost." In 2 Corinthians 3:17-18, says, "the Lord is that Spirit" and "by the Lord, the Spirit."

To understand the Holy Spirit further, I then turned to the testimony of Ellen White. I read everything that I could find on the subject, and it was not an easy task, often perplexing!

One thing was impressed upon my mind as I studied: since the death of the pioneers of our church, an effort to call in question their faith has been made. They were called Arians and their books have been taken off the shelves and out of print. The most troubling for me was the fact that you cannot buy "*Daniel and the Revelation*" 1882 edition by Uriah Smith (as he wrote it), instead they sell the so-called "*Daniel and the Revelation*" 1944 edition that have been rewritten and changed after the death of Uriah Smith, yet they call it the book by Uriah Smith! You cannot buy "*Bible Readings for the Home Circle*" (the one the pioneers wrote). Why? Is it because these books as they came from the pens of our pioneer authors are an embarrassment to those who have chosen to bring in doctrines contrary to them? The Bible says: "And *they that shall*

be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:12). "... that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Is our belief of the Holy Spirit as "God the eternal Spirit" truth or is this a false doctrine?

Christ breathed on His disciples and said, "Receive ye the Holy Spirit" (John 20:22). I found that the imparting of the Holy Spirit by the breath of Christ was proof that the Spirit is not an individual being as the trinity doctrine would have us believe. The apostles believed that the Holy Spirit is "the Spirit of your Father" (Matthew 10:20); and "the Spirit of Christ which was in" the prophets (1 Peter 1:11); the prophetess Ellen White believed that the Holy Spirit in John 14:16-17 "refers to the omnipresence of the Spirit of Christ, called the Comforter" (Ellen White, 14 *Manuscript Release*, 179.3); "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ" (Ellen White, *Desire of Ages*, 805.3).

As I studied, I found that the pioneers, James White, Uriah Smith, EJ Waggoner, and many others, wrote against the trinity. All their statements against the trinity were made in the full light of day and published openly and circulated widely. I have not read anything from the pen of Ellen White in criticism of any of these statements or ideas against the trinity. Yet, when Dr JH Kellogg began to proclaim his ideas that were finally printed in the book called "*Living Temple*", Ellen White strongly condemned him (see Letter 232, 1903; 5BIO 303.5). If those who denied the trinity were wrong, why did Ellen White not warn them about it as well? Considering all the evidence from the Bible and the Spirit of Prophecy, I could only conclude that Ellen White was in harmony with the views of the pioneers against the trinity doctrine.

"It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal" (EG White, RH 31 December 1908 Par 2).

Are we to believe that the pioneers of our church, being non-Trinitarians and non-Arians, were idolaters, believing in a false concept of God? I do not think so! If they did not have a false concept of God, then where does that leave those who have a Trinitarian view now?

"Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations

of our faith. Shall we allow this to be done, brethren? My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim” (EG White, RH 19 November 1903 Par 8).

“The old truths given us at the beginning are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God” (EG White, RH 20 August 1903 Par 8).

“We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced” (EG White, RH 25 May 1905 Par 21).

The light that the pioneers of our church had has not gone out. The problem is that we have not recognised the light or have deliberately chosen darkness. The discoveries that I made with regard to the Godhead, I have thus far shared with a few close friends of mine, and with their help, I have since written three booklets on this subject, which you are welcome to read (“Christ begotten Son of God”, “Trinity in Adventism”, and “Holy Spirit is the Spirit of God”), which you can find on the website below under “library”. If plain scriptural evidence can be brought forward to discredit anything I have written, I would greatly appreciate knowing it.

God bless you, and “the grace of our Lord Jesus Christ be with your spirit” (Philemon 1:25).

Booklet 1 – Christ Begotten Son of God

Christ begotten Son of God

By Jonathan Mukwiri 2013

That Christ is the literal begotten Son of God, is the truth that was believed by Seventh-day Adventist leading pioneers. In our time, we must rediscover and contend for “the faith which was once delivered unto the saints” (Jude 1:3). As this truth is being eclipsed, “we are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work” (CW 28.1).

Our pioneers’ words: ‘Christ is the Son of God by birth’ (Waggoner, CHR 12.1, 1890); ‘*a Son begotten in the express image of the Father’s person*’ (EG White, ST 30 May 1895), ‘*who was made in the express image of his [Father’s] person*’ (EG White, RH 9 July 1895); ‘God alone is without beginning. At the earliest epoch when a beginning could be, – a period so remote that to finite minds it is essentially eternity, – appeared the Word. ... [Christ] proceeded forth and came from God’ (Smith, LUJ 10.1, 1898).

Few Adventists are rediscovering truth held by leading pioneers, and are being sealed: “settling into the truth, both intellectually and spiritually, so they cannot be moved” (FLB 287.7). To ‘obscure, that Christ was the only begotten Son of God’ (TDG 128.1), Satan teaches the theory of co-eternal age of Father and Son, reducing Christ to a Symbolic Son.

Christ built His true Church upon the pillar of faith in Him as the literal Son of the living God (Matthew 16:13-18). ‘Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor’ (760 MR 9, 1905). When the truth established by leading Pioneers is being removed, let their words be repeated (CW 28.1).

Solid eternal truth in Smith’s 1882 book

The pillar of faith on the personality of Christ that was held by our leading pioneers that Christ is the literal begotten Son of God, is found in Uriah Smith’s book, *Daniel and the Revelation* (Review and Herald Publishing, 1882), the book containing “solid, eternal truth for this time” (1MR 61.2). We read as follows:

'The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. There is found solid, eternal truth for this time. Everyone needs the light and information it contains' (1MR 61.2, 1901). This was not Ellen White's personal view, for she says: "I write all that the Lord gives me to write" (3SM 49.2, 1906).

We are told: 'This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand' (21MR, 444.3, 1901).

We are also told: 'The light given was that *Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets*, would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people' (CM 123.3, 1899; CEv 21.1).

We are further told: 'Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. "Patriarchs and Prophets," "*Daniel and the Revelation*," and "Great Controversy" are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes' (Ellen G White, RH 16 February 1905 Par. 10).

Progressive truth cannot turn into error what the prophetess confirmed to be "solid, eternal truth," else it was not truth, and such progressive concept make our prophetess a liar. 'That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old' (Ellen G White, RH 2 March 1886).

It should be made clear that, Ellen White, as a prophetess, was in the custom of condemning errors in books published for the benefit of the church. Of much significance here is that, in 1903, Ellen White commended the book "*Daniel and the Revelation*" by Uriah Smith, but in the same year condemned the book "*Living Temple*" by John Kellogg.

Of the book by Smith, she wrote: "In *Desire of Ages*, *Patriarchs and Prophets*, *Great Controversy*, and *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people" (Letter 229, 1903; Ev 366.3). Of the book by Kellogg, she wrote:

"I have been given words to speak to you that I cannot withhold. A portion of the matter that is printed in the book Living Temple is incorrect and misleading, and ought not to be placed before the people.... In regard to the book Living Temple, I have been instructed by the heavenly messenger that some of the reasoning in this book is untrue, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth" (Letter 232, 1903; 5BIO 303.5).

For Smith's book, "every effort should be made to get [it] before the people", and for Kellogg's book, "[it] ought not to be placed before the people." We can trust Smith's book to have "solid, eternal truth".

Beware of the 1944 edition! When the first time in 1910 AG Daniells wanted to change Smith's book, EG White objected: 'I have been instructed that the Lord is not the author of the proposal to make many changes in books already published ... Satan would be busy at work implanting seeds of distrust and unbelief, and it would require much labor to remedy the evil that would be wrought' (Letter 70, 1910). Be sure to read the 1882 edition that was published in Smith's lifetime, for neither Uriah Smith (1832-1903) nor Ellen White (1827-1915) approved or endorsed, respectively, the changes made in the 1944 edition.

Christ uncreated but not of complete eternity

It is very clear that the book by Uriah Smith (1882 edition) that the prophetess said contains "solid, eternal truth", teaches that Christ is the literal Son of the living God.

Commenting on Revelation 1:4, Uriah Smith said: 'The Source of Blessing. "From Him which is, and which was, and which is to come," or is to be, an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described' (Uriah Smith, *Daniel and the Revelation*, Review and Herald, 1882, p. 430).

Commenting on Revelation 3:14, Uriah Smith said: 'Moreover he is "the beginning of the creation of God." Some understand by this language that Christ was the first created being, dating his existence far back before any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply this; for the words, "the beginning of the creation," may simply signify that the work of creation, strictly speaking, was begun by him. And it is expressly declared that "without him was not anything made that was made." Others, however, take the word [Greek word] to mean the agent or efficient cause, which is one of the definitions of the word, understanding

that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called "the only begotten" of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term' (Uriah Smith, *Daniel and the Revelation*, Review and Herald, 1882, p. 487-489).

Commenting on Revelation 22:13, Uriah Smith said: 'Christ here applies to himself the appellation of Alpha and Omega. As applied to him, the expression must be taken in a more limited sense than when applied to the Father, as in chap. 1:8. Christ is the Alpha and Omega, the beginning and the end, of the great plan of salvation' (Uriah Smith, *Daniel and the Revelation*, Review and Herald, 1882, p. 817).

In summary, we have rediscovered solid eternal truth, that: (1) only God the Father has complete eternity, past and future; (2) Christ was not created, Christ came into existence in a different manner, as the only begotten Son of God the Father; and (3) the expression Alpha and Omega has limited application when applied to Christ than when applied to God the Father. The prophetess said Smith's book contained "solid, eternal truth" (1MR 61.2); and that which was truth then is truth now, that new truth does not contradict old truth (RH 2 March 1886). But only few Adventists are rediscovering this solid eternal truth.

Christ uncreated had a beginning in eternity

If you go online at the Adventist Pioneer Library, you will find another book by Uriah Smith, *Looking Unto Jesus* (Battle Creek: Review and Herald Publishing Company, 1898) [LUJ]; the teaching therein is consistent with that in Smith's book that the prophetess said contains "solid, eternal truth" as already quoted – we quote from LUJ as follows:

'God alone is without beginning. At the earliest epoch when a beginning could be, – a period so remote that to finite minds it is essentially eternity, – appeared the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, "his [God's] only begotten Son" (John 3:16; 1 John 4:9), "the only begotten of the Father" (John 1:14), and, "I proceeded forth and came from God." John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called .. the Holy Ghost"), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power,

representative of them both (Psalm 139:7), was in existence also' (LUJ 10.1).

'John says: "All things were made by him; and without him was not anything made that was made." Paul to the Hebrews corroborates the words of John. He says that God hath appointed his Son "heir of all things:" that he is "the express image of his person," the "brightness of his glory," and that by him "he made the world." Hebrews 1:2, 3. But to the Colossians he bears a still more definite testimony. In chapter 1:15-17, he says of Christ: "Who is the image of the invisible God, the first-born of every creature: for 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.'" (LUJ 12.1).

'As related to all else, animate and inanimate, all shining worlds that people space, all orders of intelligences, above and below, thrones, dominions, principalities and powers, visible and invisible, he antedated them all, as in uncreated being, derived from God, he took his place, as "the only begotten Son" "of the Father." "In the beginning was the Word." In point of existence he was thus before them all. And then began creation, of which he was the "beginner." To all below him he was the Creator. And as to him they owe existence, upon him they lean for constant preservation; for he upholds "all things by the word of his power." Hebrews 1:3. On the basis of this relationship, it need not be stated that all worlds and dominions, all ranks and orders of beings, are therefore under his authority and subject to his will. Standing thus at the head of the universe, and all things therein, creator, upholder, and ruler of all, what flight of imagination could span the measure of his glory and power?' (LUJ 17.2).

Do not think that the eternity of Christ can only mean co-eternal existence with God His Father. The Jews made a similar human mistake. 'Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures' (ST 3 May 1899). Human computation of time is limited to the beginning of creation; before that there is no computation of time, no figures by which it can be measured. Do not ally with Satan to 'obscure, that Christ was the only begotten Son of God' (TDG 128.1) based on human view of eternity.

In Christ is Life original un-borrowed un-derived

When Christ proceeded and came forth out of His Father, the Father ordained that Christ should have the same life original that is in God His Father; and hence: 'In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life' (DA 530.3, 1898). Does proceeding and coming forth from the Father reduce the life in Christ to borrowed life? Absolutely Not!

Ellen White also said: '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. 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; MM 7.3). Ellen White should be understood as: contrasting the life which the Son of God inherits naturally from His Father with the life that is bestowed on the adopted sons of men. "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.' (1SM 296.2).

The Bible is clear about the "life, original, unborrowed, underived" that is in Christ: "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). In other words, the Father has *immortality* (that is, "life, original, unborrowed, underived") in Himself; and the Father in turn has given that same life to His Son. This life, '*immortality*, the life which is exclusively the property of God', Christ has in Himself by inheritance (Heb 1:4) from His Father who possessed and brought Him forth (Proverb 8:22-25; John 8:42).

This is all consistent with what Jesus Himself said in John 10:17-18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Christ is saying the power and authority of laying down and taking life back is given Him by His Father, who has ordained that "as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26) and Christ clearly says the "commandment" to lay down and take that life again He "received of [His] Father."

It is clear that the life that is "in Christ" is the same life that is in God the Father. "For as the Father has life in Himself, so has He given to the Son to have life in himself" (John 5:26). The Father is "the King eternal, immortal, invisible, the only wise God" (1Tim 1:17), "the blessed and only

Potentate, the King of kings, and Lord of lords; who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see" (1Tim 6:15-16), because "no man has seen God at any time" (John 1:18), "The Father Himself which has sent me...you have neither heard His voice at any time, nor seen His shape" (John 5:37), "not that any man has seen the Father save he which is of God" (John 6:46). Because the Son of God is "of" or "from" God, he has "by inheritance" (Heb 1:4) "Jesus knowing that the father had given all things into his hands" (John 13:3), All things: His life (John 5:26; 6:57), His name (Heb 1:4; Phil 2:9; Exodus 23:21-23), His glory (John 17:22), His throne (Rev 3:21), and His power of authority (John 10:18; Matt 28:18). All things, Christ has received from the original life, God the Father "the great Source of all" (DA 21.2).

Christ proceeded and came forth from God

The Bible says our God is one: "Hear, O Israel: The LORD our God *is* one LORD" (Deuteronomy 6:4) (see also Mark 12:29, 32). Christ confirms that life eternal is to know "the only true God, and Jesus Christ whom" the one true God and Father "hast sent" (John 17:3). Christ said, "the Father is greater than I" (John 14:28); and one of our leading pioneers, explains: 'The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father' (James White, RH 4 January 1881 Par. 2).

The Bible says: "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when there *were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth" (Proverbs 8:22-25). To obscure that Christ is the literal begotten Son of God, and maintain the theory of co-eternal age of Father and Son, many say that Proverbs 8 refers to mere Wisdom, not Christ. But the prophetess confirms Christ is that Wisdom:

'The Sovereign of the universe was not alone in His work of beneficence. He had an associate – a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. [quotes John 1:1, 2]. Christ, the Word, the only begotten of God, was one with the eternal Father – one in nature, in character, in purpose – the only being that could enter into all the counsels and purposes of God. [quotes Micah 5:2]. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him:

and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30' (Ellen White, PP 34.1, 1890).

"The Lord possessed Me in the beginning of His way, before His works of old," Christ says. "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." But the only-begotten Son of God humbled Himself to come to this earth. He took the sinner's place; the guiltless suffered for the guilty. This was the hiding of His glory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." (ST 22 Feb 1899).

'Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.'" (ST August 29, 1900 Par. 14).

The Bible says: "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42). Most of our ministers, like the Pharisees, deny the meaning of "proceeded forth" and refuse to recognise the Son of God. To them, the prophetess says as to the Pharisees:

'Jesus, with startling emphasis, denied that the Jews were following the example of Abraham. Said he, "Ye do the deeds of your father." The Pharisees, partly comprehending his meaning, said, "We be not born of fornication; we have one Father, even God." But Jesus answered them: "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." The Pharisees had turned from God, and refused to recognize his Son. If their minds had been open to the love of God, they would have acknowledged the Saviour who was sent to the world by him. Jesus boldly revealed their desperate condition' (Ellen G White, ST 23 October 1879 Par. 17).

The Bible says: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). Those who ally with Satan to obscure that Christ is the literal begotten Son of God, and

maintain that Christ is of co-eternal age with His Father, think that Christ was referring to God as His symbolic Father, not a literal Father. The prophetess Ellen White confirms that Christ was here claiming God was His Father in the highest sense and the Jews fully understood Him and that is why the Jews wanted to stone Him:

‘Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in calling God “His own Father” had declared Himself equal with God. John 5:18’ (DA 207.3).

‘The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense’ (DA 207.4). ‘Christ claimed God as His Father in the very highest sense’ (Review and Herald, March 5, 1901).

‘A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,” – *not a son by creation*, as were the angels, *nor a son by adoption*, as is the forgiven sinner, *but a Son begotten in the express image of the Father’s person*, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. *In him dwelt all the fullness of the Godhead bodily*” (Ellen G White, ST 30 May 1895) – here, White echoes and endorses what Waggoner said in 1890 (CHR 12.1), quoted in the next section. ‘The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him *who was made* in the *express image of his person*, and sent him down to earth to reveal how greatly he loved mankind’ (Ellen G White, RH 9 July 1895).

Christ begotten Son of God by birth

In 1888, ‘the Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones’ (TM 91.2). Of this message by Ellet J Waggoner, we are told: ‘Messages bearing divine credentials have been sent to God’s people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed to prejudice. We know that God has wrought among us’ (1888 673.6). Ellet Joseph Waggoner put the 1888 message in his book, *Christ and His Righteousness* [CHR] (Review & Herald Pub, 1890), in which we read the following:

‘The Word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, [quotes “John 17:5]. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: [quotes Micah 5:2, margin]. We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man’ (CHR 9.1).

‘It is true that there are many sons of God, but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38, by creation; Christians are the sons of God by adoption (Romans 8:14, 15, but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. He says that Moses was faithful in all the house of God, as a servant, “but Christ as a Son over His own house.” Hebrews 3:6. And he also states that Christ is the Builder of the house. Verse 3. It is He that builds the temple of the Lord and bears the glory. Zechariah 6:12, 13’ (CHR 12.1) – this sonship distinction was echoed and endorsed by White (ST 30 May 1895), quoted in above section.

‘A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. We are mindful of Paul’s words, that “to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6; just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father, but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ’s rightful position of equality with the Father, in order that His power to redeem may be the better appreciated’ (CHR 19.1).

‘The Scriptures declare that Christ is “the only begotten son of God.” He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, [quotes Micah 5:2, margin]. There was a time when Christ proceeded forth and came from

God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning' (CHR 21.2).

'But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is "a Son over His own house." Hebrews 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has "life in Himself." He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18' (CHR 22.1).

'Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Romans 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jeremiah 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of *Jehovah-sidekenu* – THE LORD, OUR RIGHTEOUSNESS' (CHR 23.1).

God is Love

The word 'love' in Greek can be rendered as *Eros* (romantic love) or *Storge* (familial love) or *Philia* (friendship love) or *Agape* (selfless love). *Eros* love is not used in the New Testament. Misapplying 1 John 4:7-12, those who ally with Satan to obscure that Christ is the literal begotten Son of God, use *Eros* mindset to teach that God did not at any point in eternity exist alone before Christ came forth because in order for God to be God and to be love He had to have at least one co-equal, one co-eternal person with whom He bestows love and from whom He receives love. *Eros* mindset describes God in the context of a love that needs someone else in order to be love, and avers that perfect love is possible

only between equals. *Eros* mindset reduces God to a selfish God, distorting 1 John 4:8 by mixing *Eros* and *Agape*! Read 1 John 4:7-12.

In the text, John defines the love of God in the giving of His Son to die for us. So at the end of verse 8 John defines God as love and then expands this definition into the manifestation of God sending His Son. Consistency of usage in this text point to the fact that the God mentioned in verse 8 is the same God in verses 9-12. This suggests that the God in verse 8 is the Father and that His love is revealed in the giving of His Son to save humanity. *Agape* love is a love that invests value rather than seeks it. God giving His Son to us invests value in us and is indeed *agape*. *Eros* mindset misapplies 1 John 4:8-12 to giving and receiving of love between co-equals and co-eternals, which is not what the text teaches.

Eros mindset explains God by mixing *Eros* and *Agape* love. *Eros* is the need to serve one another, but *agape* is the willingness to serve others without reciprocity. *Eros* is the need for equal status or co-equality, but *agape* is willingness to serve the least worthy. *Eros* seeks equal, but *agape* makes equal. *Eros* mindset asks: if Jesus were begotten in eternity then there would be a time He did not exist and therefore how could He be God? This question only occurs in the domain of *Eros* love that seeks value rather than invests value. *Eros* demands equality of status in all areas yet *agape* does not. *Agape* accepts that in Christ all the fullness of the Godhead dwells (Col 2:9), "For it pleased the Father that in him should all fullness dwell" (Col 1:19), *Eros* thinks to be 'heir of all things' (Heb 1:2) and thus equal with God 'by inheritance' (Heb 1:4) is robbery on Christ's part, but *agape* thinks 'it not robbery to be equal with God' by 'being in the form of God' (Philippians 2:6).

The mixture of *Eros* and *Agape* that teaches that God cannot be love unless Christ is of co-eternal age with God, is contrary to the Bible and Spirit of Prophecy that clearly teach that Jesus proceeded out of the Father at a distant past time in our human computation we call eternity. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Proverbs 8:22-23). 'And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting' (PP 34.1).

Christ inherited all that the Father has and is fully divine by inheritance and in that inheritance we are able to hear the loving words of the Father

who spoke to His Son (Mat 3:17). The words Father and Son only find meaning through inheritance that *agape* accepts and *Eros* denies. Through the *agape* of 1 John 4:8 we can take hold of the words: "... but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). The Father of Jesus is our Father and the God of Jesus is our God, and all this we possess through Christ the literal Son of God who is the greatest demonstration of *agape* the universe can ever behold. It remains the fact that: 'God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son' (8T 268.3).

The *Eros* mindset that teaches that for God to be love Christ must have been of co-eternal existence with God for both to bestow and receive love from each other, is a satanic mindset, for Satan thought perfect love was only possible between equals, and he demanded equality with his Creator, Christ, in order for him to accept that God is love. 'The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him' (LHU 18.3). 'When God said to His Son, "Let us make man in our image" [Gen 1:26], Satan was jealous of Jesus' (EW 145.1). In this controversy, Satan seeks to distort the *agape* love of God, but when this controversy is ended, all will 'declare that God is love' (GC 678.3).

Concluding remarks

Christ built His true Church upon the pillar of faith in Him as the literal Son of the living God (Matthew 16:13-18). Our leading pioneers taught that: 'Christ is the Son of God by birth' (Ellet Waggoner, CHR 12.1, 1890); Christ is '*not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person*' (Ellen White, ST 30 May 1895); Christ is God's Son '*who was made in the express image of his [the Father's] person*' (Ellen White, RH 9 July 1895); 'God alone is without beginning. At the earliest epoch when a beginning could be, – a period so remote that to finite minds it is essentially eternity, – appeared the Word' (Uriah Smith, LUJ 10.1, 1898). Antichrist and those with the spirit of antichrist deny that Christ is the literal Son of God (1 John 2:22-23).

Booklet 2 – Trinity in Adventism

Trinity in Adventism

By Jonathan Mukwiri 2013

Could it be that, as Seventh-day Adventists, we have repeated the history of ancient Israel? We are told: “Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people” (EG White, 5T 160.2). Ancient Israel served the LORD in the days of Joshua and of the Elders, after Joshua and the Elders died, there arose a new generation that knew not the LORD, nor the works the LORD had done for Israel, and they led Israel into worshipping Baalim (Judges 2:7-11). Could it be that the history of ancient Israel is long repeated?

In the days of the prophetess Ellen White and the pioneers, Seventh-day Adventists rejected the trinity doctrine. Has our new generation since forgotten “what it cost [pioneers] to search for the truth as for hidden treasure, [and how pioneers] labored to lay the foundation of our work” (CW 28.1), and have we since brought in a reformation consisting of “giving up the doctrines which stand as the pillars of our faith [accounting as error] the fundamental principles that have sustained the work” (1SM pp. 204-205)?

Our pioneers were non-Trinitarian and regarded trinity as an error of Catholicism: “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, *the trinity*, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not” (James White, RH, 12 September 1854, Par 8).

Lest we repeat history to worship modern Baalim, before probation closes, would God not have a people who will proclaim: “Hear, O Israel: The LORD our God *is* one LORD” (Deuteronomy 6:4); who will hearken to the counsel: “Remove not the ancient landmark, which thy fathers have set” (Proverbs 22:28); who will confess: “But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him” (1 Corinthians 8:6); who will contend for “the faith which was once delivered unto the saints” (Jude 1:3); and who will “repeat the words of the pioneers in our work, who

knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work” (CW 28.1) in rejecting the errors of Catholicism?

Very few Adventists are rediscovering truth held by our pioneers, and are being sealed: “settling into the truth, both intellectually and spiritually, so they cannot be moved” (FLB 287.7). Our pioneers were not Arians and not Trinitarians, and they rejected the trinity doctrine as one of the errors of Catholicism.

Old Non-Trinitarian Fundamental Principles

In the days of the prophetess and of the pioneers, our Seventh-day Adventist fundamental principles had no trinity doctrine – the core principles stated:

“1. 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. Ps. 139:7.

“2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7” (Review and Herald, 22 August 1912, Par 4).

New Trinitarian Fundamental Beliefs

After the death of the prophetess Ellen G White (1827-1915) and of the pioneers, a new generation of theologians arose who changed our Seventh-day Adventist fundamental principles and embraced the trinity doctrine – the new core belief states:

“2. Trinity. 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. (Deut.

6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)”

The new Adventist theologians acknowledge that Adventist pioneers rejected the trinity, and would today not join the Adventist church: “Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity” (George Raymond Knight, Ministry, October 1993, p. 10 – Knight is emeritus professor of church history at Andrews University, and author of many books).

The new theologians ascribe the change to the so-called “present truth” that consists of denouncing the pillars established by our Adventist pioneers: “Adventist beliefs have changed over the years under the impact of ‘present truth’. Most startling is the teaching regarding Jesus Christ, our Saviour and Lord ... the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists” (William G Johnsson, Adventist Review, 6 January 1994, p. 10 – Johnsson was editor of Adventist Review 1982-2006). But the prophetess E White tells us that truth remains truth:

“That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old” (Ellen White, Review and Herald, 2 March 1886).

Worse still, the new Adventist theologians explain the embraced trinity doctrine as the foundation of our salvation and attribute this plan to Three beings:

“A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation” (Gordon Jenson, Adventist Review, 31 October 1996, p. 12 – Jenson was at the time president of Spicer Memorial College of the Seventh-day Adventist Church, India).

The prophetess attributes this to only Two: “The plan of salvation devised by the Father and the Son will be a grand success” (E White, ST, 17 June 1903). “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation” (E White, RH 13 Sep 1906). “The plan of redemption was arranged in the councils between the Father and the Son” (Ellen White, RH, 28 May 1908).

New theologians imply that the words Father and Son are only symbolic based on an arrangement and not literal. Christ said, “the Father is greater than I” (John 14:28); “The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father” (James White, RH, 4 January 1881, Par 2).

Regarding “the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being” (Joseph Bates, *The Autobiography of Elder Joseph Bates*, 1868, p. 204). So fundamental is this truth that Christ is the Son of God that, upon Peter’s confession “Thou art the Christ, the Son of the living God,” Jesus declared, “flesh and blood hath not revealed it unto thee, but my Father which is in heaven ... upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:16-18). The co-eternal age of Father and Son in the trinity destroys the foundation of the church that Christ built upon Himself as the literal Son of God.

After Joshua and the elders died, new generation arose, Israel “did evil in the sight of the LORD, and served Baalim” (Judges 2: 7-11). After our pioneers died, we have abandoned the truth they believed: “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6). We have since joined Catholicism and joined to “drink of the wine of the wrath of her fornication” (Revelation 13:8) by accepting her trinity.

Catholicism into Adventism

Could it be that a key reason why at Sunday Law a large class of Seventh-day Adventists will “join the ranks of the opposition” (GC 608.2) is because they have long worshipped the trinity of Catholicism? The prophetess warned that the enemy would bring into our church a false reformation, and in a dream saw a Catholic procession in our church confiscating our goods. As we read the warning and the dream, “let him that readeth understand” (Mark 13:14):

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.

“Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The *fundamental principles* that have sustained the work for the last fifty years would be

accounted as error. A new organisation would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.

“The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure” (Ellen White, 1SM 204.2, 1904).

“Our religion would be changed” – the classic example: with trinity error of Catholicism now our core belief, “most of the founders of Seventh-day Adventism would not be able to join the church today” (George Knight, Ministry, October 1993).

“Books of a new order would be written” – classic example: Uriah Smith (1832-1903) book *“Daniel and the Revelation”* 1882 edition rewritten into the 1944 edition to remove non-Trinitarian views: 1882 p 430 comment on Rev 1:4 says: “The Source of Blessing. ‘From Him which is, and which was, and which is to come,’ or is to be, an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described” – 1944 p 345 on Rev 1:4 says: “The Source of Blessing. ‘From Him which is, and which was, and which is to come,’ or is to be – an expression which [in this connection refers] to God the Father, [since the Holy Spirit and Christ are mentioned separately in the immediate context].” Be sure to read the 1882 edition that was published in Smith’s lifetime, for neither Uriah Smith (1832-1903) nor Ellen White (1827-1915) approved or endorsed, respectively, the changes made in the 1944 edition!

Our pioneers firmly laid the foundation of our faith: understanding of Scriptures in regard to Christ.

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband [James White], Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be

prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

“Thus light was given that helped us *to understand the scriptures in regard to Christ*, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until *all the principal points of our faith* were made clear to our minds, *in harmony with the Word of God*” (Ellen White, 1SM pp. 206-207, 1904).

It was an understanding of “the scriptures in regard to Christ” – upon which foundational truth the church is built (Matt 16:13-19) – that was first made clear. Then, “His mission and His priesthood” and “all the principal points of our faith” was made plain to the pioneers. The trinity has almost destroyed our understanding of Christ, the “begotten Son of God”, that the pioneers, if they resurrected today, would neither join nor recognise the Adventist church that has since embraced the trinity error of Catholicism!

Although “all the principal points of our faith were made clear” by “the Spirit of the Lord” shortly after 1844, it is today suggested that God allowed the important truth of the Trinity to slowly evolve many years later. If the trinity was a principal point of our faith, it would have been made clear to our pioneers, for “all principal points of our faith were made clear” to them. New theologians imply that by a ‘present truth’ process we progressed from non-Trinitarian Adventism (in the time of our pioneers) to embracing the trinity error of Catholicism as ‘present truth’ (in post-modern era). But our prophetess said truth is truth; ‘present truth’ cannot contradict old truth:

“That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old” (Ellen White, Review and Herald, 2 March 1886).

The above is a plain statement showing that “present truth” cannot contradict old truth. New truth can never reverse the position of original truth; the present only enhances the past. Thus, if Ellen White eventually became Trinitarian she would fail her own counsel of holding to old truth.

We next turn to the dream Ellen White had seeing Catholics taking our goods; keep in mind, EG White is a true prophetess of our church, and the dream is about church goods:

“That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again.

“The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying *three* times: “This house is proscribed. The goods must be confiscated. They have spoken against our holy order.” Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: “If I could only understand this! If they will tell me what I have said or what I have done!” (EG White, 1T 577.2, 1866). We hardly know this dream has long come true: “let him that readeth understand” (Mark 13:14)!

You will have noticed that the Catholic procession came with “a cross.” Read what the prophetess said about crosses and papists: “Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted” (*Great Controversy*, p. 568). “The cross was associated with the power of Rome” (*Desire of Ages*, p. 416). “The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God” (*Ministry of Healing*, p. 470). Is it possible that through our new Seventh-day Adventist Church logo that projects ‘a cross,’ a Catholic procession (and/or infiltration) has placed its “insignia of the cross” upon Seventh-day Adventist ‘goods,’ and ‘made a circle around the house’ using trinity error of Catholicism?

Father and Son Alone

“Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted” (Ellen White, *The Youth’s Instructor*, 7 July 1898). Note that only Two Beings, not Three, are to be exalted. Ellen White uses a key word “Alone” in quoting here from John 17:3-5. The Holy Spirit is not a third separate being.

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, ... And now God said to His Son, ‘Let us make man in our image’” (Ellen White, 1SP pp. 24-25). Note the words spoken by *Elohim*, were spoken by the Father to His Son. The Father and Son carried out their purpose. Trinitarians use Gen 1:26 to teach God in Three Beings, but the prophetess E White attributes Gen 1:26 to only Two Beings: Father and His Son.

The plan of salvation was made between two, not three. “The plan of redemption was arranged in the councils between the Father and the Son” (Ellen White, RH, 28 May 1908, Par 12). “Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid” (Ellen White, *Ministry of Healing*, p. 429).

“The plan of salvation devised by the Father and the Son will be a grand success” (Ellen White, ST 17 June 1903, Par 2). “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation” (Ellen White, RH, 13 September 1906, Par 4). There is no third separate being here.

“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son” (Ellen White, ST, 23 December 1897 Par 2). Note that, here, Ellen White uses the word “both” which means Two not Three Beings.

“By Christ the work upon which the fulfillment of God’s purpose rests, was accomplished. This was the agreement in the councils of the God-head. The Father purposed in counsel with his Son that the human family should be tested and proved” (Ellen White, *The Gospel Herald*, 11 June 1902, Par 6).

“In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his earthly parent.” (Ellen White, ST, 14 October 1897, Par 3).

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate – a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.’ John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father – one in nature, in character, in purpose – the only being that could enter into all the counsels and purposes of God. ‘His name shall

be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30.” (Ellen White, *Patriarchs and Prophets*, p. 34).

Ellen White refers to Christ’s Father as “the Sovereign of the universe”. She does not state that Christ is the Sovereign with him. She also quotes Proverbs 8:22-30 attributing this to Christ. Christ says of himself. “When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: ... When he prepared the heavens, I was there: ... Then I was by him, as one brought up with him: and was daily his delight, rejoicing always before him” (Pro 8:22-30). And He is daily His delight. This is His beloved son in whom He is well pleased [Matt 3:17].

“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. ...” (Manuscript 21, 16 Feb 1900; Ellen White, UL 61). No third God-being here.

Father and Son next was Lucifer

“The Son of God was next in authority to the great Lawgiver. He knew that His life alone could be sufficient to ransom fallen man” (Ellen White, 2SP 9; LHU 24). “Satan’s position in heaven had been next to the Son of God. He was first among the angels” (Ellen White, 1SM 341). “Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ” (Ellen White, RH, 24 February 1874).

Note that Christ was next in authority behind His Father, and the third highest being was none other than Satan himself. Is it any wonder that Satan has since created the trinity to maintain his third position and even elevated himself to a third trinity god?

“Speaking of Satan, our Lord says that ‘he abode not in the truth.’ He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from

his allegiance to the Commander of heaven and lost his high and holy estate” (Ellen White, RH, 22 October 1895).

Note in the above quote Christ and the Father are the highest Beings in heaven. Satan wanted to be like God. Satan was not envious of a Holy Spirit Being, for there is never such a *separate individual* as the trinity teaches. Satan wanted to form a trinity of gods. He became jealous of the Son of God. Now on this planet he has declared that there is a trinity of gods to be worshipped. But the Father and Son alone are to be exalted. Satan has created a false god, a Baalim. “Hear O Israel, the LORD our God is one Lord” (Deuteronomy 6:4). “Thou shall have no other gods before you” (Exodus 20:3).

In his attempt to create a trinity that includes him, Satan deceives souls into thinking the third being is the comforter, shutting Jesus from the view of souls as their comforter. “The reason why the churches are weak and sickly and ready to die is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut *Jesus from their view as the Comforter*, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it” (Ellen White, RH 26 August 1890). Read booklet “Christ begotten Son of God” on Christ being the Comforter.

Pioneers rejected trinity doctrine

James White (1821-1881): “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not. “Here are they [in the period of a message given just before the Son of man takes his place upon the white cloud, Rev. 14:14] that keep the commandments of God and the faith of Jesus.” This class, who live just prior to the second advent, will not be keeping the traditions of men, neither will they be holding fundamental errors relative to the plan of salvation through Jesus Christ.

“And as the true light shines out upon these subjects, and is rejected by the mass, then condemnation will come upon them. When the true Sabbath is set before men, and the claims of the fourth commandment are urged upon them, and they reject this holy institution of the God of heaven, and choose in its place an institution of the beast, it can then be said, in the fullest sense, that such worship the beast. The warning message of the third angel is given in reference to that period, when the

mark of the beast will be received, instead of the seal of the living God. Solemn dreadful, swiftly approaching hour!" (J White, RH, 12 September 1854, Par 8).

James White (1821-1881): "Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death:" but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, The change of the Sabbath of the fourth commandment from the seventh to the first day of the week" (James White, Review and Herald, 11 December 1855, Par 16).

James White (1821-1881): "The "mystery of iniquity" began to work in the church in Paul's day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors" (James White, Review and Herald, 7 February 1856, Par 26).

James White (1821-1881): "The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image?" (James White, RH, 29 November 1877).

James White (1821-1881): "God is everywhere by virtue of *his Spirit*, which is his representative, and is manifested wherever he pleases, Ps 139:7-10" (James White, *Personality of God*, 1861?, p. 4).

JH Waggoner (1820-1889): "The great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the preexistence of Christ and his divinity; but they are entirely silent in regard to a trinity" (JH Waggoner, RH, 10 November 1863).

Merritt E Cornell (1827-1893): "Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul,

consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance” (Merritt E Cornell, *Facts For The Times*, 1858, p. 76).

Uriah Smith (1832-1903): “*God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word. ‘In the beginning was the Word, and the Word was with God, and the Word was God.’* John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. *His beginning was not like that of any other being in the universe.* It is set forth in the mysterious expressions, ‘his [God’s] only begotten Son’ (John 3:16; 1 John 4:9), ‘the only begotten of the Father’ (John 1:14), and, ‘I proceeded forth and came from God.’ John 8:42. *Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared.* And then the Holy Spirit (by an infirmity of translation called ‘the Holy Ghost’), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139:7), was in existence also” (Uriah Smith, *Looking Unto Jesus*, 1898, p. 10).

EJ Waggoner (1855-1916): “It is true that there are many sons of God, but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right. He says that Moses was faithful in all the house of God, as a servant, “but Christ as a Son over His own house.” Heb. 3:6” (*Christ And His Righteousness*, 1890, pp. 11-13).

SN Haskell (1833-1922): “Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe” (Stephen N Haskell, *The Story of the Seer of Patmos*, pp. 93-94, 1905).

SN Haskell (1833-1922): “Christ was the firstborn in heaven; He was likewise the firstborn of God upon earth, and heir to the Father’s throne” (SN Haskell, *The Story of the Seer of Patmos*, 1905, pp. 98-99).

SN Haskell (1833-1922): “Before the creation of our world, ‘there was war in heaven.’ Christ and the Father covenanted together; and Lucifer, the covering cherub, grew jealous because he was not admitted into the

eternal councils of the Two who sat upon the throne” (Stephen N Haskell, *The Story of the Seer of Patmos*, 1905, p. 217).

JN Loughborough (1832-1924): “It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God “the Triune God,” or “the three-one-God.” If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians” (Loughborough, RH, 5 November 1861, Par 1-11).

Concluding Remarks

Seventh-day Adventist pioneers were non-Arians and non-Trinitarians: “But to us *there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him*” (1 Cor 8:6), to know Father and Son is life eternal (John 17:3), and for the Holy Spirit, “the Lord is that Spirit” (2 Cor 3:17) – Ellen White said:

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation” (Ellen White, RC 129.2).

“‘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 [Christ’s] character” (Ellen White, RH, 5 April 1906 Par 12). “The Saviour is our Comforter. This I have proved Him to be” (Ellen White, 8MR 49.3). “As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter” (Ellen, White, 19MR 297.3).

“[John 14:16-17] This refers to the omnipresence of the Spirit of Christ, called the Comforter” (Ellen White, 14MR 179.3). “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter” (Ellen White, RH, 27 January 1903). “Jesus was about to be removed from his disciples; but he assured them that although he should ascend to his Father, his Spirit and influence would be with them always, and with their successors even unto the end of the world” (Ellen White, 3SP 238.1). “When on the day of Pentecost the promised Comforter descended, and the power from on high was given,

and the souls of the believers thrilled with the conscious presence of their ascended Lord” (Ellen White, *The Great Controversy*, p. 350).

The Holy Spirit is not a Third *Individual* Being, but the Spirit of Christ. “Christ was the Spirit of truth” (SW, 25 October 1898, Par 2) so His Spirit is called the Spirit of truth. Christ is the Comforter so His Spirit is called the Comforter. Christ is a real person and not a ghost so His Spirit, the Holy Spirit, can be called a person. The trinity is Baalim in Adventism.

Booklet 3 – Holy Spirit is the Spirit of God

Holy Spirit is the Spirit of God

By Jonathan Mukwiri 2013

The psalmist, directing his words to God, asks: “Where can I go from Your Spirit? Or where can I flee from Your presence?” (Psalm 139:7). Who is this Spirit? In contending for “the faith which was once delivered unto the saints” (Jude 1:3), we find that:

The apostles believed that the Holy Spirit is “the Spirit of your Father” (Matthew 10:20); and “the Spirit of Christ which was in” the prophets (1 Peter 1:11);

The prophetess EG White believed that the Holy Spirit in John 14:16-17 “refers to the omnipresence of the Spirit of Christ, called the Comforter” (Ellen White, 14 *Manuscript Release*, 179.3); “The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ” (Ellen White, *Desire of Ages*, 805.3).

The pioneers believed that “the Holy Spirit (by an infirmity of translation called ‘the Holy Ghost’), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both” (Uriah Smith, *Looking Unto Jesus*, Review and Herald Publishing, 1998, p. 10).

For Seventh-day Adventists seeking to be “sealed with that holy Spirit of promise” (Ephesians 1:13), it is vital we understand the Holy Spirit of God.

Few Seventh-day Adventists are rediscovering the truth about the Holy Spirit and are being sealed: “settling into the truth, both intellectually and spiritually, so they cannot be moved” (FLB 287.7). If the Holy Spirit is not an INDIVIDUAL of the Godhead as is the Father and the Son, but God’s own Spirit, then the implication of regarding the Holy Spirit as “God the eternal Spirit” as in the trinity, is to break the law that says: “Thou shalt have no other gods before me” (Exodus 20:3); if the reverse is true, then the apostles and Adventist pioneers were in error.

Form and Spirit of a Person

In the beginning, “God said, Let us make man in our image” (Genesis 1:26); this He said not to two other individuals, as we have been deceived, but said He only to His Son, for we are told: “But when God

said to his Son, 'Let us make man in our image', Satan was jealous of Jesus" (EG White, EW 145.1). He, who created Adam, made him first a bodily FORM and then breathed into the lifeless form the SPIRIT and Adam became a living soul.

"There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being" (EG White, 7MR 373.1).

Commenting on John 6:63, Ellen White says: "'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 [Christ's] character" (RH, 5 April 1906, Par 12) [emphasis mine]. The word quickeneth means to be made alive. It is God's Spirit that gives life and is life. Man consists of a bodily FORM and a SPIRIT. "In the beginning man [a bodily being] was created in the likeness of God [a bodily being] not only in character [the Spirit] but in form and feature [bodily aspect]" (GC 644.3) [emphasis mine].

The Spirit is the non-bodily aspect of an individual whether it is man or God. However, God is divine, and unlike man's spirit, God can send His Spirit forth resulting in Him being Omnipresent.

Bodily Form of God

God the Father has a bodily FORM. Isaiah saw Him sitting on His throne (Isaiah 6:1). Daniel saw Him with hair on His head as pure wool (Daniel 7:9). Stephen saw Jesus standing on the right hand of God (Acts 7:56) and as God created us in His image (Genesis 1:26), He must also have a left hand; John saw in His right hand a book sealed with seven seals (Revelation 5:1); The Father has a voice and a shape (John 5:37); We will see His face (Rev 22:4).

The Son of God has a bodily FORM. When He went to heaven, He sat "down on the right hand of the Majesty on high" (Hebrews 1:3). Ellen White says: "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 G White, EW 54.2).

The Holy Spirit does not have a bodily form, for the Spirit of God is the non-bodily aspect of God.

Spirit can be called a Person

If I say to you, Judas is a Selfish Person, what would you understand that to mean? Am I saying Judas' bodily Form is selfish? Clearly you would say that is foolish reasoning. What am I referring to? Am I not referring to an aspect of Judas, which is non-bodily, non-tangible, and his character? Of course Judas is a Selfish Person refers to Judas' Spirit. Can you say, because you can perfectly refer to Judas' spirit, as a Selfish Person, then Judas and his Spirit are TWO separate INDIVIDUALS? Of course not!

The word Person can refer to something non-bodily and not necessarily to a bodily being in all instances. Clearly that is what Ellen White meant when using the words Spirit and person (non-bodily) in the following way: "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 [Christ's] character" (RH, 5 April 1906, Par 12) [emphasis mine]. The word Person in this quote is equated with an aspect of Christ, which is non-bodily, in this instance, His character. The word Spirit is said to be His person, the divinity of His character. When Ellen White says that the Holy Spirit is a Person, we can understand that she is referring to the non-bodily aspect of the individual whether it is the Father or Christ.

When we talk of the "Spirit of God" or the "Spirit of Christ", or the "Spirit of His Son" we are in fact referring to the Person or non-bodily aspect of those individuals. The Holy Spirit is a person; it is the Person of God, of Christ who comes to you and me. It is not another individual. Bodily Form + Spirit = Individual, to exclude one part the individual will be either dead or you are into Spiritualism. The two go together. The Spirit therefore "belongs" to someone – it is always in the possessive form.

Intangible and one Holy Spirit

"And the Spirit [Hebrew: ruwach in Strong's Concordance] of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind [ruwach], every one of them." (Ezekiel 11:5). In this verse ruwach was translated "spirit" in one place, and "mind" in another. Clearly you can see that the spirit of an individual is the mind or thinking of that individual (See also Isaiah 40:13, Romans 11:34), which is always intangible.

"To whom hast thou uttered words? and whose spirit came from thee?" (Job 26:4). When we utter words, we reveal whose spirit we have – either the evil spirit or the Holy Spirit of God. "And grieve not the holy

Spirit of God, whereby ye are sealed unto the day of redemption” (Ephesians 4:30).

Some people maintain that “the Holy Spirit,” and “the Spirit of God” are different. As you can see from the preceding verse, this is not the case. The Bible speaks of “The Holy Spirit of God.” God the Father has a Spirit: “For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matthew 10:20). Jesus Christ has a Spirit: “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ” (Philippians 1:19). The Bible nowhere mentions “the Spirit of the Holy Spirit.” The Father has a Spirit and His Son has a Spirit, yet there is “one Spirit” (Ephesians 4:4). The Father and His Son share the same Spirit while they are two separate individuals.

The Father anointed His Son with His own Spirit. Therefore, they have the same Spirit. “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Hebrews 1:9). “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him” (John 3:34). There is one Holy Spirit, the Father and His literal begotten Son share that one Holy Spirit.

Christ is the Comforter in His Spirit

Christ said, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:15-17). Jesus said very plainly that He would send *another* Comforter to comfort His people after His departure. Is the Holy Spirit a third God? No!

Consider another usage of the word *another*. “And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. ... And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day” (1 Samuel 10:6, 9). Saul became *another* man, yet bodily he was the same person. His experience made him *another* man.

Christ explains: “I will not leave you comfortless: I will come to you” (John 14:18). Christ said that He would come to His disciples as *another* Comforter. This is quite appropriate since the Bible plainly tells us who the Comforter is. The Greek word *parakletos*, translated “Comforter,” is used five times in the Bible. Four times the word is translated “Comforter” and the other time it is translated “Advocate.” Here the Bible clearly states who the Comforter is: “My little children, these things write I unto you, that

ye sin not. And if any man sin, we have an advocate [parakletos = Comforter] with the Father, Jesus Christ the righteous" (1 John 2:1). God has revealed that Jesus Christ is our Comforter.

Christ our Lord is that very Comforter who comes to us who the Bible refers to as the Holy Spirit (John 14:26). Who is the Holy Spirit? The Bible answers: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). The Lord is that Spirit, yet who is the Lord? The Bible answers: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6). So, Jesus Christ is the Lord, the Lord is that Spirit, and therefore Jesus Christ is that Spirit sent to us as our Comforter – and the only Parakletos mentioned in Scripture is Christ Himself.

"There is one body, and one Spirit" (Ephesians 4:4). There is only one Spirit, and the Bible tells us that that Spirit is our Lord Jesus Christ, or more specifically the Spirit of our Lord Jesus Christ, which He received from His Father. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6).

"Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Mind or Spirit, that was in Christ – the Holy Spirit of His Father: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). Let that Holy Mind of Christ to be our mind.

Christ our "Lord is that Spirit" (2 Cor 3:17), able to comfort us in all our temptations because He was tempted just like us: "For in that he himself hath suffered being tempted, he is able to succour [or help] them that are tempted" (Hebrews 2:18). It is "Christ in you, the hope of glory" (Colossians 1:27). "Greater is he that is in you, than he that is in the world" (1 John 4:4). Because Jesus has suffered being tempted, and comes to us in a different way than He ever did before, He can truly be called, "another Comforter." Jesus said, "I will not leave you comfortless, I will come to you" (John 14:18).

The Holy Spirit was to come and convict the world of sin. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26). It is Jesus, after His resurrection, who comes to us to turn us from sin. Jesus Christ is that Comforter who knows what we are going through because He has been there Himself; the Comforter is not a different third Individual of the Godhead.

Some may immediately say, "Jesus called the Comforter 'he,' therefore he must be someone else." It was common in Christ's day to

speak of oneself in the third person. You find this style of writing throughout the New Testament. In (John 5:19-22), Jesus spoke of Himself in the third person. And so, Christ refers to His Spirit of His very person as 'he.'

Quoting and Commenting on John 14:16-17, Ellen G White says: "This refers to the omnipresence of the Spirit of Christ, called the Comforter" (Ellen White, 14MR 179.3). "Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter" (Ellen White, RH, 27 January 1903). "Jesus was about to be removed from his disciples; but he assured them that although he should ascend to his Father, his Spirit and influence would be with them always, and with their successors even unto the end of the world" (Ellen White, 3SP 238.1). "When on the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord" (Ellen White, *The Great Controversy*, p. 350).

This Spirit of Christ [the non-bodily aspect of Christ] is what Ellen White refers to as a person. It is referred to as person because Christ is a person. It is Christ who in the person of His spirit comes to us. His very mind, character and personality come to us and dwells in us. The Holy Spirit is referred to as the Comforter simply because it is the Spirit of Jesus and Jesus is the Comforter, therefore, His non-bodily side, the Spirit, can be referred to as the Comforter. Ellen White has this to say: "The Saviour is our Comforter. This I have proved Him to be" (8MR 49.3). "As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter" (19MR 297.3).

Satan deceives that our comforter is a third god. "The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it" (RH, 26 August 1890 par 10).

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). The Father did not send another individual. He sent the Spirit of His Son – the influence of His Son, the personality of His Son, the power of His Son, the life of His Son, the character of His Son – into our hearts. Jesus Christ our Saviour is indeed with us today, this very day.

The Holy Spirit is not a Third *Individual* Being, but the Spirit of Christ. "Christ was the Spirit of truth" (SW, 25 October 1898, Par 2) so His Spirit is called the Spirit of truth. Christ is the Comforter so His Spirit is called

the Comforter. Christ is a real person so His Spirit, the Holy Spirit, can be called a person.

Holy Spirit as IT and as HE

“The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplications that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism. When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways” (1888 1540.1).

“But the Holy Spirit will, from time to time, reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them” (EG White, TM 70.1).

“The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ” (GCB, 15 February 1895 Par 9).

“How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people” (RH 29 March 1892 Par 2 and Par 3). Note, the Spirit of God, is a personal of God, hence, EG White uses “He, but also, the Spirit is not a separate individual, hence EG White calls the Holy Spirit “IT.”

“The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ” (OFC 119.1).

Some argue that the Bible use the words “He” and “Himself” in reference to the Holy Spirit and not “IT” at all. However, these words translated from the Greek “autos” can also mean or be translated “it” or “itself.” The following is an example: “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will

not come unto you; but if I depart, I will send him [autos] unto you” (John 16:7). “The Spirit itself [autos] bears witness with our spirit, that we are the children of God” (Romans 8:16). The same Greek word “autos” is translated in two different ways in these verses as “him” and “itself.” The Bible and Ellen White describe the Spirit as an “it” with impersonal traits.

Impersonal Holy Spirit Traits

Wind: Acts 2:2. “The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him: and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, “I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.” As the wind moves in its force, bending and breaking the lofty trees in its path, so the Holy Spirit influences human hearts, and no finite man can circumscribe its work” (YRP 323.2).

Fire: Acts 2:3. “The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted” (YRP 204.1).

Water: John 4:14; 7:37-39. “By the living water is meant the Holy Spirit. As a thirsty traveler needs water to drink, so do we need God's Spirit in our hearts. He who drinks of this water shall never thirst” (Ellen White, SJ 55.1).

Oil: Psalm 45:7; Acts 10:38; Matthew 25:1-10. “Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness” (Ellen G White, RH, 22 December 1904 Par 7).

Quenched: 1 Thessalonians 5:19. “Oh, how my heart longs to see the workers place themselves in positions where the Lord can pour out His Holy Spirit abundantly upon them, that they may give God all the glory of the increase, and not take any credit to themselves. Here is where the Spirit of God is quenched. Man is placed where God should be, if any good is accomplished” (Ellen G White, Letter 150, 1897, p. 2 (To “Dear Children,” November 6, 1897).

Poured out: Acts 2:17, 33. “[Christ] knew that when the Holy Spirit should be poured out on the disciples, the harvest of His seed-sowing would be reaped. Thousands would be converted in a day” (RC 242.6).

Baptised with it: Matthew 3:11. “For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents, and baptize His missionaries with the Holy Spirit” (YRP 151.1).

Partake of it: Hebrews 6:4. “There is nothing the Lord has more frequently told us He would bestow upon us, and nothing by which His name would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, men and women will be born again. . . . Souls once lost will be found, and brought back” (Ellen G White, OFC 280.7).

Filled with it: Acts 2:4; Ephesians 5:18. “When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour” (Ellen G White, HM, 1 November 1893 Par 29).

Renews us: Titus 3:5. “The Holy Spirit enlightens, renews, and sanctifies the soul. Angels behold with inexpressible rapture the results of the working of the Holy Spirit in man” (YRP 332.1).

Breathed on them: John 20:22. “Christ breathed upon His disciples and said, “Receive ye the Holy Ghost.” Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit” (TM 214.3).

A dove: Matthew 3:16. “Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ” (2SP 60.2). It was not a trinity third god that descended upon Christ like a dove, it was the light of the Father’s glory, “beams of glory” – the Spirit of the Lord was upon Christ (Isaiah 61:1, Luke 4:18) – His Father’s glory, character.

Texts often misunderstood

Matthew 12:30-31 – Some read this as a trinity: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And

whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

Some think that we can blaspheme against God, the Father, and His Son, Jesus Christ, and be forgiven, but that a third person called the Holy Ghost is so highly exalted that if men blaspheme against him, they can never be forgiven. But we are told that, “The Father and the Son alone are to be exalted” (Ellen White, *The Youth’s Instructor*, 7 July 1898). Only Two, not Three, are to be exalted. The key word used is “Alone” (quoting from John 17:3-5). The Holy Spirit is not a third separate being.

The Holy Spirit is the Spirit of God, and proceeds from the Father because it is His own Spirit. Blaspheming the Holy Spirit is blaspheming “the Spirit of your Father” (Matthew 10:20), because it is His own Spirit. Jesus was not talking about a sudden word or action against the Holy Spirit, but a continual rejection of its promptings upon the heart. It reaches a time when God says, “My spirit shall not always strive with man” (Genesis 6:3); “Ephraim *is* joined to idols: let him alone” (Hosea 4:17); “and he which is filthy, let him be filthy still” (Revelation 22:11). The Spirit of God, which is also the Spirit of Christ, pleads now while probation lingers: “Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness” (Psalms 95:8). Once a man’s heart is hardened against hearing God’s Spirit speak to him, he has committed the “sin unto death” (1 John 5:16). Therefore, “Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Ephesians 4:30).

Matthew 28:19 – Some read this as a trinity: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” – no trinity here if we apply the rule: “precept upon precept; line upon line” (Isaiah 28:10).

First, there are absolutely no examples of the disciples obeying a trinity reading of this verse – they all baptised only in the name of JESUS – Acts 2:38 “Peter said to them, ‘Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’” Acts 8:16 “For He [Holy Spirit] had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.” Acts 10:48 “And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.” Acts 19:5 “When they heard this, they were baptized in the name of the Lord Jesus.”

Second, we find no instruction to baptise in three names in the Bible, but rather in a single name of Jesus. Romans 6:3 “Or do you not know that all of us who have been baptized into Christ Jesus have been

baptized into His death?” Galatians 3:27 “For as many of you as have been baptized into Christ have put on Christ.” Acts 22:16 “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

Third, it would be inconsistent with what Jesus taught about God, for Him to introduce a triune God at the last minute of His departure. In Mark 12:28-33, the scribes came and asked Jesus about the first commandment, and He answered “The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord” – Jesus never taught a triune God. Later in His closing prayers for His disciples, Jesus refers to God and Himself and not to a triune God: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Throughout His ministry, Jesus never even once referred to “God the Holy Spirit” or a triune God; if such a triune God exists, it would be disrespectful for Jesus not to have mentioned and acknowledged such a triune God during His ministry.

Fourth, here is the correct understanding of Matthew 28:19. One may ask: “if Jesus did not want us to think that the Holy Spirit is a separate individual, why did He mention the Holy Spirit in this commission?” On the day of Pentecost Peter proclaimed, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Peter mentions (1) repentance towards God, (2) baptism in the name of Jesus, and (3) the gift of the Holy Spirit. Jesus mentioned all three; if He had left out the Holy Spirit in His commission, people would likely have been left without the knowledge that Christ lives in us through His Spirit. When Paul was in Ephesus he met some brethren and asked them, “Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost” (Acts 19:2). Paul taught them about the Holy Spirit, and “When they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:5). It is interesting that even though Paul taught these brethren specifically about the Holy Spirit as the element they were missing, he still baptized them in the name of Jesus Christ rather than in the name of the Father, Son, and Holy Spirit. Jesus wants His church to benefit from the entire gospel, including the rich gift of His Spirit (not a third god). It would be dangerous to leave people without the knowledge of the wonderful gift of God’s Spirit.

1 John 5:6-8 – Some seek to build a trinity from the King James Version rendering: “6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and

these three are one. 8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.” KJV.

In almost every other reputable Bible version the words in KJV verse 7 are not included – the origin of verse 7 in KJV is questioned as not found in any Greek manuscripts before the fourteenth century – for this text, it is safer to use the English Standard Version (ESV) which states 1 John 5:5-8 as follows:

“5 Who is it that overcomes the world except the one who believes that Jesus is the Son of God? 6 This is he who came by water and blood – Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree.” ESV.

John was not talking about the Father here. John is talking about three that testify: the Spirit and the water and the blood – as elements in Christ. Verse 5 makes it clear that the “one who overcomes the world” is the one “who believes that Jesus Christ is the Son of God” – this is the literal Son, not a trinity’s symbolic Son. The subject in these verses is the person of Jesus Christ alone. John includes the “water and the blood” as two of the three that “testify.” But John clearly states that both the water and the blood refer to one person – Jesus Christ (verse 6). This indicates that there are not three separate individuals testifying. Jesus emphatically declared: “I am ... the Truth” (John 14:6) – hence the words of Jesus must be the precedent upon which the words of John are based and are to be understood. As John says “the Spirit is the Truth” and Jesus had said that He “is the Truth,” then the Spirit John refers to must be Christ’s Spirit. John already said the “water” and the “blood” refer to the person of Jesus (verse 6) – in verse 8 says “Spirit” is “ONE” with the water and the blood – the “Spirit” is an integral component of the person of Christ – so, we have three elements, all in Christ, that testify.

Concluding Remarks

William Clarence White (1854-1937) [son of EG White], summarised the belief of our pioneers well in the following letter (note the date – 1935 and he did not believe in the trinity as we have been deceived):

“The statements and the arguments of some of our ministers, in their effort to prove that the Holy Spirit is an individual as are God the Father and Christ, the eternal Son, have perplexed me, and sometimes they have made me sad. One popular teacher said We may regard Him, as the fellow who is down here running things. My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality was characteristics. It is stated in such a way

that I concluded that there might be personality without bodily form which is possessed by the Father and the Son. There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son" (Letter from W.C. White to H.W. Carr, April 30th 1935).

Herein is shared what is revealed to us, for "the secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law" (Deuteronomy 29:29). To go beyond what is revealed to us in the Bible and in the Spirit of Prophecy, "silence is eloquence" (EG White, MHH 246.5). In a religious crisis, when new theologians, contrary to the faith of the apostles and our pioneers, have adopted the belief that the Holy Spirit is an INDIVIDUAL like God and Christ, they call third "God the eternal Spirit," then "If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God" (Ellen G White, 3T 280.3).

The Holy Spirit is not a separate Being; the Holy Spirit is the Omnipresence of God. There is no such thing as an infinitely invisible Being, God included. God is a bodily Being and unfortunately for us, sin has resulted in a bodily separation between our God and us; God is therefore invisible to our eyes, else we would perish. We will one day, as promised in Rev 22:4, see God face to face. But we will never see the Holy Spirit, for he is not a separate Being.

It is error to believe and teach others that the Holy Spirit is another separate Being like the Father and the Son. The Holy Spirit is the Spirit of God. Now that you know that there is no separate third INDIVIDUAL "God the eternal Spirit" as the trinity teaches, if you continue to believe error you not only break the law that says: "Thou shalt have no other gods before me" (Exodus 20:3), but also "If ye were blind, ye should have no sin" but as your eyes have now been opened, "therefore your sin remaineth" (John 9:41) if you nonetheless remain a Trinitarian.

Booklet 4 – Greater Abominations

Greater Abominations

By Jonathan Mukwiri 2015

This booklet appeals to fellow Seventh-day Adventists to repent of the greater abominations done among us. At the same time it affirms that the Seventh-day Adventist Church, enfeebled and defective as it may be, is still the only true Church. It calls us to recognise the application of Ezekiel chapters eight and nine to the church at the present time. A seal of God is being placed upon the foreheads of those only who sigh and cry for the abominations. But to sigh and cry for the abominations, we must know and understand them.

Revelation 7:1-3: 1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The implication is that as soon as the sealing is finished, the angels are to release those winds that they are holding back, and there will be trouble and strife and commotion on the earth. It will be the close of probation once the sealing is done. So important is this sealing that it is found both in the New Testament and in the Old Testament. The parallel passage is found in Ezekiel chapter nine. Ezekiel is talking of the same sealing as in Revelation but described differently.

Ezekiel 9:4-6: 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads [same thing] of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eye, can read; for

the destroying angel must see this mark of redemption” {4BC 1161.4} “The angel with the writer’s ink horn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel” {4BC 1161.5} “Just as soon as the people of God are sealed in their foreheads – it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved – just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming” {4BC 1161.6}

There are qualifications and requirements for us before we can receive the seal. The seal is placed upon only those who sigh and cry for the abominations that are done in the midst. You cannot be sealed unless you sigh and cry for the abominations done in the church, but you cannot sigh and cry unless you know and understand what the abominations are.

“Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity” {18MR 236.2}

In order to understand Ezekiel 9, as the prophecy begins in chapter 8, we need to understand chapter 8. It reveals the implications of disregarding the three angels messages; the First Angel says, “Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him” (Revelation 14:7), but we cannot worship the true God in error.

Ezekiel 8:1: And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

Ezekiel here is speaking while in exile; he is in Babylon. And he is sitting there and the people of the Lord, the elders of Judah, are before him. This is not what happened back in the Old Testament, but a vision of what was yet to happen, and now happening in our time. It is happening in the church at the time period when probation is about to close.

Ezekiel 8:2: Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

The description of the person that Ezekiel sees is Christ. It is a very similar description to what John saw in Revelation 1:12-18. Here Ezekiel goes into vision and Christ appears to Ezekiel. Something of significance is being revealed here.

Ezekiel 8:3: And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

Ezekiel first saw Christ. And then Christ “put forth the form of an hand.” And Christ in vision takes Ezekiel by a lock of his hair, and then Ezekiel tells us, “the spirit lifted me up;” and this Spirit is Christ. The Holy Spirit who comes to us is Christ, and not a third Being as the trinity teaches. Paul confirms that Christ, our Lord is the Spirit. “Now the Lord is that Spirit” (2 Corinthians 3:17). And Christ is the Spirit that is inspiring Ezekiel here, Ezekiel is in vision, and he is carried all the way to Jerusalem, and he is brought particularly to the temple, and in this vision he comes to the North gate.

There at the North, he sees the image of jealousy, and it provokes to jealousy. What provokes God to jealousy? He said that very plainly in Exodus 34:14 “For thou shall worship no other god; for the LORD, whose name is Jealous, is a jealous God.” He says also in Deuteronomy 32:21 “They have moved me to jealousy with that which is not of God; they have provoked me to anger with their vanities: And I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” The worship of false gods provokes God to jealousy. Ezekiel sees this image of jealousy that provokes to jealousy, this false god.

Ezekiel 8:4-5: 4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. 5 Then Said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

The image of jealousy is mentioned again; Christ wanted to make sure that Ezekiel pays careful attention to what is happening. And Ezekiel says, he lifts up his eyes and he beholds there at the gate of the altar, this image of jealousy.

In the very area where there is the true worship of God, at the altar, at the symbol that signify the Lamb of God, where the priest has jurisdiction, in that very place is set up this image that provokes to jealousy. And it says this is right there in the entry; just as people are coming in to worship the true God they are met with this false god. As people seek

membership into the church, they are confronted with worship of false gods. The alters signify jurisdiction of priests, which means the spiritual leaders have a responsibility in this false worship. This is a vision of the church just before the close of probation, it is not history, it is something that is happening now, and Christ is revealing that to Ezekiel for us.

Psalms 81:9 tells us plainly, "There shall no strange god be in thee; neither shalt thou worship any strange god." This instruction is violated right here in this vision that we see Ezekiel is beholding. Christ saw that there was great danger for His church in the last days, that He has made sure that Ezekiel records this for us today. The vision in Ezekiel is written for God's people who are preparing for the sealing.

The Lord asks a question in Jeremiah 2:11 "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." It is a very sad verse. It is like God is saying, "look at the Babylonians, have they changed their gods? The Babylonians, who are worshipping a false god are consistent. They always worship their gods. Look at the Assyrians, have they changed their gods? Look at the Philistines, they do not change their gods. All these are worshipping false gods. But my people who are worshipping the true God, unfortunately, they have changed, and they have changed their glory for that which doth not profit." Of course when it says here, their glory, God is the glory of His people; Ezekiel is seeing God's people in idolatry, in the vision that Christ is revealing to us.

Ezekiel 8:6: He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shall see greater abominations.

Christ wants to make sure Ezekiel did not miss anything. Christ calls what is happening, Greater Abominations. To sigh and to cry for the abominations is a qualification if you want to be sealed. The purpose of these abominations is to drive Christ from His sanctuary. The church has this false worship that drives Christ away from His sanctuary. Christ is also eventually driven away from the sanctuary of the heart.

Ezekiel 8: 7: And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Ezekiel is brought to the door of the court. When God instructed Moses to build the temple, there was only one entrance into the court. In the wilderness sanctuary, you could only access the court from one door. There was no other way, and there were no holes in the wall. But Ezekiel, as he came to the door, he looked and saw a hole in the wall.

The door represents Christ, for John 10:9 says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find

pasture.” But besides the door, Ezekiel notices there is actually another, a hole. As the door represents Christ, the hole must also represent something.

Ezekiel 8:8: Then said he unto me, Son of man, dig now in the Wall: and when I had digged in the Wall, behold a door.

Ezekiel sees this hole, Christ tells him, “Start digging.” He starts digging in the hole, the hole gets bigger, and suddenly in front of him he sees this other door. An alternative door that is secret, that needs to be uncovered. The question is do we go through the true door, Jesus, or the mystery door?

Ezekiel 8:9-10: 9 And he said unto me, Go in and behold the wicked abominations that they do here. 10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

Ezekiel finds the secret door and behind the secret door he sees this idol worship and every creeping thing that is portrayed on the walls inside this secret door that you have to uncover. Here we have false worship that is not easily seen and needs to be uncovered. And this false secret worship takes place behind this alternative door, an alternative mediator. The true door is Christ; He is the only Mediator.

Remember that idolatry begins in the heart. Ezekiel says so in Ezekiel 14:3 “Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?” What Ezekiel sees here is a picture of the church and also is a picture of what is happening in the minds of church members, that there is confusion over worship in the church, and in the mind of church members, just before the close of probation. Idolatry begins in the heart, begins in the mind, and a false understanding or conception of God is idolatry.

“Are we worshippers of Jehovah, or of Baal? Of the living God, or of idols?” {5T 173.3} “No outward shrines may be visible; there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. Are we worshipping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place?” {5T 173.4}

The true God is the Father (John 17:3), and we see it here very clearly that it is the Father who is revealed in His word, in Christ, and in nature. Are we worshipping mysterious gods that we cannot find in the Bible or do we hold beliefs in false conception of God or are we

worshipping something else, which she called a *philosophical idol enshrined in His place*. This *philosophical idol* is the inexplicable trinity concept that was after the death of our leading pioneers enshrined in our Fundamental Beliefs. This is what Ezekiel is seeing in vision.

Ezekiel 8:11: And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the Son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

The ancient men here are the spiritual leaders of the church. And Ezekiel sees them offering up a thick cloud of incense. Incense represents prayers. The spiritual leaders of God's people are seen in the secret worship and prayer to these false gods. All this is taking place in the dark, behind a secret door that Ezekiel had to dig, that he had to uncover.

Ezekiel 8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The LORD seeth us not; the LORD hath forsaken the earth.

There is anguish here in the words of Christ. This anguish in His voice, in His heart is anguish over His people today.

Ezekiel 8:13-14: 13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.

It is getting worse. Ezekiel now sees women weeping for Tammuz. These women were actually weeping in a lewd and idolatrous manner. Women represent the church. Paul said to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2). Ezekiel sees the people of the church, the members, are now also involved in this idolatrous, adulterous worship.

This weeping in a lewd manner is spiritual adultery. In Judges 2:17 we are told, "And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so." That is what spiritual adultery is, and it provokes God to jealousy.

The ancient men, the leaders started this false worship, then the laity got involved in what the Bible calls "a whoring after other gods," just before the close of probation. Unless we understand the abominations, and sigh and cry for them, we will not receive the seal that is placed upon the forehead.

All this false worship, all this idolatry is taking place in the temple, at the north gate. Satan is interested in setting his throne at the north gate. His motive is to deceive God's people and he causes this whole deception to occur and he sets up this situation at the north gate. Why the north? In Isaiah 14, Satan wanted to put his throne to the North side.

Isaiah 14:12-14: 12 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north 14 I will ascend above the heights of the clouds; I will be like the most High.

Satan has had his eyes on the north side, because that is where God has His throne, and that is where Satan desires to be. When God told Moses to build the sanctuary, He told him to build it after a specific pattern, and in that sanctuary we find something interesting on the north side, and that is of significance for us, because it helps us understand the situation a little better. In Exodus 26:35, Moses is told, "And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side."

Here the reference is of course to the table of shewbread. In the sanctuary, in the holy place, the location of the items was of significance. Moses was instructed to put the table of shewbread to the north. The table of shewbread represents what is on the north side, and this is where Satan wanted to sit. Let us see what else Moses is told in Exodus 25:23-25.

Exodus 25:23-25: 23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

This table of shewbread had around it a double crown (verses 24 and 25). A crown represents a king. A king wears a crown, and this table of shewbread has not one crown, but two, a double crown. That is of significance. On the table of shewbread, of course, they put the shewbread, that is what the table was for. Notice the instruction given in Leviticus.

Leviticus 24:5-6: 5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

On this table of shewbread, which was on the North side, which had a double crown, they were to put twelve loafs of bread and they were to stack them in two piles. So the two piles would have 6 loaves each. The bread represents Jesus. John 6:51 "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever." And Jesus also said, "I and my Father are one" (John 10:30). The table of shewbread signified the throne where God and His Son sat. Jesus sits on the throne with His Father; He says in Revelation 3:21 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

On the table of shewbread there were only two piles of bread. It signifies that only two individuals, not three, occupy the throne in heaven. The third one who failed to occupy it was the one that said, "I will be like the Most High, and I want to put my throne on the sides of the north as well." Because there are two divine Beings on the throne, there was a double crown around the table, and this was on the north side. So the Devil has this attraction to the north. He has a problem with the north; He wants to sit on the sides of the north.

That there are two occupants to the throne, we are told, "The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both" {PP 36.2} This is the meeting where God had all the angels come and He sat His Son and He told them about the true position of the Son. This was before Satan was cast out of heaven. The Father and the Son are the only two occupants to the throne.

It is alarming what Satan wanted to do, if we were to illustrate it, on the table of shewbread, with these two piles of six loaves each, and the Bible tells us that Satan said, "I want to sit, I want to put my throne also on the sides of the north," so if we were to add Satan's throne theoretically, because we cannot accomplish that, we would have now three piles of six loaves each. Now all of a sudden that number translates into a false worship recorded in Revelation 13. Satan attempted to do this physically in heaven, but he failed, and through the trinity he is making his throne in the minds of God's people.

Ezekiel is looking at this and Jesus is telling him, "Ezekiel, are you seeing what is happening among my people? Make sure you take note of that." In regard to the occupancy of the throne, we are told the following in the book *Early Writings*:

"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'" {EW 54.2}

Clearly, on the throne there are two occupants, not three, and on that throne sat the Father and the Son. Now we note the rest of the narrative in *Early Writings*, we find something described, in vision, Ellen White is shown people praying, and Christ gets up and moves into the Most Holy Place. The Father goes in first and then Christ gets up to follow and then the people pray to God and it tells us here what they pray:

"My Father, give us Thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace" {EW 55.1}

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared, to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children" {EW 56.1}

It is always Satan's purpose to try and occupy the place of Christ. And when people do not realise that, they will come to a place where they will pray to God, and Satan will answer their prayers. If you notice the two prayers, it is shocking! The first group pray and they say, "Father gives us Thy spirit," and Jesus answered. The second group pray and they say, "Father give us Thy Spirit," and Satan answered. It is exactly the same prayer. It is shocking that you can pray the right words, and have Satan answer your prayer!

Ezekiel saw women weeping for Tammuz. Tammuz was the son of Nimrod and Semiramis, so did Semiramis wanted people to believe, because when Nimrod died she said he went up to the sun and she became pregnant and it obviously was not Nimrod's so she came up with a story that a ray of the sun came into her belly, and this child is really Nimrod's returned, or a reincarnation of the sun god or the son of god, and that is really who Tammuz was; born on 25th December.

Nimrod, Semiramis and Tammuz were worshipped as the first trinity gods. It is from Babylon that the concept of three gods, as the sun god, travelled everywhere. In Egypt there was Osiris, Horus, and Isis or Ra; in Greece there was Zeus, Apollo, and Athena; in India was Braham, Vishnu and Shiva; in Rome was Jupiter, Mars and Venus. "In the unity of that one god of the Babylonians, there were three persons, and to symbolise that doctrine of the Trinity, they employed the equilateral triangle, just as it is well known the Romish Church does at this day" (*The Two Babylons*, 1858, p 10).

Ezekiel saw that women, church members were involved in the worship that had to do with Tammuz, and Tammuz has to do with the trinity gods in the church, just before the close of probation. Jesus is showing to Ezekiel what is taking place; but it is sad when people say, "you know what, this talking about this trinity business, it is a side issue." Ezekiel says, only those who recognise these abominations and sigh and cry, are they that will receive the mark or seal of God.

Ezekiel 8:15-16: (15) Then said he unto me, Hast thou seen this, O son of man? [Jesus does not want Ezekiel to miss anything. He keeps asking him that question] turn thee yet again, and thou shalt see greater abominations than these. (16) And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Ezekiel sees the members of the church involved in this false worship that has to do with the trinity; it has to do with Tammuz. It gets worse that the ancient men, the leaders, are now between the porch and the altar, no longer behind a secret door, out in the courtyard, and have turned their backs to the temple of God, and are worshipping the sun toward the east. That means that these leaders at one point knew and understood the true God, but now they are making a choice to turn their backs to Him and worship the sun. Ezekiel is seeing that there is going to be sun worship in the Seventh-day Adventist Church, just before the close of probation.

In the Old Testament, the gate of the temple was always on the east side, so that when you were coming into the temple you had your back to the sun, and you worship God towards the west. The pagans worshipped towards the east because they worshipped the sun, they were sun worshippers. These leaders, Ezekiel saw them right there in the court, they turned their backs to God and they worshipped the sun toward the east, toward the sun rising. They have worshipped a sun god, trinity; they now worship on a sun day.

Christ takes Ezekiel on this progressive abomination that is getting worse and worse. First, he is at the gate and does not see anyone there. Second, he sees the secret trinity worship brought in by the leaders that he had to uncover. Third, that secret worship gets bad enough that it spills over and it affects the laity. Fourth, it gets to such a bad point that the leaders can now publicly come out before the people and openly, worship the sun towards the east, from trinity to Sunday worship. Sunday Law will reveal these men as tares.

“But while men slept, his enemy came and sowed tares among the wheat, and went his way” (Matthew 13:25). And, “While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares” (TM 46.1). While we do not uproot tares, we must not follow their sun god worship.

Sun god worship is really trinity worship. Babylonian sun god worship was the worship of the three-in-one and one-in-three god, because they thought these three phases would be very fit symbols for Nimrod, Semiramis and Tammuz. It is all one sun with three stages, three-in-one and one-in-three, that is the history of the three-in-one god; it is the trinity gods.

God is not happy about this particular kind of worship in any way shape or form. Numbers 33:52 says, “Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.”

Today we have the same pictures still alive and well. It is all rooted in sun worship and the sun god represented by Sunday worship. Do you ever wonder why Rome keeps Sunday? Here is one reason, because: “It is a day dedicated by the apostles to the honor of the most Holy Trinity” (*Advent Review and Sabbath Herald*, April 4, 1854).

Remember, the trinity is which god? It is the sun god. Rome claims Sunday worship was dedicated by the apostles. But the apostles had nothing to do with any trinity. In effect, they say, “we keep Sunday because it has to do with the trinity. We keep Sunday because that was the day that we worshipped the sun god.” And the sun god is the trinity god.

This sun god, the trinity god, provokes jealousy to the true God, the God who created the sun. Ezekiel saw this in God’s own Church. And it has to do with what we believe in our hearts, in our minds, having “false conception of God and his attributes.” The trinity doctrine only came into our Church after the death of our leading Adventist pioneers.

Lest we forget, we do well to remember our church history, that our pioneers rejected the trinity and did not include the trinity in our historical Fundamental Principles (last stated in *Review and Herald*, 22 August 1912, Par 4), and our trinity Fundamental Belief is a result of accounting as error our historical Fundamental Principles in fulfilment of the prophecy that our church would apostatise: “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith...

Were this reformation to take place, what would result? ... The fundamental principles that have sustained the work for the last fifty years would be accounted as error” (*Selected Messages*, Volume 1, p. 204 (1904)). This image of jealousy is at the very entry of the Church, in the Fundamental Beliefs, and people seeking membership are confronted with this image of jealousy that Ezekiel saw right there at the entry.

There is a trinity book published by our church, authored by Woodrow Wilson Whidden, Jerry Moon, and John W Reeve, *The Trinity: Understanding God’s Love, His Plan of Salvation, and Christian relationships* (Review and Herald Publishing Association, 2002). In that Trinity book, it says,

“The oneness in nature and character of the three persons of the Godhead, raises the very useful question of prayer, praise and worship.... [That is the issue today; And then it asks the question:] But what about direct prayer to the Holy Spirit? [Good question; Here is the answer:] While we have no clear example of or direct command to pray to the Spirit in Scripture, doing so does have, in principle, some implicit Biblical support... it only seems logical that God’s people can pray directly to and worship the Holy Spirit” (pp. 272-273).

Ezekiel saw these ancient men, leaders or theologians, worshipping the image of jealousy. And these leaders’ understanding of the Holy Spirit here is that it is a different individual than the Father and the Son. It is a third one who has his own mystery throne. This is what is recommended by the theologians and the leaders to God’s people. They are saying, we feel that it is logical and sensible and biblical to worship and to pray to the Holy Spirit. They just told you there, “we do not have an example in Scripture and we do not have an instruction in the Scripture, but we think it is biblical.” That is a contradiction. That is adding to Scripture.

These ancient men are saying, “while we have no example, and we have no instruction to do that in the Bible, but we think that doing that is biblical.” That does not make sense. You have to be a theologian to reason this way, to say that “this is not in the Bible, but we think it is biblical.” This is the tragedy that we have among us today, a result of believing in the trinity. And this is recommended to God’s people, and this is actually obeyed by many of God’s people. Who else prays to the Holy Spirit? We read what Rome says:

“Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of Father is one, the Son’s is another, the Holy Spirit is another; but the Godhead of the Father, Son and Holy Spirit is

one, their glory equal, their majesty coeternal" (*Athanasian Creed*: DS 75, ND 16, Traditional Catechism of the Catholic Church 2013, p 81).

But we already found in the Bible earlier that the Spirit is the Spirit of Christ Himself (2 Cor 3:17). It is not another. But Rome says they worship three in one and one in three, and the spirit is another. This is the same doctrine, image of jealous, creating another god out of the Spirit of God, which our theologians, the ancient men, have brought in our church.

Remember we read earlier that some people prayed to God and Satan answered. What we read in Ezekiel is what Satan wants to do through that system of praying to this third individual. And that is what has been recommended to God's people to do; to pray to the Holy Spirit as someone else. Actually, in the book they are saying, if you want forgiveness you go and pray to Jesus; if you want the gifts of the spirit and power to overcome you go pray to the Holy Spirit; and if you want comfort they are saying, go and pray to the Father.

That is how it works if you believe in the trinity. These theologians and the church believe so because they are enslaved to this idea that they have accepted as truth, the idea that the god they worship is one-in-three and three-in-one. Sunday Law is coming soon, as surely prophesy says, but before Sunday Law comes, the sun god is already here, and we do not have to wait for Sunday Law in order for it to be an abomination, it is already here. This is why we are told the following in *Review and Herald*, March 18, 1884:

"The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despised the Sabbath themselves, but they will try to keep it from others by burying beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week." Apostate ministers will urge for Sunday worship!

As they are already worshipping the sun god it is only logical to worship on the sun day. If you wait to see open sun day worship to wake up, you will not be sealed, for only those who now sigh and cry for abominations in church are sealed.

Ezekiel 8:17: Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

This proverbial expression refers to an insolent, who will not be corrected, who continue to worship his trinity gods until God says, he “is joined to idols: let him alone” (Hosea 4:17).

Ezekiel 8:18: Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Christ normally says, “Ask, and it will be given you” (Matthew 7:7), but here He says, “Ezekiel, listen, this situation will drive me from my sanctuary to the point that when they cry in my ear with a loud voice, I will no longer hear.” This is because the worship has been so perverted that people have a false conception of God, and their prayers are actually going somewhere else. We have no excuse when Christ through Ezekiel has revealed this idolatry to us. The fact that this is written here signifies that we need to take note of that.

That ends Ezekiel chapter eight, we have the background; chapter nine will make perfect sense now that we understood what is happening. We are reminded in 1 Peter 4:17, “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” The professed house of God today is the Seventh-day Adventist Church.

Ezekiel 9:1: He cried also in my ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

The last thing that we see happening corporately in the church is open public sun worship. The next thing that we see is destruction. There are individuals who can sigh and cry and receive the seal, but the structure does not recover.

Ezekiel 9:2-6: 2 And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand: and one man among them was clothed with linen, with a writer's inkhorn by his side: and he went in and stood beside the brazen altar. 3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. 5 And to the others he said in mine hearing, Go ye after him through the city and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my

sanctuary. Then they began at the ancient men which were before the house.

The north is where the deception is, and the north is where the destruction comes from. Note and understand: only those who sigh and cry for the abominations are spared.

Ezekiel 9:7-8: 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. 8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

To Ezekiel, the picture was so grim that he collapsed, and he said, Lord, there is no one left Lord, are you going to destroy everyone? Those who were sealed were so few, that it seemed to Ezekiel that everyone would be destroyed. It is the abominations, the image of jealousy, trinity gods, that provokes the jealousy of the true God, that cause destruction.

Ezekiel 9:9-10: 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, the LORD hath forsaken the earth, and the LORD seeth not. 10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

It is a serious thing to know the true God and then turn to the worship of the sun. The trinity worship drives Christ from His sanctuary, from the heart. Christ cannot live in us while we have a false conception of God, thinking He is a trinity. The theology that says Christ is up there in heaven, and He has sent someone else, the third individual of the trinity gods, that theology comes from the sun worship of Babylon.

Ezekiel 9:11: And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

There was only one person to do the sealing, and there were five there destroying, but the man who had the inkhorn, he came back really quick and he said, "I have done the job." It is the close of probation, and not many were sealed. There were not too many in the days of Christ who accepted Christ.

Most people reading this message will probably walk away, because it sounds unbelievable, but prophecy cannot be broken, Scripture cannot be broken. Jesus showed it to Ezekiel, and this is not yet to happen, this has happened. The next thing is the close of probation. Let us share the appeal in this booklet with fellow Seventh-day Adventists so that whoever repents may be among those who sigh and cry for the abominations, if by any means some might be saved.

Booklet 5 – True God and His Son

True God and His Son

By Jonathan Mukwiri 2015

This booklet appeals to fellow Seventh-day Adventists to repent of modern Baal worship of the trinity enshrined in our Fundamental Beliefs which says: “Trinity – There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons,” which makes the Spirit of God into another god it calls “God the eternal Spirit,” which unbiblical concepts destroys the personality of God and of Christ. Ezekiel chapters eight and nine explained in the booklet “Greater Abominations” show the destruction soon to fall upon those who refuse to repent of worshipping trinity gods. To have life eternal, all who sigh and cry for abominations in church must know the true God and His Son. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 3:16; 17:3).

Summary about the Father: The Father is Head of All (Ephesians 4:6; Corinthians 11:3); The Father is All and in All (1 Corinthians 15:28; John 17:23); The Father is Creator and Source of All (Hebrews 2:10; 1 Corinthians 8:6; Romans 11:36; Ephesians 3:14-15; Revelation 4:11); The Father has everlasting life (original, unborrowed, underived) (John 5:26).

Summary about the Son: The Son is by and through whom are all things (Colossians 1:16; John 1:3; Hebrews 1:2); The Son created all creatures by the Father’s power (Ephesians 3:9); The Son has the Father’s original life (original, unborrowed, underived) (John 5:26); The Son has the fullness of His Father [Godhead] dwelling in Him (Colossians 2:9; how is the Father [Godhead] in the Son? by the Spirit of the Father being without measure in the Son: John 3:34). Sadly, the trinity destroys the Son-ship of Christ!

Summary about the Holy Spirit: Of spirits, there is only “one Spirit” (Ephesians 4:4) that is holy; that one Spirit is “the Spirit of your Father” (Matthew 10:20); God is everywhere by and in that one Spirit, as the psalmist tells us that God’s own Spirit is His presence, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” (Psalm 139:7); that one Spirit is an integral part of God just as the spirit of man is an

integral part of man, for we are told, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11); that one Spirit is which God gave to His Son, Christ, "for God giveth not the Spirit by measure unto Him" (John 3:34); hence that one Spirit is shared by the Father and His Son as their Spirit, that is why Paul interchanges this by saying, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9); that one Spirit the Father gives us as the Spirit of His Son, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6); it is that one Spirit, as an integral inner part of Christ, that He breathed out to His disciples, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22); that one Spirit of Christ, as an integral part of Christ, when in us, is Christ Himself, for "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17); and as the Father and Son share that one Spirit, when that one Spirit is in us, Father and Son are in us, for Christ said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Sadly, the trinity destroys all this truth!

How many Gods are there? There is Only one God. This is an incontrovertible biblical truth. Both the Old and the New Testaments declare this fact in unmistakable language: Deuteronomy 6:4; Mark 12:29; 1 Corinthians 8:6. That there is One God, every single person who holds the Bible as supreme authority acknowledges this truth. The one true God is the Father. He is the supreme authority and the source of all things and all persons. "... there is but one God, the Father, of whom are all things ..." (1 Corinthians 8:6).

Jesus is the literal Son of the one true God, brought forth from God, He originated from the same "substance" or being of God, but became, when He was begotten, a separate, independent, self-existing being, inheriting from His Father all the attributes and powers of divinity. The Son is, always has been and ever will be subject to the authority of His Father, the only true God (John 17:3; 1 Corinthians 15:27-28).

Who is Michael? Are Jesus and Michael the same? The Bible reference to Michael demonstrates very well the relation of Father and Son. It is one of the glaring inconsistencies in the trinity. The inconsistency of the trinity belief is that it holds Jesus Christ as the absolute co-eternal almighty God, while at the same time He is Michael the archangel. But the Bible teaching of Michael demonstrates that the trinity is wrong in holding the Son as co-eternal equal in absolute sense.

First, Michael is "the great prince which standeth for the children of thy people." (Daniel 12:1). Second, in speaking to Daniel, Gabriel refers to Michael as "your prince." (Daniel 10:21). Third, there is only one heavenly being referred to as a prince or "the great prince" in the book of Daniel. This must be the same person referred to as the "prince of the host" in Dan 8:11 where it says of the little horn, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." In verse 25 of Daniel 8 this same person is called the "Prince of princes." Again, in Daniel 9:25 we find that Jesus is referred to as "the Messiah, the prince." It is clear that in the book of Daniel the references to "the prince, the great prince, the prince of the host, the prince of the covenant and Michael your prince, all have reference to the same person, who is Jesus Christ. Michael's identity is established.

Furthermore, in Jude 1:9 Michael is referred to as the archangel. He is the only archangel mentioned in the Bible. The misconception of popular Christianity that there are several archangels has been immortalised in the lines of songs such as, "praise him, praise him, highest archangels in glory." However, such an idea has no basis in Scripture. The Bible only speaks of one archangel, and this person is called Michael. There is further evidence that this person is to be identified with Jesus Christ when we discover that when Jesus returns the second time it will be with the shout of the archangel (1 Thess. 4:16). Since there is only one archangel and Jesus' voice is the voice of the archangel, then it is evident that Jesus is the archangel. Again, Michael is Christ.

Jesus being Michael the archangel does not in any way make angels equal to Christ. The term "archangel" indicates one who is chief over the angels, and not merely an angel who has been elevated to a position over the others. The superior status of Jesus is indicated in the titles, "The prince of princes," "The prince of the host," and "the great prince."

Are God and Michael the same? On the other hand however, while it is plain that Michael is a Being who is superior to the angels, it is equally plain that Michael is one who is subject to God. The very name "Michael" is weighted with meaning and is very instructive. The word means literally, "who is like God," and signifies one who is like God. In every reasonable approach to comprehension it is as plain as day that if a person is like another person, then he cannot be the same person that he is like. The word "like" signifies they are similar, but not the same. Just like fathers and sons.

In Jude 1:9 we find a record of Michael appealing to the authority of God. Jude 1:9 "Yet Michael the archangel, when contending with the

devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Here we find that Michael (the pre-advent Jesus Christ) had come to raise Moses from the dead. The devil apparently presented himself to resist Michael, evidently with the argument that Moses had died as a sinner, no ransom had yet been provided for him and therefore Michael had no right to bring him back from the dead. Notice what it says about Michael: He did not rail against Satan. He did not dismiss him from his presence contemptuously. He did not Himself exercise personal authority in countering Satan's opposition. Instead, he called upon One whom He quite clearly recognised as being a higher authority than Himself. His counter to Satan was, "the Lord rebuke thee." Why did he not say, "I rebuke thee" and instead appealed to the authority of the Father?

In the OT, it was Michael (in form of "angel") having the authority to use God's name that led Israel in the wilderness. Let us read these OT passages: Exodus 23:20-23: 20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. [God's name was in Him hence He led them as God Himself] 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Judges 2:1-4: 1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? 3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. 4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Exodus 3:2, 6: 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not burnt. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exodus 3:14, 15: 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exodus 13:21: And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exodus 14:19: And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Isaiah 63:9: In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Joshua 5:13-15: 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Joshua 6:2: And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

NT confirms the above OT passages that Christ was “the angel which spake to him [Moses] in the mount Sina” (Acts 7:38) led Israel “under the cloud” and they were sustained by “that spiritual rock” “and that Rock was Christ” (1 Cor 10:1-4).

Is Jesus Christ the Son of God? First, this question goes to the heart of all that is professed as Christianity. The Christian gospel declares that “God so loved the world, that He gave His only begotten Son” (John 3:16). The measure of God’s love for humanity is manifested in the gift of His only begotten Son (1John 4:9). If, as the trinity teaches, Jesus Christ merely took “the role of the Son” and hence His Son-ship is only a “role-play title” as taught by trinity theologians, and if Christ is not *truly the only begotten* Son of God, then God did not sacrifice as much as is presented to us; and if He did not sacrifice as much, then, He did not so love after all.

Second, so critical is this issue that it determines who is antichrist. "He is antichrist, that denieth the Father and the Son" (1 John 2:22). Trinitarians have the spirit of antichrist.

Third, the Scriptures are absolutely clear that Jesus Christ is the only begotten Son of God. Jesus declared "I proceeded forth and came from God" (John 8: 42). Of Christ, "the wisdom of God" (1 Cor. 1:24) it is also declared: "The Lord possessed me in the beginning of his way.... When there were no depths, *I was brought forth....* Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him" (Proverbs 8:22-24, 30). We will come back to Proverbs 8 later below. The Scriptures are very plain!

Fourth, the vast majority of professed Christians deny that Jesus Christ was truly begotten of God before He came into the world as a babe. By the belief that God is a *Trinity*, our theologians deny that Jesus Christ is truly the begotten Son of God and that JEHOVAH is the Father of Jesus Christ.

Fifth, prophets of the Bible have referred to the Father as "the God and Father of our Lord Jesus Christ" (1 Peter 1:3; 2 Corinthians 11:31).

Sixth, the *Trinity* declares that there is one God, a single Being but who is simultaneously Father, Son and Holy Spirit. This idea immediately creates confusion as to who is the God that gave His Son and who was the Son that was given. Indeed, it raises a question as to whether it was really a Son that was given. These "ancient men" (Ezekiel 8:11-12; 9:6), who after the death of our faithful pioneers brought Baalim into our church (Judges 2:7-11), are "ungodly men ... denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

Seventh, and furthermore, if God is a *Trinity* and Jesus Christ is, therefore, Himself the Supreme Being or He is absolutely co-equal with the Supreme Being, then it implies that Jesus did not truly die. The Supreme Being is described as the one "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1Tim. 6:15-16). If such applied to Jesus then He did not truly die at the cross, but was very much alive while foisting a delusion on humanity, thus making all our professions about the death and resurrection of Christ mere vanity and illusion. That is how absurd a belief in the trinity is!

Eighth, the Bible is clear as to who is the One God. "But to us there is but one God, the Father" (1 Corinthians 8:6).

Ninth, the Bible is clear as to who is the only begotten Son of the One God; "and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

Tenth, the Bible is clear that the Spirit of God, the Holy Spirit, is related to God in the same way that the spirit of man is related to man; "For what man knoweth the things of a man, save the spirit of man which is in him? *Even so the things of God knoweth no man, but the Spirit of God*" (1 Cor. 2:11). The Holy Spirit is therefore not an inanimate force; neither is the Holy Spirit a distinct and separate consciousness from JEHOVAH Himself. Rather, the Holy Spirit is an integral aspect of JEHOVAH'S own being. Hence, when one grieves the Holy Spirit, it is JEHOVAH Himself that is grieved and not someone else such as the third trinity god.

Eleventh, the Bible is clear as to who are *the only two Beings* in the universe to whom worship is due; "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22). It is clear that the Lord God Almighty is not the same Being as the Lamb, even though the Lamb is worshipped alongside the Lord God Almighty. The reason for this is that the Lamb is the only begotten Son of the Lord God Almighty and it is the will of the Father that His Son should likewise be worshipped (John 5:22-23).

Twelfth, JEHOVAH is divine. His only begotten Son could not be other than divine also. But the great mistake of trinitarians, in arguing this subject is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and His divinity; but they are entirely silent in regard to a trinity.

Thirteenth, it is only a degraded concept of JEHOVAH that leads individuals to think that it is somehow demeaning to Jesus Christ to be the literal Son of the Supreme Being.

Fourteen, the Bible is clear that even after an end is put to sin "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). The Son has and will ever be subject to His Father.

Fifteenth, must the selflessness and benevolence of He "whose name alone is JEHOVAH" (Ps. 83:18) in exalting His Son to full equality with Himself, giving Him JEHOVAH's life (John 5:26), JEHOVAH's throne (Rev. 3:21), JEHOVAH's authority (Matthew 28:18), JEHOVAH's name (Ex. 23:20-21; Phil. 2:9; Heb. 1:4) be used as a means of detracting from JEHOVAH in declaring that Jesus is too exalted to be JEHOVAH's real Son? Nay, but such is the highest evidence that God is love (1 John 4:8), for it is out of love for His own Son that He has done all this. Yet He has spared not His own Son, but has delivered Him up for us all (Rom. 8:32), because of His great love for us also, that we might be adopted as sons

and daughters of His, to be joint heirs with His only begotten Son (Rom. 8:17). But the trinity trashes all that!

Sixteenth, Jesus Christ is indeed worthy of adoration and honour because, while He could have perverted His powers and endowments as Lucifer did, He did not. He has humbled Himself and submitted to His Father without reserve, being drawn to love His Father even more. Jesus Christ is truly great, and His greatness is most evident in His submission to His Father. Only a *true Son* would so single-heartedly love, adore and submit to His Father in the face of His Father so unselfishly and unreservedly exalting Him.

Seventeenth, Jesus is the Son of God. Upon this rock the Church is built and the gates of hell will not prevail against it (Matt. 16:16-18). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5).

Eighteenth, our assurance that God loves us is that God gave His only begotten Son whom He loves, in order to save us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). God has even offered to make us partakers of the divine nature (2 Pet. 1:4) by offering us His Holy Spirit, an integral aspect of JEHOVAH'S own Being. What marvellous love! As the songwriter says "Love so amazing, so divine, demands my life, my soul, my all."

Testimony of the OT about Jesus Christ being begotten of God: Though the testimony of the Old Testament is not as clear as that of the New, there are several verses in the Old Testament which clearly reveal the truth that God had a Son long before Jesus ever came to the earth as a babe.

Proverbs 30:4 "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

Which two beings was this verse speaking of? One of them is clearly the Creator of all things the one who "bound the waters in a garment" and "established all the ends of the earth." However, there is another person mentioned. Here long before Christ was born in Bethlehem as a babe the question is asked, "what is His Son's name?" If God did not have a Son at that time what is the meaning of the question?

Again when we look at Proverbs 8:22-31 it is difficult for us to misunderstand the meaning of the passage. Of whom is this passage speaking? The first few verses of the chapter indicate that it is speaking of "wisdom." However, as often happens with Old Testament prophetic or poetic passages the subject changes from a general application to

specific application to someone in particular. It is clear that these verses must be speaking of a person rather than the abstract quality of wisdom because it states that "I was brought forth" (verses 24 and 25).

If we were to conclude that this refers to the quality of wisdom, then we would also have to conclude that there was a time, before God brought forth wisdom when wisdom did not exist and that therefore at one point, God was not wise. This person mentioned in Proverbs 8:22-31 has some very particular specifications which could apply to only one Being in the universe. Let us look at some of these specifications:

First, the person was "brought forth" (born, begotten; verses 24 and 25). The term "brought forth" is translated in some Bible versions as "given birth" or as "I was born." Nearly every other version translates it as "brought forth." Second, the person was "set up" (born) before anything was created. A period referred to as "everlasting" (verse 23). Third, the person was present during all the creative acts of God (verses 27-29). Fourth, the companionship of this person with God brought "delight" to God (verse 30).

Who is it that the Bible says was "begotten" by God (John 3:16) from the days of "everlasting" (Micah 5:2), who was present and active during the creation of the entire universe (Eph 3:9; Gen 1:26), and who brought delight to the heart of God (Matt 3:17)? Only one Being in the entire universe fits the description. Proverbs 8:22-30 is clearly referring to Jesus Christ, the Son of God, who, according to 1 Corinthians 1:24 is "the wisdom of God."

Those who deny that Jesus is truly the Son of God, and indeed the trinity doctrine, have two problems with Proverbs 8:22-30. Firstly, they see clearly that it speaks of a starting point for Christ. A time when He was "brought forth." Regardless of the fact that this time is so far back in eternity as to be referred to as "everlasting," they have a problem because they feel that Jesus is absolute co-eternal God Himself and as such could not have had a beginning. Secondly, they wrongly feel the term "brought forth" implies creation and of course, IF Jesus was created then He could not have been a divine being and it would not have been possible for Him to have paid the price for man's redemption.

Further OT passages about the Son of God: Jesus is "the King's Son" (Psalm 72:1); He shall cry to Me, "You are my Father, My God ... I will make him My firstborn" (Psalm 89:20-37). He is the "stone cut out of the mountain without hands" (Dan 2:34-45). He is "the fruit of [His Father's] body" (Micah 6:7). "For by the word of the LORD were the heavens made" (Psalm 33:6); "the counsel of peace shall be between them both" (Zech 6:13). Therefore "the LORD GOD" said "Mine Angel shall go before you ... My name is in him" (Exod 23:17-23); "the Angel of His

presence saved them...and He bare them, and carried them all the days of old" (Isa 63:9).

Jesus was brought forth and crowned equal by God: In the divine government of God there is an unmistakable chain of command. Unquestionably, God our heavenly Father reigns supreme, and our Lord Jesus Christ stands next to Him. Jesus said, "For my Father is greater than I" (John 14:28). Hebrews 1:1-5 shows Jesus was proclaimed by His Father to be equal by inheritance [comments in brackets].

Hebrews 1;1-5: 1 God who at sundry [various] times and in divers [different] manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, By whom also He made the worlds [Look at this next statement]; 3 Who being the brightness of His glory, and the express image of His person [He looks just like His Father], and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; 4 Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they [God gave His Son an inheritance!]. 5 For unto which of the angels said He at any time, thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

There was a certain specific day when God brought forth His Son; which was way back (even though it is impossible to think back that far into the past) God brought forth His Son! There was a time when Christ was not in existence! Way back at sometime far beyond our human comprehension and imagination Christ Jesus came forth from God the Father.

Continuing with Hebrews 1:6: "And again I will be to Him a Father and He shall be to Me a Son. And again when he bringeth in the first begotten into the world He saith and let all the angels of God worship Him." At a specific point in time, God the Father brought His Son Christ Jesus right beside Him and told all the angels that now Christ was to be worshipped like Himself. This is proclaiming Christ as Divine and worthy of praise and adoration. Hebrews 1:8 makes this clear: "But unto His Son He saith Thy throne O God is forever and ever." This is quoted from Psalm 45:6. God here calls His Son by the same title, God, for Christ is the Father's express image (Heb 1:3); God begets God, as Humans begets humans. That Christ is called God is an affirmation of His right of inheritance. That John would write that Christ was God (John 1:1) and at the same time report what Christ emphatically said that there is only One true God the Father of Jesus (John 17:3) is powerful testimony that Christ is not the kind of God in the sense of the trinity co-eternal co-age type but rather

Christ is God in the sense of Him being truly begotten Son of God who inherited all from God. Scripture reveals: Christ is equal with God His Father because He "received all things" from His Father (John 13:3, 35; Matthew 11:27; 1 Corinthians 15:24, 27) – all things that are of God: His life (John 5:26; 6:57), His name (Hebrews 1:4; Philippians 2:9; Exodus 23:21-23), His glory (John 17:22), His divinity (Colossians 1:19; 2:9), His throne (Revelation 3:21), and His authority (John 10:18; Matthew 28:18); yet, Christ is and will always be subject to the headship of the One and only true God (John 17:3; 1 Corinthians 11:3; 15:27-28). It is a great blessing to accept this truth as it is in Christ Jesus.

God's word establishes the fact that there is only one Supreme Being. One God over and above all. It clearly tells us that God brought forth a Son and He came into being through His Father's omnipotent miraculous powers. Therefore the Son has not been in existence as long as His Father, because naturally the Father is always older than His Son. Christ says, "my Father is greater than I" (John 14:28).

What about the Holy Spirit? Now, read the following from your Bible: Romans 8:9-11; Ephesians 4:30; Philippians 1:19 (Note the interchange of terms, as in the "Spirit of God" and the "Spirit of Christ" and the "Spirit" and the "Holy Spirit of God" and the "Spirit of Jesus Christ" - all used interchangeably, which really means the same One Spirit possessed by both Father and Son, and not a separate spirit from them). The Bible says this: "Through Him [Christ] we both have access by one Spirit unto the Father" (Ephesians 2:18); and "There is one Spirit" (Ephesians 4:4).

Is the Holy Spirit a separate Individual as the trinity teaches? The Bible clearly shows that the Holy Spirit is NOT a separate Individual Being from the Father and Son, but it is their very own Spirit. Does it matter to know the truth of what the Bible reveals about the Holy Spirit? If knowing, loving and worshipping God is the most important aspect of any Christian's experience, then it is clear that one of the things which we must understand as a matter of the highest priority is the true identity of the God who we worship. To know the true God and His Son is eternal life, as the Bible tells us. John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Another spirit other than the Holy Spirit of God always wants to possess us. We must know the revealed truth about the Holy Spirit. Luke 9:55 "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of."

Partly why we are counselled to try or test the spirits, and to do so we need first to have the truth about the true Spirit, truth about the Holy Spirit. 1 John 4:1 "Beloved, believe not every spirit, but try the spirits whether

they are of God: because many false prophets are gone out into the world.”

One of the functions of the Holy Spirit is to lead us into all truth, which all truth includes what is revealed in the Bible about who the Holy Spirit is. John 16:13 “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”

If we neglect to study the truth that the Holy Spirit reveals to us, then we grieve the Holy Spirit, yet it the truth that helps spiritually. Ephesians 4:30 “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Who exactly is the "Holy Spirit"? The Holy Spirit is the Spirit of God — the Spirit of the Father and of the Son. The Holy Spirit is the personal and omnipresent Spirit of the Father and the Son (you have already read: Romans 8:8-10). This is the same Spirit that the Father gives us as the Spirit of Christ into our hearts (as clearly stated in Galatians 4:6).

How does the Bible reveal Christ as omnipresent or Christ as that Spirit? 1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." In other words, "the last Adam [Jesus Christ] was made [after His resurrection] a quickening spirit." Christ has given His own Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. Galatians 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The Spirit of God is His own omnipresence. Jesus has the same Spirit, for there is only one Spirit that is Holy. Ephesians 4:4 "There is one body, and one Spirit, even as ye are called in one hope of your calling." The Holy Spirit who abides in us is the Lord Jesus Christ Himself. 2 Corinthians 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

A belief in a separate being called "God the Spirit" was invented by the apostate leaders of the Catholic church. That phrase "God the Spirit" is not mentioned one time in Scripture. Catholic as well as Protestant and even (honest) Adventist scholars admit that if we only had the Old Testament, there would be no evidence for the Holy Spirit as a third being separate from the Father and Son or the Trinity. Every Bible truth has its foundation in the Old Testament.

Our Seventh-day Adventist trinity Fundamental Belief calls the Holy Spirit "God the Eternal Spirit" a phrase that is not found in the Bible. But worse still, the trinity separates the Spirit from God and make it into a separate god – this provokes God to jealousy (read Ezekiel chapters eight and nine). A belief in a god is sin, for sin is transgression of the law

(1 John 3:4), and the law says we should not have other gods (Exodus 20:3). Instead of the Holy Spirit being a personality or a manifestation of the Father, the trinity doctrine made it into a separate god with his own individual personality and being. To believe in that third god is worshipping other gods contrary to the law, and it is sin.

How many spirits do we have? Spirit of man: Job 10:12 “Thou hast granted me life and favour, and thy visitation hath preserved my spirit.” Luke 1:47 “And my spirit hath rejoiced in God my Saviour.” Spirit of devil: Revelation 16:14 “For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Spirit of God: Romans 8:14 “For as many as are led by the Spirit of God, they are the sons of God.”

How many holy spirits are there? 1 Corinthians 12:13 “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” Ephesians 2:18 “For through him we both have access by one Spirit unto the Father. Ephesians 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling.”

Is the Spirit of God different from the Holy Spirit? Matthew 10:19-20: “19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Mark 13:11 “But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.” 1 Corinthians 2:10-12: “10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

Is the Spirit of Christ different from the Spirit of God and Holy Spirit? Romans 8:9 “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

It is freely admitted by us Seventh-day Adventists (as in the ‘Seventh-day Adventists Believe...’) that the word ‘ruach’ is frequently used of the *Spirit of God meaning the Holy Spirit*, yet nowhere in the Scriptures do

we find that the Holy Spirit is ever separated from God. In other words, just as the spirit of man is always seen as belonging to and being an integral part of a man (when a person is alive), the Holy Spirit is always spoken of as *belonging to and being an integral part of God*. This is one of the reasons why an understanding of the human spirit can help us in understanding God's Spirit.

This 'belonging' can be seen in the multitude of times that the Scriptures say such as: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2). "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him" (Numbers 24:2). "And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim" (Judges 3:10). "But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him" (Judges 6:34). "And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Samuel 10:6). "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them" (1 Samuel 10:10). "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly" (1 Samuel 11:6). In these texts and many others, we can see that the Holy Spirit belongs to and is an integral part of God.

Why does the Bible refer to the Holy Spirit as "He" and "It"? John 16:7 "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him [autos] unto you." Romans 8:16 "The Spirit itself [autos] bears witness with our spirit, that we are the children of God."

Did the OT writers understand the Holy Spirit to be separate from God or to be His Spirit? Isaiah 42:1-3 (echoed in Matthew 12:17-20): "1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Joel 2:28-29 (echoed in Acts 2:16-18): 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit."

Did the NT writers understand the Holy Spirit to be separate from God or to be His Spirit? Matthew 12:17-20 (quoting from Isaiah 42:1-3): “17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Acts 2:16-18 (quoting from Joel 2:28-29): 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”

Is the Holy Spirit in us a separate Being or the Spirit part of God and Christ? Galatians 4:6 “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” 1 Peter 1:11 “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 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, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.” John 3:34 “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” John 20:22 “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.” May Christ breathe His Spirit also into you!

Booklet 6 – Christ is the Comforter

Christ is the Comforter

By Jonathan Mukwiri 2016

Christ said, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:15-17). Jesus said that He would send another Comforter to comfort His people after His departure. If He is the comforter, why did he say he would send another? Was He speaking of Himself?

Christ’s discourse in John 14-16 is many times misunderstood, particularly what He said about the Holy Spirit. Christ told His disciples that His Father will send them “another Comforter, that he may abide with you for ever” (14:16), then He told them, “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father” (16:16). Why did He say those words if He was going to send someone else? He spoke in the third person, for He returned in Spirit form to them.

Apostles understood this, hence Paul would say, our “Lord is that Spirit” (2 Corinthians 3:17). He is able to comfort us in all our temptations because He was tempted just like us: “For in that He Himself hath suffered being tempted, He is able to succour [comfort] them that are tempted” (Hebrews 2:18). It is “Christ in you, the hope of glory” (Colossians 1:27). “Greater is He that is in you, than he that is in the world” (1 John 4:4). Because Jesus has suffered being tempted, and comes to us in a different way than He ever did before, He can truly be called, “another Comforter.” Jesus said, “I will not leave you comfortless, I will come to you” (John 14:18).

The Holy Spirit was to come and convict the world of sin. “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (Acts 3:26). It is Jesus, after His resurrection, who comes to us to turn us from sin. Jesus Christ is that Comforter who knows what we are going through because He has been there Himself; the Comforter is not a different third Individual of the Godhead.

Some may immediately say, 'Jesus called the Comforter 'he,' therefore he must be someone else.' It was common in Christ's day to speak of oneself in the third person. You find this style of writing throughout the New Testament. In (John 5:19-22), Jesus spoke of Himself in the third person. And so, Christ refers the Spirit of His very person as 'he.'

Speaking to His disciples, pointing to a future day, Christ said, "*I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **At that day** ye shall know that I am in my Father, and ye in me, and I in you*" (John 14:18-20).

Even though the disciples were alive while Jesus spoke to them, His words were "*because I live, ye **shall** live also.*" That the life they live will be His life.

In these words Jesus was not referring to a mere physical or probationary life which everyone possesses. Neither was He referring to a life that only begins after our resurrection. He was referring to them obtaining a special kind of life, or a state of being, that is dependent on His resurrection and coming to them. According to Jesus' words in that dialogue (John 14: 12-20), this state of being, or life, was to be available on the day when He comes to them and lives in them. He was referring to a life that begins on this earth in our mortal flesh upon receiving the Comforter.

It is equally important to understand that this Spirit/life Jesus referred to would not be received by everyone. Only those who "*see him*", "*know him*" and have a relationship with Him will receive it. Notice the words in verse 17 "*the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him*". Those in the world do not have and cannot receive this comforter.

Breath of life

This tells us that the Spirit of truth, comforter or new life the followers of Jesus were promised to receive is not the same as the "breath of life" every living thing has. Caiaphas, for example, was alive at Pentecost when the apostles received the promise from the Father. He had the breath of life in him, but did not receive the Spirit of God as the comforter in him.

All living things, whether it be man, or animal, or even Satan himself, are upheld by the power of God or by the same creative word of God (Hebrews 1:3, 2 Peter 3:5-7). They have the breath of life in them, but it is not the same as the indwelling spirit of God or the Comforter Jesus promised to send. The spirit of God or the Comforter is not in Satan. The

upholding power of God is keeping Satan alive, but it is not the same as the Comforter or presence of God. It is important to differentiate between the power of God in nature and the presence of God.

Think about it this way, when Adam was created, he was imbued with the spirit of God and he was alive. When he sinned, he lost the spirit of God yet he remained alive. In both cases, Adam possessed the breath of life, yet he did not have the spirit in both cases. Notice the following verses:

Ephesians 2:12 “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”

Ephesians 4:18 “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”

“without Christ” = “Alienated from the life of God” = “Now if any man have not the Spirit of Christ, he is none of His” (Romans 8:9).

We can clearly see that some do not have Christ, do not have God, and do not have the life/spirit of God. Physical life is not evidence that the spirit of God or the life of God is in the person. It only proves that the power of God is upholding that person; but as we saw earlier, the upholding power of God is not the indwelling spirit of God.

Was not yet

From what Jesus said in John 14:12-20 it is obvious that even the apostles at the time Jesus spoke those words did not have the comforter dwelling *IN* them as of yet. Jesus said “for he dwelleth with you, and **shall be in you**”, “I will come to you”, “I will send Him unto you.”

As a matter of fact, John tells us few chapters earlier:

John 7:38-39: “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him **should** receive: **for the Holy Ghost was not yet given**; because that Jesus was not yet glorified.)”

Jesus was talking about something that was not yet given because He was not yet glorified. Yes the word “given” is added, but the meaning is very clearly implied in the text. “The spirit was not yet because Jesus was not yet glorified.” Therefore, the spirit will not come until Jesus is glorified. In John 16 Jesus says the same thing in different words:

John 16:7 “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter will not come unto you**; but if I depart, I will send him unto you.”

According to Jesus the Comforter is “the Spirit of truth” or “the Holy Spirit” (John 14:17, 26), about which John said “was not yet given

because Jesus was not yet glorified". Both Jesus and John said the same thing.

Therefore, this new quality/state of life promised to the believer is intrinsically linked with the impartation of the Comforter or Spirit of truth. In addition, the impartation of the Holy Spirit is dependent on Jesus' glorification (John 7:38-39). Keep in mind that Spirit means life (Luke 8:55 refers to the resurrected girl's life as her spirit: "And her spirit came again;" Luke 23:46 refers to Jesus giving up life on the cross as giving up His spirit: "He gave up the ghost;" Acts 7:59 refers to Stephen giving up his life as his spirit: "Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit").

An eternal life

What quality of life was Jesus referring to when He said "*ye shall live also*"? The Bible says "*He that believeth on the Son **hath everlasting life**...*" (John 3:36 [See also John 5:24; 6:40,47; 10:27-28]).

When Jesus said "*because I live ye shall live also*", He was referring to possessing eternal life, which on this side of the cross, is a quality of life or a state of being that was made available in Christ after the glorification (more on this below). That is why John could write later and admonish the followers of Christ to "*know that ye have eternal life*" (1 John 5:13).

Having said the above, in order to understand this reality better, let us consider the following questions:

1. Do we literally receive something from outside of us called the comforter/ spirit / life or is it just a metaphor? Is it something we simply produce or form in our lives?
2. What or who is this life or spirit?
3. How is all this related to Christ's resurrection, glorification and His coming to us? And is it a Divine-Human Spirit?
4. Do we literally have Jesus Christ dwelling in the believer? Moreover, is there a difference between literal and physical?

1. Do we literally receive something from outside of us called the comforter/ spirit or life or is it just a metaphor?

Let us consider a couple of examples. The first is Pentecost:

Prior to the outpouring of the Spirit, Jesus told the disciples to "*wait for the promise of the Father... For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence*" (Acts 1:4-5).

Up till that time, they have not been baptized with the Holy Spirit yet. Few days later, on the day of Pentecost, we read:

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4).

It is important not to miss the point being portrayed. Jesus told them to “wait” for the promise, and that they “shall” be baptized. Jesus was referring to something they did not have as of yet. That is why He told them to wait for it.

On Pentecost, God demonstrated the baptism of the Holy Spirit in a physical and visible manner for few reasons one of which is for us to understand that these people received something they did not have before. They received something from outside of them.

Some would like to say that the Holy Spirit is formed or produced within the heart by reading the word of God because it contains the Spirit in it. In other words, the word of God is the seed that is in us, and when we believe it, we activate this seed and manifest or produce the life of Christ / Holy Spirit within. Many verses are shared to prove that the Spirit is in the word. Although I am not negating the fact that the Word of God is an *avenue* to receive the Spirit, I would like to highlight that all the apostles had the word of God before Pentecost. They all believed the word and studied the word, but Jesus told them *“wait for the promise of the Father, ... ye shall be baptized with the Holy Ghost not many days hence.”*

The point is, if the spirit is produced or formed in our hearts by reading and believing the word of God, then how come the disciples needed to wait until Pentecost to receive it? How come Jesus said that if He does not go away the comforter will not come, and why did John say that the spirit was not yet given because Jesus was not yet glorified?

It is rather obvious that this spirit or comforter Jesus spoke about was dependent on Him being glorified more than on the apostles reading and believing. Yes, of course unless a person believes he will not receive, but simply reading and believing before the glorification did not result in them receiving the promised Comforter until after the glorification.

Another story is in Acts 19:

Acts 19:2-6 “He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

Here we see these 12 disciples receiving something they did not have before. These “*disciples*” have read the word of God and by faith believed it, yet they “*have not so much as heard whether there be any Holy Ghost*”. Why wasn’t the Holy Spirit formed or produced within them? It is rather clear that they received the spirit from outside in. It was not something formed from within; rather it was something imparted from outside upon Paul laying his hands.

Now why is the point being emphasised? It is because it is important for us to understand that when Jesus said the comforter will be in you, He meant that we will literally receive something we did not have before. Something or someone will come from the outside in. This was clearly demonstrated on Pentecost and in Acts 19.

Whoever the comforter is, according to Jesus He was dwelling *WITH* them at that time, and was promised to be *IN* them (John 14:17). Regarding the comforter, Jesus said he will “*come unto you*”, “*I will send him unto you*”, “*when he is come*” (John 16:7-8).

This is not the language used of something produced in the heart, rather of a Person who dwells with and in the people. It describe something sent to you and will come to you from outside in.

In other words, before He is sent, regardless how much faith and belief and knowledge of the scripture the disciples had, they could not receive the Comforter because he had not been sent yet.

So the answer to our question is yes, we do literally receive something we did not have before. We do receive “the Holy Spirit” from the outside in. The Bible says we “*are the temple of God, and that the Spirit of God dwelleth in you?*” (1 Corinthians 3:16). This is not a metaphor. It is a reality. We literally receive the spirit of God into our hearts. Our bodies are the temple of God where He will dwell through His Spirit.

Having established the above, the next question we need to address is:

2. What or who is this Spirit?

Again, note that the bible is very clear on the *identity* of the Spirit. Below is a table of comparison taken from John 14.

Notice the similarity between what Jesus said about Himself and about the Comforter:

Jesus

“the world seeth me no more” (verse 19).
“but ye see me” (v 19).

Another comforter

The world “seeth him not” (verse 17).
“but ye know him” (v 17).

Jesus was with them at that time	“he dwelleth with you” (verse 17).
“I in you” (verse 20).	“shall be in you” (v 17).
“I will come to you” (verse 18).	“give you another comforter” (verse 16).
“Lo, I am with you always even unto the end of the world” (Matthew 28:19).	“he may abide with you forever” (verse 16).

It is clear that Jesus was talking about Himself in the third person.

In John 14:26 Jesus said, *“But the Comforter, which is the Holy Ghost, whom the Father will send in my name...”* and in Galatians 4:6 Paul says, *“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”* The comforter whom the Father will send is none other than the Spirit of Jesus Christ.

Is the spirit of Jesus a different person than Jesus Himself? Absolutely not! The spirit of Jesus is Jesus Himself (see Mark 2:8, 8:12, Luke 23:46). It is His own life; it is the nonphysical, non-tangible aspect of Him. Just like your spirit is who you are on the inside, in the same way Christ’s spirit is who He is (1 Corinthians 2:11).

Therefore, when the Bible says that God will send us the spirit of His Son into our hearts (Galatians 4:6), it means that Jesus Himself will come into our hearts. That is exactly what Jesus said in John 14 *“I in you”*. Paul understood this (see (Galatians 2:20).

Moreover, according to Paul, there is one God, the Father, and one Lord, Jesus Christ, and then he said that the Lord, or Jesus Christ, is that Spirit. He also says that Jesus, the second Adam, was made a life giving spirit (1 Corinthians 8:6; 2 Corinthians 3:17; 1 Corinthians 15:45). Paul’s writings clearly teach us that the Holy Spirit or the comforter is Jesus Himself in the Spirit form.

Paul also tells us that *“your body is the temple of the Holy spirit which is in you”* And then He says: *“Know ye not your own selves, how that Jesus Christ is in you”* (1 Corinthians 6:19; 2 Corinthians 13:5).

These verses are very clear. The indwelling of the Holy Spirit is the indwelling of Christ Himself. When we receive Christ we in actual fact receive His own life. The only reason we receive His life is because we receive Him (1 John 3:11-13).

When Jesus told the disciples *“Because I live, you shall live also”* He was telling them that time will come very soon when I will dwell in you and I will live in you; you will live my life. Notice these verses:

- *“Christ in you, the hope of glory” (Colossians 1:26-27).*
- *“Greater is He that is in you, than he that is in the world” (1 John 4:4).*

- “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me*” (Galatians 2:20).
- “*That Christ may dwell in your hearts by faith*” (Ephesians 3:17).
- “*Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*” (2 Corinthians 13:5).
- “*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness*” (Romans 8:10).

This brings us to the third question:

3. How is all this related to Christ’s resurrection, glorification and His coming to us?

Why could the spirit not be given or the comforter could not come until Jesus was glorified? In 1 Peter 1:10-11 we are told that “*the spirit of Christ*” was in the prophets of old, yet John said the spirit was not yet. Are these verses contradictory?

In order to solve this problem some have interpreted John’s words to mean that the spirit was not yet given *in this measure* before. But this is not what John said. He said *it was not yet because Jesus was not yet glorified*. Jesus Himself said, “*if I go not away, the Comforter will not come unto you...*”

In other words, before the glorification, the spirit could not be given. Yet the bible says the spirit of Christ was in the prophets of Old!

In order to harmonise these verses we must understand what spirit or life John was talking about. This particular spirit is intrinsically linked to the glorification; and the glorification is linked to the incarnation. Notice Jesus’ prayer in John 17. This was not long before the crucifixion:

“I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:4-5).

Where did Jesus glorify the Father? “*On the earth*” He also said “*I finished the work you gave me to do.*” Because Jesus glorified the Father on earth, and finished His work on earth, He is asking the Father to glorify Him with “*thine own self*”.

As one of us (human being), He finished the work God gave Him to do on earth. Hence, as one of us, as a human being He is asking the Father to glorify Him with His own self. Yes, He was 100% divine, but He was 100% human at the same time. As a Divine-human Being, He is asking the Father to glorify Him.

Divine-Human life

It is important to understand that the life Jesus lived on earth, the life He is asking the Father to glorify never existed prior to the incarnation. The humanity of Christ and the experience He went through as a human being never existed before. Many miss the point that in the incarnation Jesus took upon Himself a nature and an experience He never had before (see Hebrews 2:10, 14-18; 5:7-10). It was the Divine-Human Jesus, with His Divine Human life/spirit, who was asking the Father to glorify Him. In this sense John said, *“the spirit was not yet”*.

The life Jesus lived in Humanity, the Divine Human life, was not given yet because it was not yet glorified. That is why Jesus said, unless I go to the Father, the Comforter will not come.

The humanity of Christ is the key in the impartation of the Comforter. This comforter has been where I am, He knows what it means to be human, He knows what it means to be tempted and tried. The Bible says, *“For in that he himself hath suffered being tempted, he is able to succour them that are tempted”* (Hebrews 2:18).

This is one of the reasons why Jesus had to go through humanity before He can impart the Comforter. Without the humanity of Christ there would be no Comforter as the One promised by Jesus and sent by the Father.

Upon reading the above, some will object saying *‘The Spirit is completely divine with no humanity whatsoever in it.’* In doing so, they try to maintain their belief that *‘nothing new was given on Pentecost and that the Cross brought nothing new’*. In denying the human experience or element of the spirit, they maintain that *‘Christ gained nothing new, and could impart to us on this side of the cross nothing new. Hence the spirit the apostles received on Pentecost is the same as the one they had before, the only difference is the quantity, not the quality’*.

However, this reasoning makes the words of Jesus in John 16:7 and the words of John in John 7:38-39 meaningless. It also contradicts what we saw in the words of Jesus to the disciples in Acts 1, and in the example of the 12 disciples, whom Paul laid hands on. It also diminishes the importance of the incarnation and destroys the work Jesus accomplished through it.

If all this is not enough to convince the reader of the Divine-Human spirit, then consider these words:

*“And so it is written, The first man Adam was made a living soul; the **last Adam** was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the **second man** is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly”* (1 Corinthians 15:45-48).

Why did Paul use the term “*last Adam*”? As we all know, names have meaning behind them. Sometimes the authors in the bible use the terms “Lamb of God” (God’s sacrifice), Christ (the anointed One), Jesus (Saviour), Michael (One like God), or “*the man Christ Jesus*” (highlighting Christ’s humanity), ...etc. each time there is something being highlighted in the name used (or at least in many cases). Why is Paul using the titles “*last Adam*”, “*second man*” in here?

One of the reasons is that He is highlighting the humanity of Christ just like he did in 1 Timothy 2:5.

The reason for bringing this point is because of Paul’s words: “*the last Adam was made a quickening spirit*”. The *last Adam*, or the *second Man* was made a life giving spirit. In other words, Paul was saying the human or the man Christ Jesus, who was 100% divine at the same time, was made a spirit! Jesus, the Divine-human Person, became a life giving spirit.

If the Comforter that comes to us does not encompass the humanity of Christ, then the above verse becomes meaningless. For Christ to comfort me He had to go through what I have been through. He had to become human, one with me. It is His victorious experience and life as a Man that comforts the sinner (see Hebrews 2:17-18).

Christ’s glorification

With the correct understanding of who was asking for glorification, we can appreciate more what happened on Pentecost. After His resurrection, ascension to heaven and return (John 20: 17-19), Jesus breathed on the disciples saying, “*Receive ye the Holy Ghost*” (John 20:22).

This was just a sample of what was soon to follow. The full glorification of Christ had not taken place yet, although the sacrifice of Christ and life was accepted by the Father. This was not the complete outpouring Christ referred to, that was still to follow later (Luke 24:49).

On the day of Pentecost, Jesus, the Divine-Human Person, was glorified, He was anointed with the oil of gladness as the High Priest of His people (Hebrews 1:8-9). As a Divine Human Being, Jesus was anointed with the Spirit of God. Not that He did not have the spirit before, but this simply refers to the glorification of this Divine Human life through which Jesus accomplished the work of God on earth. This was the glorification John referred to (John 7:39).

Notice how Peter relates this account in his first sermon:

Acts 2:32-33 “*This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God **exalted**, and having*

received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

Acts 3:13 “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, **hath glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.”

Notice also how Paul brings it all together in the following text:

“*Though he were a Son, yet learned he obedience by the things which he suffered; [during His humanity or incarnation] And being made perfect, [or having qualified because of what He accomplished], he became the author of eternal salvation unto all them that obey him; [He became the author, or source of eternal salvation/life] Called of God an high priest after the order of Melchisedec*” (Hebrews 5:8-10) [inserted notes are added].

Christ’s glorification, Priesthood and the impartation of the Comforter were dependent on His incarnation and resurrection. Because of His humanity, He qualified to become our High Priest which took place at His anointing or glorification (Hebrews 2:17; 5:1; 8:3). Now, as our High Priest, He ministers His own Divine-Human eternal life, which never existed before, to those who obey Him or believe on His name. This Divine-Human eternal life is known as the Comforter. It is none other than the Spirit of Christ sent by the Father.

That is why Jesus said “*if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you*” (John 16:7). This explains why John said “*the Holy Ghost was not yet given; because that Jesus was not yet glorified*” (John 7:39).

The Divine-human life of Jesus is the key to understand these passages. It is this life, which was tempted and gained the victory, that is being imparted to the believer on this side of the cross (2 Corinthians 4:10-11).

This very life, which is available to us today, is our eternal life. Remember, Jesus Christ Himself is our life (Colossians 3:4 “When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory;” John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me”); hence when we receive Him, we receive His life, which is our eternal life.

Eternal life is inseparable from Jesus, the Author of this life. It is not something we receive outside of Christ. He is our life and Righteousness (see 1 Corinthians 1:30; Jeremiah 23:5-6). Eternal life and righteousness is found in a Person, Jesus Christ (John 1:4 “In him was life; and the life was the light of men”). By receiving Him you receive life and

Righteousness. We are “*complete in Him*” (Colossians 2:10). Notice what John said:

“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).

With this verse, we reach our final question:

4. Does Jesus Christ literally dwell in the believer? Is there a difference between literal and physical?

The word of God says that life is in the Son, it also says that He that hath the Son has life (1 John 5:11-12). The focus is on having Jesus. The scriptures as we saw earlier clearly presents to us that Jesus Christ Himself is in us. Of course, He is not in us on a physical level; He is in us on a spiritual level. The bible says that Jesus was made a Spirit (1 Corinthians 15:45). It also says that God sent the spirit of His Son into our hearts (Galatians 4:6). The Bible also equates the spirit of Jesus / Comforter with Jesus Himself (Romans 8:9-10; 2 Corinthians 3:17). Therefore, we cannot deny what the scriptures says that Christ Himself is in us (*Colossians 1:26-27; 1 John 4:4, Galatians 2:20; Ephesians 3:17; 2 Corinthians 13:5; Romans 8:10*).

If Christ Himself is not in me, then I cannot be one life with Him, I am not joined unto Him, and I have no gospel or a plan of salvation (1 Corinthians 6:17 “But he that is joined unto the Lord is one spirit”).

If He is not in me, then I have no righteousness or life because righteousness and eternal life is not found in words, thoughts, minds, actions, works, ideas, impressions, powers, influences or anything one can add to the list. Neither is it found in a spirit or life that is not Jesus Himself. Eternal life and righteousness is found only in Jesus Christ our Lord (1 John 5:11 “And this is the record, that God hath given to us eternal life, and this life is in his Son”). You receive life and righteousness by receiving the Person Jesus Christ.

This is very important to understand. It was so serious that the apostle John equated denying the indwelling of Christ in the believer with the spirit of Antichrist. As far as he was concerned, every spirit that denies the truth that Jesus Christ is come today to dwell in our mortal flesh is not of God. We read these:

1 John 3:24-4:4: “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that

confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.”

2 John 7: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

2 Corinthians 4:10-11: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.”

Literally not physically

In closing, one matter must be clarified. By saying ‘Christ literally dwells in us’, it does not mean ‘Christ physically dwells in us’. It should be understood that there is a difference between literal and physical. For example, when people at the days of Jesus were possessed by a demon, there was literally a demon inside of them that needed to be cast out. Jesus cast out many demons out of many people. A spirit came out of the possessed man and went into the pigs. It was a literal spirit but not a physical spirit.

Jesus said, “*a spirit hath not flesh and bones*” (Luke 24:39). So, Christ’s own Spirit divested of flesh and bones dwells our flesh.

In the same way, it should be understood that Jesus literally, not physically, dwells in the believer. He, Jesus, was made a life giving spirit, which according to Him, “*hath not flesh and bones*”. In this way, Jesus can literally dwell in the believer. He is with us and in us always but without His physical or bodily form (Matthew 28:20; John 14:17-18).

So, let us put all this together.

- Jesus said when He is glorified, He will come unto His people
- They will receive something or someone they did not have before.
- They will receive the Divine-Human eternal life that never existed before.
- This Divine-Human life will be eternal life unto those who receive it.
- This eternal life is in a Person, Jesus Christ Himself
- We receive this eternal life and righteousness by receiving a Person who is eternal life and righteousness.
- Hence Jesus Christ Himself literally, not physically, dwells in the believer.

- Because of the glorification, He that dwelt WITH them could be IN them.
- When we have Him, we have all things for we are complete in Him.

Booklet 7 – Present Truth in Adventism

Present Truth in Adventism

By Jonathan Mukwiri 2016

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth” (2 Peter 1:12). What is present truth? Truth that is with us – “the truth which is with you” – this is addressed “to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ” (verse 1). What is this truth, which is with us? Jesus said, “I am the Way, the Truth, and the Life” (John 14:6). Moreover, He is always with us, for He says, “Lo, I am with you alway, even unto the end of the world” (Matthew 28:20). And He is always the same, for we read again, “Jesus Christ the same yesterday, and today, and for ever” (Hebrews 13:8). This, then, is the present truth, the truth that is ever present with us. As Christ is “the truth, and the life,” it follows that, “he that hath the Son hath life; *and* he that hath not the Son of God hath not life” (1 John 5:12).

But this present truth, the truth which is with us, Jesus Christ, our Seventh-day Adventist Church has corporately denied through the belief in the trinity doctrine! This we must repent of if we should be of Christ. Jesus said, “I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive” (John 5:43). The trinitarian “Jesus” comes “in his own name,” for he is trinitised or made out to be “coeternal” and as of the same age with the Father. Paul said, “For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.” (2 Corinthians 11:4). The trinity doctrine preaches “another Jesus,” not the Jesus that the apostles and our Adventist pioneers preached and believed.

Through the trinity doctrine, our ministers preach “another Jesus” in Adventism. Since the passing away of our Adventist pioneers, Satan has brought in heresies about the personality of Jesus through the trinity belief. Peter warns, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Peter 2:1). This is how the

devil works, by bringing heresy; and the trinity doctrine denies the Lord, and that denial is bringing “swift destruction” into Adventism.

Our pioneers were non-Trinitarian and regarded trinity as an error of Catholicism: “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, *the trinity*, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not” (James White, RH, 12 September 1854, Par 8).

After the death of the prophetess Ellen G White (1827-1915) and of the pioneers, a new generation of theologians arose who changed our Seventh-day Adventist fundamental principles and embraced the trinity doctrine – the new core belief states:

“2. Trinity. 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.” So, the triune God in Adventism today is “a unity of three co-eternal Persons” – a committee of gods!

The new Adventist theologians acknowledge that Adventist pioneers rejected the trinity, and would today not join the Adventist church: “Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity” (George Raymond Knight, *Ministry*, October 1993, p. 10 – Knight is emeritus professor of church history at Andrews University, and author of many books).

The new theologians ascribe the change to the so-called “present truth” that consists of denouncing the pillars established by our Adventist pioneers: “Adventist beliefs have changed over the years under the impact of ‘present truth’. Most startling is the teaching regarding Jesus Christ, our Saviour and Lord ... the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists” (William G Johnsson, *Adventist Review*, 6 January 1994, p. 10 – Johnsson was editor of *Adventist Review* 1982-2006). But the prophetess E White tells us that truth remains truth:

“That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict

those of the past. Every new truth understood only makes more significant the old” (Ellen White, Review and Herald, 2 March 1886).

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor” (Ellen White, *Manuscript Release No.760*, 1905, p. 9).

Sadly, this has long been fulfilled; the trinity is a deadly theory that removes the pillars of our faith “concerning the personality of God or of Christ” and this trinity doctrine has “set the people of God adrift without an anchor” in regards to the pillars of faith in Adventism. The trinity destroys the truth about the following pillars of our faith: the Commandments of God; the Sabbath; the state of the dead; the three angels’ messages; the sanctuary ministrations; the faith of Jesus; and the second coming. We examine how the trinity destroys these pillars of our faith.

Commandments of God

Today, when Christians, even fellow Seventh-day Adventists, make void the law of God, let the faithful say, “It is time for Thee, Lord, to work; for they have made void Thy law” (Psalms 119:126). “It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul” (RH August 25, 1885 Par 14).

It is “a fearful thing to teach false theories” such as the theory that our God is a trinity, “a unity of three coeternal persons” – a committee of gods! A belief in the trinity breaks the commandments of God; it breaks the first commandment, and he who “offend in one point, he is guilty of all” (James 2:10). Many rightly know that the commandments are listed in Exodus 20, but mistakenly think that the first starts at verse 3. The fullness of the first commandment starts from verse 2: “2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before Me.” Verse three that says “no other gods before Me,” is irrelevant unless you first know who the “Me” is. It is verse two that identifies who He is – He is “the LORD [Jehovah] thy God.”

This “LORD thy God” who we must worship is not “a unity of three coeternal persons” – committee of gods! We cannot keep the first commandment if we believe in the trinity. “That men may know that thou,

whose name alone is JEHOVAH, art the Most High over all the earth" (Psalms 83:18). This JEHOVAH that we must worship is not made up of "three coeternal" gods, He is One and He is "the Most High." He alone is "the Most High" and Jesus Christ is "called the Son of the Most High" (Luke 1:32). The trinity makes no distinction, yet even the devils distinguish Jesus from the Most High; they testified: "Jesus, Son of the Most High God" (Mark 5:7).

Jesus tells us that the commandments belong to His Father, for He said, "I have kept my Father's commandments" (John 5:10). Jesus' Father is "whose name alone is JEHOVAH," yet Jesus is also called by this name. Why? Because Jesus inherited the name from His Father (Hebrews 1:4; Philippians 2:9; Exodus 23:20-23). JEHOVAH said of Jesus: "My name is in Him" (Exodus 23:21), Jesus said, "I am come in my Father's name" (John 5:43). That He is called by His Father's name simply affirms that He is truly "the Son of the Father" (2 John 1:3).

The "LORD thy God" in the first commandment is the God of Abraham, Isaac and Jacob. Christ is not the God of Abraham, but the Son of the God of Abraham. The apostles say, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let Him go" (Acts 3:13).

Just as God created all things through Christ, God spoke His commandments through Christ. Christ is "called The Word of God" (Revelation 19:13); this He has always been, and He speaks the words of God. At Mount Sinai, Jesus spoke in the name of JEHOVAH, speaking the words of God, speaking His "Father's commandments." Thus the commandments of Jesus are the commandments of His Father; for God said of Him to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deuteronomy 18:18-19). Jesus said: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. Whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John 12:49-50). Jesus was simply the revelation of God to men, the manifestation of God in the flesh, so that it was God speaking in Him at Mount Sinai. The law of God was in His heart (Psalms 40:8), so that He was that law personified.

Jesus said to the Samaritan woman, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22). Jesus was referring to the One God, who is identified in the first

commandment to be worshipped. Jesus Himself worshipped the One God referred to in the first commandment, for He kept the commandments: “I have kept my Father’s commandments” (John 5:10), so Jesus worshipped the Father. Jesus refused to have “other gods before” His Father, for He said to the devil, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Matthew 4:10).

The first commandment has no meaning if God is not One. The trinity forces us to worship multiple gods. In believing in the trinity, you fail to keep the first commandment, and you are guilty of breaking all commandments. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10). You may ask: do we not worship Jesus? That question is answered further below.

Sabbath

Of all the commandments, it is the Sabbath that points us back to creation and to the Creator. The trinity destroys that truth, pointing us to “a unity of three coeternal persons” – a committee of gods – as our Creator. But the Bible is clear that it is “God, who created all things by Jesus Christ” (Ephesians 3:9). Who created all things? God. How? “by Jesus Christ.” God made the world, by His Son (Hebrews 1:1-2). Source of creation is the Father; the means of creation is His Son. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6).

Only two Beings were involved in creation, Father and Son. The Father created through His Son, just as He later spoke His commandments at Sinai through His Son. As all things were created through Jesus, for which the Sabbath points to, He could say, “the Son of man is Lord even of the sabbath day” (Matthew 12:8).

The Sabbath points to the Creator, whom we should worship. All honour given to Jesus goes to the Father. All the worship that goes to the Father is through Jesus. “And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:11). The One God, the Father, who created all things by His Son, says, “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him” (John 5:23). “And again when He bringeth in the first begotten into the world, He saith, And let the angels of God worship Him” (Hebrews 1:6). When Christ receives worship, for through Him and by Him God created all things, for which creation the Sabbath points to, He does not so receive for His own glory. He said, “I seek not Mine own glory” (John 8:50).

The Sabbath is also a sign of sanctification. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you" (Exodus 31:13). Notice that it is the One God, the Father, JEHOVAH, who sanctifies us.

Jesus prayed to His Father, "Sanctify them through Thy truth: Thy word is truth" (John 17:17); and as He is the Divine Word He also said: "I am the way, the truth, and the life" (John 14:6). "This is the work of God that ye believe on Him whom He hath sent" (John 6:29). It is not per se that the more we read the Bible we become sanctified; No! The Bible is the written word, but it is the author of the Bible, Jesus, through who God sanctifies us. The Jews searched the scripture for sanctification, ignoring Christ and killing Him to retain their written word. But Jesus said to them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). He who truly knows Christ knows the truth, and so can tell the truth, for the truth is the very life of Christ in you.

God sanctifies us through Christ. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). So if you want sanctification, you need to have Christ. Father sanctifies us by giving us Jesus, and the Sabbath is a sign of that sanctification.

The Sabbath points to the One God who created us through His Son. The trinity says we were created by "a unity of three coeternal persons" – a committee of gods or that there are three sources of creation. The Sabbath points to the One God who sanctifies us through His Son. The trinity says we are sanctified through someone else, not through Christ. A belief in the trinity destroys the Sabbath.

State of the dead

We must have present truth in order to thoroughly understand what Jesus taught us in Scripture about the state of the dead. "A correct understanding of 'what saith the Scriptures' in regard to the state of the dead is essential for this time" (Ellen White, RH December 18, 1888 Par 24). What does the Bible teach about the state of the dead? It teaches that death is a state of absolute and complete unconsciousness: "the dead know not anything," and there is no "knowledge, nor wisdom, in the grave" (Ecclesiastes 9:5, 10). Death is the opposite of life.

When Jesus Christ died on the cross, He surely died. Why did He die? to destroy Satan: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through

death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). If He did not die, then Satan and death is not defeated.

But essentially the trinity doctrine denies that Jesus Christ died, it echoes the devil's lies that "Ye shall not surely die" (Genesis 3:4). The trinity reasoning is this: God cannot die, and as it takes "a unity of three coeternal persons" to make God, then no part of God could die. In the trinity, the death of Jesus was mere role-play, just as His Sonship was a role-play with one of the trinities taking "the role of the Father, another the role of the Son" (Gordon Jenson, *Adventist Review*, 31 October 1996). As it takes three to make God, if Christ, supposedly one third of the trinities, died, the triune God would be dead; but as God cannot die, then Christ did "not surely die" (as the devil said). Thus the trinity makes our pillar of faith on the state of dead irrelevant. Trinitarians believe all other "dead know not anything," but of the most significant death of all, the death of Christ, they believe differently.

The Bible is clear that the death of Jesus was real: the life in Christ had been given to Him by His Father; the Father had also given Christ the authority to lay down His life and receive it back from the Father; Christ voluntarily gave back His life to the Father and died; and the Father raised Christ from the dead. Let us elaborate on these points.

First, Christ had in Him "life, original, unborrowed, underived" (DA 530.3), this life was "immortality, the life which is exclusively the property of God" (1SM 296.2), and it is God who gave it to Him: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John 5:26); in other words, the Father has immortality in Himself, and the Father in turn gave that same life to His Son; and because this life was given to Him, Christ could voluntarily give back His life to God and die.

Second, Jesus said: "Therefore My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17-18); this does not mean that Christ raised Himself, for if He did then He was not surely dead; "to take it again" simply means to "receive it again" from God who had given it; Christ is saying the authority to lay down and receive life back is given Him by His Father.

Third, Christ voluntarily laid down His life back to God and died: "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost" (Luke 23:46); the spirit that Jesus committed to God was His life, and it does not mean that His spirit continued in conscious living; it is the same of any other man, for we are told, "Then shall the dust return to the earth as

it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7); Christ died and His Father took back His life.

Fourth, after His resurrection, Jesus testified that truly He had died: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18); Christ really died, just as we believe on state of the dead.

Fifth, that Christ had truly died, He could not raise Himself, and that is why we are told that it is His "the Father, who raised Him from the dead" (Galatians 1:1); That Christ truly died and was resurrected by His Father, is a salvation issue: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

If God is a trinity and Jesus Christ is, therefore, Himself the Most High or He is absolutely co-equal with the Most High, then it implies that Jesus did not surely die. The Most High is described as the one "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1Timothy 6:15-16). If such applied to Jesus then He did not truly die at the cross, but was very much alive while foisting a delusion on humanity, thus making all our professions about the death and resurrection of Christ mere vanity and illusion. That is how absurd a belief in the trinity is! The death that Christ was in required the Father to raise Him. But the trinity destroys and renders the state of dead meaningless.

Three angels' messages

The first angel calls out with a loud voice, "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7). The God we are to fear and worship is the Creator; we already established that He is the Father, who created all things through His Son. The first angel calls us to worship One God, One Person.

This One God is whom the apostles and their company praised and prayed to: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is" (Acts 4:24). The wording they used here reminds us of the Sabbath. This One God is whom His Son Jesus Christ praised: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight" (Luke 10:21).

The God that the first angel calls us to worship is not “a unity of three coeternal persons.” Your understanding of God is going to impact who you worship. The three angels’ messages are to correct worship. If you do not get it right with the first angel, as who to worship, then no need to go to the second and third angels’ messages. Only the first angel tells you who to worship. The first angel calls us to worship the One God who created through His Son. The trinity doctrine calls us to worship “a unity of three coeternal” gods that “made heaven, and earth, and the sea, and the fountains of waters.” Thus the trinity doctrine destroys the three angels’ messages.

Sanctuary ministration

The Bible clearly says: “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1-2). Many tend to reduce the sanctuary pillar to simply saying that there are two apartments in heaven. The sanctuary pillar is more about the Minister in the sanctuary; it is the priesthood of Christ that matters most. There is One God, and One High Priest the man Christ.

What Christ did to become our high Priest has an impact to us here. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Hebrews 2:16-18). Christ became man so that He may make reconciliation for our sins, to succour those who are tempted. It is His humanity that qualifies Jesus Christ to be our only High Priest.

Does Christ carry out any ministration here on earth while He is up there in the heavenly temple (or sanctuary)? The answer lies in understanding the extent of the temple. Many people think that the temple is only up there. To us who are on earth, the Bible tells us we are the temple: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16); “In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:21-22); “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" (1 Peter 2:5). The High Priest in the earthly temple, in our bodies, is not a trinity god, but Christ.

The trinity teaches that there are two High Priests, Jesus in heaven, and the "Holy Spirit" in us. But the Bible teaches that Christ is Omnipresent, that is, Christ is the Spirit in us. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit" (1 Corinthians 15:45). In other words, "the last Adam [Jesus Christ] was made [after His resurrection] a quickening Spirit." Christ has given His own Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). The Spirit of the Son of God is His own omnipresence. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). Christ ministers physically in heaven, and ministers spiritually in us.

What about Romans 8:26-27? "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The trinity teaches that this is a different intercessor. The Bible teaches that we have One intercessor. The Spirit here is the very same Spirit of Christ, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6), it is not another intercessor. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). Christ alone, not another, is the intercessor.

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, 'Lo, I am with you alway, even unto the end of the world.' Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church" (Ellen White, *Desire of Ages*, 166.2).

"We have only one channel of approach to God. Our prayers can come to him through one name only, – that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord himself must kindle in our hearts the burning desire, if our prayers are acceptable to him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered" (RH February 9, 1897 Par 10).

“The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency” (Ellen White, Letter 66-1894 (April 10, 1894) par 18).

Instead of the Holy Spirit being a personality or a manifestation of Christ, the trinity doctrine made it into a separate trinity god with his own individual personality and Being. Therefore the trinity forms Two High Priests – the trinitarian holy spirit as the priest down here, and Christ as the Priest up there. The Bible teaches there is only One High Priest. The Divinity of Christ enables Him to minister physically in heaven and simultaneously to minister spiritually here on earth in our bodies. Only one High Priest is qualified, and that is the Man Jesus Christ.

Faith of Jesus

The Jews wanted to do the works of God so that they become righteous, and so they asked Jesus: “Then said they unto him, What shall we do, that we might work the works of God?” (John 6:28). The summary of the gospel is to change us and make us righteous, by the faith of Jesus. The Jews asked what they must do to please God. “Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent” (verse 29). What pleases God is that we believe on God’s Son.

Our good works cannot save us, for we are not able to do any good thing. But the good works which God has wrought in Christ can save us; and “this is the work of God, that ye believe on Him whom He hath sent.” “Here are they that keep the commandments of God, and have the faith of Jesus” (Revelation 14:12). Note that it is “the faith of Jesus” that we are to keep. Christ declared that He lived by faith in the Father. Thus the works of God were manifest in Him. Now we are to have and to keep the same faith – the faith of Jesus; and this we can do only by having Christ to living in us, exercising His own faith in us, as the Apostle says: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2:20).

Only the life of the Son of God is righteous and only acceptable to God. Your only hope is to have what Christ accomplished. When you believe on the Son of God you have His life. “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Galatians 3:22). We have His life when we believe on Him. “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no

difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:22-24). The righteousness of God exists only in one place, in the life of the only begotten Son of God.

The trinity teaches that the Holy Spirit is separate from Christ. If you believe in the trinity, with another spirit in you other than the Spirit of Christ, then you do not have the life of the Son of God, and you cannot have righteousness by faith if you have someone else. “Now if any man have not the Spirit of Christ, he is none of His” (Romans 8:9). The Holy Spirit is the life of Jesus, and it is Jesus Himself, and only Jesus can save us: “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life” (Romans 5:10). The Holy Spirit is “Christ in you, the hope of glory” (Colossians 1:27). If you have a trinity holy spirit, that is not Christ, and you cannot have the faith of Jesus if you have someone else in you. “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Galatians 4:6).

Righteousness by faith is to have Christ in us; the Holy Spirit is His very own Holy Spirit and is His life in us. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2). That is righteousness by faith. Trinity gives us a different spirit and destroys the faith of Jesus or righteousness by faith.

Second coming

If God is made of “a unity of three coeternal persons,” as the trinity would have us believe, that is, Father, Son, and Holy Spirit (as a separate entity), what role will the trinitarian holy spirit (the separate entity) play in the second coming? None! Scripture say that only Two Beings are involved: the Son who will come from heaven to earth, and His Father who will remain waiting for us in heaven. When we are taken to heaven, will there be three trinities? No! Scripture say that only Two Beings sit on the throne: Father and His Son. The second coming makes no sense in the trinity theory, and the trinity destroys the pillar of the second coming.

Jesus tells us that it is Him who will come: “For the Son of man shall come in the glory of His Father with His angels” (Matthew 16:27). Jesus tells us that He will come to take us to His “Father’s house” (John 14:1-3). What is His Father’s house? Heaven. The owner of heaven is One Person, the Father. Christ will come and leave His Father in heaven.

“The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repentant sinner,

not only will He permit him to enter heaven, but He, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh, what love, what wondrous love the Father has shown in the gift of His beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven” (Ellen White, *The Review and Herald*, September 21, 1886).

If you believe in the trinity, the spirit that is in you is not the Spirit of Christ, that is, Christ is not in you, and you have a trinitarian spirit god in you. But Christ is coming back to take only those who have Him living in them. “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Colossians 3:4). Only when Christ is your life, will you go with Him. The only preparation for the second coming is to have Christ as your life. If you believe in the trinity, with someone else in you, then the second coming is useless for you.

Christ is coming to take us to His Father. Christ takes only those who have His life, that is, who have His very own Spirit. There is no trinitarian holy spirit involved. Moreover, in heaven, there will be only Two Beings: “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Revelation 21:22). Only the Father and His Son; it is Two, not “three coeternal persons” who sit on the throne. The trinity destroys the second coming.

Concluding Remarks

Present truth is “Christ in you, the hope of glory” (Colossians 1:27). We want the Spirit of Christ, for “if any man have not the Spirit of Christ, he is none of His” (Romans 8:9). “We want the Holy Spirit, which is Jesus Christ” (Ellen White, Letter 66-1894 (April 10, 1894) par 18). The trinity is a destruction of Adventist pillars. Christ cannot lead a Seventh-day Adventist to preach trinitism. Trinity preachers bring souls to church, but not to Christ. They will “go into the cities, and do a wonderful work ... but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure” (1SM 204.2). The trinity is a false doctrine and those who teach it are “false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Peter 2:1). “Ye shall know them by their fruits” (Matthew 7:16). A true minister of the present truth will have the Spirit of Christ and will preach the correct understanding concerning the personality of God or of Christ.

Article A – Antichrist Godhead doctrines

So-called Godhead Doctrines are Antichrist

This brief article aims to show the common theme of how all false Godhead doctrines are antichrist. We read three passages from 1 John. One: 1 John 2:18-19, 22: “Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.”

Two: 1 John 4:1-3: “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.” Three: 2 John 1:7: “For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.”

We review these doctrines: Jesus only, Oneness, Papal Trinity, Adventist Trinity, and Jehovah’s Witness Unitarian view. The first point from the above verses is “He is antichrist who denies the Father and the Son.”

Jesus only doctrine: This is the belief that the one God of the Bible is simply Jesus who is the Father, the Son and the Holy Spirit. Jesus simply has different roles in this doctrine. Obviously Jesus is not God’s Son in this doctrine. There is no Father and Son relationship. “He is antichrist who denies the Father and the Son.”

Oneness doctrine: In this doctrine the one God of the Bible is an omnipresent being who manifests Himself in different forms called the “Word” while He remains omnipresent. The Word is not His Son but uses this title for Himself when manifested in another form. Example

would be the fiery furnace of Daniel 3: God remained omnipresent but manifested Himself as the Son of God in another form. This other form is not another personality but is strictly Himself. This is also the case in the incarnation. There are different views when it comes to the incarnation in this doctrine but basically God inhabited a human body while He remained omnipresent at the same time. When Jesus prayed He prayed to Himself to teach us. As you can see God does not actually have a Son in this doctrine. “He is antichrist who denies the Father and the Son.”

The oneness doctrine is wrong in using Isaiah 9:6 to say Jesus is one God, both Father and Son. The Son is referred to as the everlasting Father, not of Himself, nor of His Father, but of the children which His Father has given Him. His language is “I and the children which God hath given me” (Hebrews 2:13). Paul is quoting Isaiah 8:18 and applies it to Christ. Furthermore, Jerusalem is “the mother of us all” (Galatians 4:26), and she is the bride of her Husband Jesus Christ (Revelation 21:2). Thus if Jesus is the husband of our mother, this makes Him our everlasting Father. Notice also that Isaiah 9:6 says that “his name shall be called... The mighty God.” This term emphasises the divine nature of Christ. He is indeed mighty, for all power is given unto Him (Matthew 28:18) and He is divine by virtue of His divine birth (Hebrews 1:4, 8). It is therefore appropriate to refer to the Son as mighty, for He is powerful. It is also appropriate to refer to Him as God, for the Most High God Himself refers to His Son as God in Hebrews 1:8. Therefore the terms “everlasting Father” and “The mighty God” can rightly apply to the Son. To use Isaiah 9:6 to teach ‘oneness’ is to deny Father and Son.

Papal Trinity: In this doctrine one God is made up of three personalities that all exist in one consubstantial substance. They are all three the same age with the Son coming out of the Father but never able to fully come out of Him and the Holy Spirit proceeding from Them. Jesus is not a complete separate individual and in fact is God in personality just like the Father and Holy Spirit. Jesus is not really God’s Son as He is the Lord God Almighty in the exact same sense as the Father and Holy Spirit. The term Son is used because He is the one continually deriving His life from the Father. “He is antichrist who denies the Father and the Son.”

Adventist Trinity: In this doctrine the one God of the Bible is made up of three individual persons that have always existed, that is none of them having beginning of days. In eternity past they got together in council and took on roles, that is, role of Father, role of Son and role of Holy Spirit. Jesus is not God’s Son in this doctrine because He the Lord God Almighty in the exact same sense as the Father and Holy Spirit.

The terms Father and Son are simply to show us their close relationship. Our church say: "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven" (Gordon Jenson, *Adventist Review*, October 31, 1996, p.12 – Week of Prayer readings, 'article 'Jesus the Heavenly Intercessor'). "Another important point involves how we interpret the Bible. Here the issue pertains to whether we should interpret some passages literally or whether we may treat them more figuratively. Maybe we could illustrate this way. While we often refer to Jesus as the Son and frequently call the first person of the Godhead the Father, do we really want to take such expressions in a totally literal way? Or would it be more appropriate to interpret them in a more metaphorical way that draws on selective aspects of sonship and fatherhood" (Whidden, Moon and Reeve, *The Trinity*, p. 94). "The Father-Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense" (Max Hatton, *Understanding the Trinity*, p. 97). The Bible says, "He is antichrist who denies the Father and the Son."

Jehovah's Witness Unitarian view: In this doctrine Jesus was a created son by Jehovah God but is not equal with Him. Jesus is not worthy of worship like Jehovah God is. Jesus is a created son just like the angels are created sons. The Bible shows us that this is a denial of Father and Son: "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" (John 5:23). In the Jehovah's Witness Unitarian view, Jehovah is a self-centered God in this doctrine who views His son unworthy compared to Himself. "He is antichrist who denies the Father and the Son."

All these doctrines deny that God has a Son; they are antichrist. In this next section we will see how all of these doctrines deny that "Jesus is the Christ" and "has come in the flesh." According to the scriptures God had a Son whom He gave. As we saw above all of these doctrines deny this Sonship. In order to have true Sonship God's Son must be a divine equal with Himself honoured as the Father is honoured. This divine Son must also have become a human being while obviously remaining divine otherwise there is nothing of Jesus that came from God. If He came as 100% man in every respect just as you and I are a

man then nothing about Him came from Heaven. Let us take a look at the above doctrines again to see how they fulfill 1st John's antichrist statements. The easiest way to solve these passages in each doctrine is the death on the cross.

Jesus only doctrine: In this doctrine when Jesus died on the cross we would be in big trouble for we would have no God left if He was truly dead. This doctrine is always tied to immortality of the soul as it is needed to keep the God Jesus alive when He died as a man. When the human body of Jesus died on the cross He went on living in an immortal soul thus we simply have a human body that died but not the divine Son of God. Jesus simply inhabited a human body instead of actually becoming flesh. In this scenario if He had sinned it would only be a human body that perished while God could return to Heaven. This has problems associated with Him having possibility of sinning because of this. This takes us into an area where this human Jesus did not even have the same human nature as we do. All of these things deny that the divine Jesus came in the flesh and seeing that only a human body died we have a denial of the Christ as a human body cannot make atonement for our sins. "Who is a liar but he who denies that Jesus is the Christ? For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist."

Oneness doctrine: In this doctrine we have God remaining omnipresent while inhabiting a human body. If this human body had sinned (not sure that is possible in this doctrine) we see that only a human body would have perished. When Jesus died on the cross we see God is still alive as an omnipresent being. God in Jesus must have withdrawn at His death or some point before His death. This leaves us with a human body that died for us. This doctrine can be linked with immortality of the soul also which has the same problem as above. At best in this doctrine we simply have a divine being inhabiting a human body but the divine being is not actually human and at risk of losing His existence. We do not have a divine Son given by God that died and risked everything for us. "Who is a liar but he who denies that Jesus is the Christ? For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist."

Papal Trinity: In this doctrine God is triune which is no different than the Jesus only doctrine. The Trinity must always remain a Trinity as it can never be two. This doctrine denies the possibility that Christ could have sinned as He did not have our nature. When Jesus died on the cross He went on living in an immortal soul to preserve the triune God.

We see that only a human body died for us. Jesus only inhabited a human body. By now you are seeing a common theme amongst all these doctrines. This common theme is: only a human body died for us. "Who is a liar but he who denies that Jesus is the Christ? For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist."

Adventist Trinity: In this doctrine we have the same exact issues as the Papal Trinity except we as Adventist do not believe in immortality of the soul. This is the Mystery of the Adventist Trinity on how Jesus was still alive in that human body. We do not believe He lived in an immortal Spirit departed from the body and SOP says His Spirit slept with Him in the tomb. Here is the best one can do to supply answers to this mystery:

This area of teaching that the Son of God did not die on the cross is very quiet in our church and most are shocked to hear this. People are not even aware of it usually and only begin to accept and teach it when confronted with the fact that it is something that must be taught when believing in the trinity. Quoting Elder WW Prescott: "In answer to your question as to my conversation with Eld. Prescott, it was after I had spoken on the vicarious sacrifice of Christ, that he called me and wanted to talk with me about it. He tried to convince me that Christ did not die as the Son of God, as I had preached. And when he could not convince me, he said, 'I do not appreciate your leaving me without a Christ for three days and nights'" (Elder J. F. Anderson, as quoted by J. Washburn in his 1940 'Trinity' letter to the Seventh-day Adventist General Conference). We simply once again have a Divine being who inhabited a human body instead of becoming a human and risking everything for us. "Who is a liar but he who denies that Jesus is the Christ? For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist."

Jehovah's Witness Unitarian view: In this view Jesus was strictly human and although they believe in His pre-existence nothing came with Him from Heaven. We simply have a human being who died for us. It would be interesting to know how the Jehovah's Witness would explain how Jesus remained sinless as 100% human growing up and learning who He was. But they admit He could have sinned and perished but it simply would be a human that perished and not a Divine Son that came in the flesh. We have a human body for a sacrifice. "Who is a liar but he who denies that Jesus is the Christ? For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist" (1 John 2:22).

Article B – Trinity and Metaphor of Sonship

Trinity reduces Sonship of Christ to a Metaphor

The belief that the Sonship of Christ is a metaphor, is stated as the official Seventh-day Adventist Church position, by the Biblical Research Institute. The Biblical Research Institute was established by action of the General Conference Committee in 1975. Among other duties, the Biblical Research Institute promotes the study and practice of Adventist theology, it expounds or enhances the doctrinal and theological understanding, and it fosters doctrinal and theological unity in the Seventh-day Adventist world-wide church.

It is irrelevant what you the laity in the church believe to be the Sonship of Christ, it is also irrelevant what you the local church pastor believe to be the Sonship of Christ, the official Seventh-day Adventist Church position is what is stated by the Biblical Research Institute.

The Biblical Research Institute (BRI) position is the official position of our Seventh-day Adventist Church in regards to the Sonship of Christ, that it is a metaphor, and this is expounded by the BRI in many different ways. For example, BRI in 1999 published an official article on the BRI website, stating this metaphor in this manner: “At the baptism of Jesus the Father called him “my beloved Son.” The sonship of Jesus, however, is not ontological but functional” (Gerhard Pfandl, BRI 1999). Without ontological, the terms Father and Son are reduced to disingenuous, assumed roles, and mere functional. But that what we are told by the BRI – a body that has the duty to promote the study and practice of Adventist theology, to expound or enhance the doctrinal and theological understanding, and to foster doctrinal and theological unity in the Seventh-day Adventist world-wide church.

This position that the Sonship of Christ is a mere metaphor has been stated by official channels of our Seventh-day Adventist Church and by various prominent theologians who hold Church credentials, for many years in different ways. Here is a sample of some of the official Seventh-day Adventist Church teachings on metaphorical Sonship of Jesus Christ:

In 1957, in denying we are a cult, as alleged by Evangelicals essentially because by then we did not much embrace the trinity, our Seventh-day Adventist Church published the book called Question on Doctrine, in which it stated: “In their zeal to reject everything not found

in the Bible, the 'Christians' were betrayed by over literalism into interpreting the Godhead in terms of the human relationships suggested by the words 'Son,' 'Father,' and 'begotten,' that is, into a tendency to disparage the non-Biblical word 'Trinity' and to contend that the Son must have had a beginning in the remote past" (Question on Doctrine, p 47).

In 1985, in a Seventh-day Adventist Church official paper, it was stated: "It may be inferred from the Scriptures that when the Godhead laid out the plan of salvation at some point in eternity past, They also took certain positions or roles to carry out the provisions of the plan." (Signs of the Times, July 1985, p 28). Notice here and later that the members of the Godhead took "roles" so that for Jesus Christ to be called the Son of God, it is merely a "role" that was taken by that Being we have come to know as the "Son of God."

In 1996, a Seventh-day Adventist Church official paper sent to all churches worldwide in the Week of Prayer stated that the Father-Son relationship is a mere role-play: "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven" (Gordon Jenson, Adventist Review, October 31, 1996, p.12 – Week of Prayer readings, 'article 'Jesus the Heavenly Intercessor'). The authors in the paper were not simply giving their personal opinion, the "role" play of the Sonship of Christ in that paper is the official position of our Seventh-day Adventist Church.

In 2001, in the Handbook of Seventh-Day Adventist Theology, it was stated: "There is, therefore, no ground within the biblical understanding of the Godhead for the idea of a generation of the Son from the Father" (Raoul Dederen, Volume 12, Handbook of Seventh-Day Adventist Theology, Review and Herald Publishing Association, 2001, p 125).

In 2001, one prominent theologian of our Seventh-day Adventist Church, expressed it this way: "The Father-Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense" (Max Hatton, Understanding the Trinity (Autumn House, 2001) 97). Max Hatton prepared for the ministry at Avondale College in Australia, and in 2001 he was serving as a Seventh-day Adventist Pastor in Cooranbong, New South Wales, Australia.

In 2002, in a book published by our Seventh-day Adventist Church publishing house – Review and Herald Publishing Association – and fully endorsed by Church, for nothing is published by our Church publishers that is contrary to our Church beliefs, it was stated: “Another important point involves how we interpret the Bible. Here the issue pertains to whether we should interpret some passages literally or whether we may treat them more figuratively. Maybe we could illustrate this way. While we often refer to Jesus as the Son and frequently call the first person of the Godhead the Father, do we really want to take such expressions in a totally literal way? Or would it be more appropriate to interpret them in a more metaphorical way that draws on selective aspects of sonship and fatherhood” ... “Is it not quite apparent that the problem texts become problems only when one assumes an exclusively literalistic interpretation of such expressions as ‘Father,’ ‘Son,’ ‘Firstborn,’ ‘Only Begotten,’ ‘Begotten,’ and so forth? Does not such literalism go against the mainly figurative or metaphorical meaning that the Bible writers use when referring to the persons of the Godhead?” (Woodrow Whidden, Jerry Moon, John Reeve, *The Trinity* (2002) 94, 106).

In 2008, in a Seventh-day Adventist Sabbath School Lesson, which is fed to the whole world-wide Church – the Sabbath School Lesson is an official Church publication – it was stated: “But imagine a situation in which the Being we have come to know as God the Father came to die for us, and the One we have come to know as Jesus stayed back in heaven (we are speaking in human terms to make a point). Nothing would have changed ,except that we would have been calling Each by the name we now use for the Other. That is what equality in the Deity means” (Seventh-day Adventist Sabbath School Quarterly, page 19, Thursday April 10th 2008, ‘The Mystery of His Deity’). This imagination is based on the official position of our Seventh-day Adventist Church that the Sonship of Christ is a metaphor and not real. The Father and Son have distinct identities. Notice the clear identities of Father and Son from pen of inspiration written to combat Kellogg's pantheist theories:

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each” {8T 268.1}. “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much

better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?’ Hebrews 1:1-5” {8T 268.2}. “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son” {8T 268.3}.

“Jesus said to the Jews: ‘My Father worketh hitherto, and I work.... The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth.’

John 5:17-20” {8T 268.4}. “Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them” {8T 269.1}. “This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:”

{8T 269.2}. “ ‘Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.’ John 17:20-23” {8T 269.3}.

“Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one” {8T 269.4}.

In 2011, in a Seventh-day Adventist Church official paper, it was stated: “While God the Father didn’t have a baby boy named God the Son we use those terms to help understand that the parts of the Godhead are separate yet closely linked the way a father and son bond together. When sin entered the world, the Trinity already had a plan in place to save humans. They didn’t flip a coin to see who would have to go to earth to clean up the mess... I don’t know how the Trinity decided that it would be Jesus who would come to earth, but I do know that all Three Members of the Godhead have been involved in our salvation from the beginning! The full Trinity made Itself known at the baptism of Jesus: (Matt. 3:16,17 quoted)” (Steve Case, ‘why was it Jesus?’, Signs of the Times, March 2011). Steve Case was not simply stating his personal opinion, but he was echoing what the official position of our Seventh-day Adventist Church is, that the Sonship of Christ is a mere metaphor.

In 2015, in a Seventh-day Adventist Church official paper, which paper is circulated for free to Church members around the world, it was stated: “Christ was the Son of God before He was born of a woman. ... We are dealing with a metaphorical use of the word ‘son.’ The Son is not the natural, literal Son of the Father” (Ángel Manuel Rodríguez, *Adventist World*, ‘A Question of Sonship’, November 2015). Ángel Rodríguez was in 2015 a former Director of the Biblical Research Institute, an official body responsible for expounding Church doctrines.

The above quotations goes to show what our Seventh-day Adventist Church position is about the Sonship of Christ, as stated by the BRI (a body that was established by our Church for the very purpose of expounding on our Church doctrines), and as repeated in different ways by our prominent theologians who are experts in our Church doctrines.

What does the Bible says about those theologians who reduce the Sonship of Christ to a mere metaphor, thereby denying the relationship between the Father and Son to be real? The Bible says, “He is antichrist who denies the Father and the Son” (1 John 2:22).

We do well to recount how the Sonship of Christ is at the centre of the great controversy: First, the fallen angels would obscure the fact that Christ is the Son of God: “Angels were expelled from heaven ... This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God...” {TDG 128.2}. Second, the chief fallen angel tempted Jesus to doubt He was the Son of God: “If thou be the son of God...”; “If thou be the son of God...” (Matthew 4:3, 6). Third, the Jewish church leaders rejected Jesus’ claim that He was indeed the Son of God: Jesus referred to God as His Father, and the Jews took stones to stone Him, saying that He being a mere man call Himself the Son of God and in that sense made Himself equal with God (John 10:29-36) – “The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense” {DA 207.4}. Fourth, the church in Nazareth, where Jesus grew up, rejected that He was the Son of God: they regarded Him merely as the son of Joseph, and after He read from Isaiah and said the prophecy referred to Him, they thrust Him out of the church and would have thrown Him over the cliff headlong had He not escaped (Luke 4:16-30). Today, through the doctrine of trinity, which at the core denies the literal Sonship of our Lord Jesus Christ, fallen angels are working through our Seventh-day Adventist Church theology to say the Sonship of Christ is mere metaphor.

Article C – How trinity came into Adventism

Froom and the trinity in Adventism

The life history of LeRoy Edwin Froom (16 October 1890 – 20 February 1974) and his contribution in bringing the trinity doctrine into the Seventh-day Adventist Church are recorded in books. If you like the biblical context: “Now the rest of the acts of [Froom] which he did, *are* they not written in the book of the chronicles of the [leaders in Adventism]?” (see 2 Kings 12:18). Froom was a Seventh-day Adventist minister and the mastermind of bringing the trinity doctrine into our Church. He was a key figure in the meetings with evangelicals that led to the 1957 Adventist book “*Questions on Doctrine*.”

Froom studied at Pacific College and Walla Walla College (now a University), before graduating from Washington Training Center (now Washington Adventist University). Froom was the associate secretary of the General Conference Ministerial Association from 1926 to 1950. He was also the founding editor of *Ministry Magazine* (for and read by pastors). He was a field secretary of the General Conference assigned to research and writing (1950-1958). He was considered to be the leading historian and apologist of the church at the time. He was part of the developments in the ministerial institutes during the 1920s, emphasising the Holy Spirit as a personal Being (trinity view) and authoring the first book in the Church on the Holy Spirit as a trinity Comforter.

History shows Froom had a yearning to close the divide between us and the others and unite the Seventh-day Adventist Church with Evangelicals and just about anyone else to be accepted and not be classified as a cult as the testimony of the 1950’s Evangelical Conference will show. Now we will delve into his writings and actions and you will see his real efforts and success in bringing the trinity doctrine into the Adventist church.

The movement to adopt the trinity doctrine and to become like the rest of the world was on. Ellen White had predicted: “Books of a new order would be written” – {1SM 204.2}. Indeed, in 1928, LeRoy Edwin Froom’s book, *The Coming of the Comforter*, was published. In this book, Froom teaches the false doctrine of the trinity and, as John Harvey Kellogg did before him, he uses Ellen White quotes to

substantiate his false position. This book was the result of studies that Froom had given during the 1928 North American Union Ministerial Institute. At the time of the writing, Froom did not mention that he received help from Babylon in producing his book. What does Babylon symbolize? Confusion, false doctrine, false worship, paganism. It was over forty years later before he would confess strangely in his book called *Movement of Destiny*; on page 322, he says:

“May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit, covering the North American union ministerial institutes of 1928, I found that, aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature. I was compelled to search out a score of valuable books written by men outside of our faith — those previously noted — for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there. But they were decided early helps. And scores, if not hundreds, could confirm the same sobering conviction that some of these other men frequently had a deeper insight into the spiritual things of God than many of our own men then had on the Holy Spirit and the triumphant life. It was still a largely obscure theme.” – (*Movement Of Destiny*, p. 322).

So Froom goes to authors of books outside of our faith. In other words, he went to Babylon to see what they said about the topic and he brought this influence into our church through his writings. Adventist pioneers had not written false views he wanted. Nothing would match up with his opinion, belief or agenda. He found “practically nothing” as he said in the writings of the Pioneers. In all actuality, he found absolutely nothing!

“I think that new light will confirm the essentials of the past, though that does not mean that all of the details must be retained as our founders laid them down” – (Letter from LeRoy Froom to Herbert Camden Lacey, April 13, 1925). Here is just a glimpse of a seed being planted, showing doubt about the founders of our church.

In a letter to O H Christensen, Froom says: “May I state that my book, *The Coming of the Comforter* was the result of a series of studies that I gave in 1927-28, to ministerial institutes throughout North America. You cannot imagine how I was pummeled by some of the old timers because I pressed on the personality of the Holy Sprit as the Third Person of the Godhead. Some men denied that – still deny it. But

the book has come to be generally accepted as standard” – (Letter of LeRoy Froom to Otto H Christensen, Oct 27, 1960).

Notice Froom the “old timers” objected to what he was saying. Who are the “old timers”? The “Old Timers” are the “Pioneers”. And they would have opposed Froom. This includes people that were part of the original Adventists and their families. They are the ones who knew what the church believed during the time when Sister White was alive. They were “the Pioneers” and their relatives; the next generation from the original people. They knew what the church believed, and they denied what LeRoy Froom was trying to sell them.

And then in 1960 when Froom writes this letter to Mr. Christensen, he mentions that men “still deny” his lie which he was spreading. So you can see the evil one has his agents that are infiltrating the Seventh-Day Adventist Church. Remember, Sister Ellen White warned in *Manuscript Release 760*, pp. 9-10:

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.” – {MR760 9.5}.

Here is another thought. Ellen White died in 1915. At the time that she died, there was no controversy over the question of the trinity (as it was regarded a Catholic false doctrine), or the personality of the Holy Spirit, of the Son-ship of Jesus in relationship to God, or God the Father. These were things that had been settled by Seventh-Day Adventists, and they had a common faith with no controversy. It was not until after she died that these new ideas began to actually creep in. And as LeRoy Froom says, when he presented these ideas, he was “pummeled” by the “old timers” who objected to these false ideas of his. In fact, Sister White would give this warning to the people almost five months before she died: “I am charged to tell our people that they do not realize that the devil has device and device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.” – (Manuscript 1, Feb 24, 1915).

Obviously LeRoy Froom’s material impressed A G Daniells (General Conference President), for in 1930 A G Daniells suggested the young

author “undertake a thorough survey of the entire plan of redemption – its principles, provision, and divine Personalities as they unfolded to our view as a Movement from 1844 onward, with special emphasis upon the developments of ‘1888’ and its sequel.” – (LeRoy Froom, *Movement of Destiny*, ‘From Author to Reader’ – How this Portrayal came to be Written. Third printing of 1972).

“Back in the spring of 1930 Arthur G. Daniells for more than twenty years president of the General Conference, told me he believed that, at a later time, I should undertake a thorough survey of the entire plan of redemption ... I was a connecting link between past leaders and the present. But, he said, it is to be later – not yet, not yet. Elder Daniels recognized the serious problems involved, and sensed almost prophetically certain difficulties that would confront. He knew that time would be required for certain theological wounds to heal, and for attitudes to modify on the part of some. Possibly it would be necessary to wait until certain individuals had dropped out of action (died), before the needed portrayal could wisely be brought forth.” – (LeRoy Froom, *Movement Of Destiny*, p. 17); Elder A G Daniells, General Conference president for 22 years; they had to wait until the Pioneers of the Church and family members died, so the doctrine could be changed. Wait until they die, then you can begin, Daniells was saying. This is Leroy Froom here telling this story!

As LeRoy Froom dug for information in what would follow years later, he stirred up a response from Arthur L White (Sister White’s grandson): “Mrs. Soper calls to our attention the fact that you are seeking information as to the positions held by our early workers concerning the Trinity, the personality of the Holy Spirit, and the pre-existence of Christ as this may be revealed in their writings. I think we will have to concede that our early workers were not Trinitarians.” – (Letter from Arthur L White to Leroy Froom. Dec 7, 1955). Brother Cottrell replied, “From my personal knowledge the doctrine of the ‘Trinity-Godhead’, was not taught by Seventh-day Adventists during the early days of my ministry.” – (Letter from H Cottrell to Leroy Froom. Sep 16. 1931).

Fast track to the 1940s: our literature was being gone through, and immoral editing was taking place for new printings. One of these was by Uriah Smith, his book that Sister White had fully endorsed, “*Daniel and Revelation*” (D&R). What they were doing is looking to remove anything that might be taken as supporting non-Trinitarian beliefs. And Sister White did not call out any errors, but endorsed it. This was happening now in the 1940s as our books would be revised, edited, and major changes to their content in order to hide or mask what we truly believed and taught. The book, *Daniel and Revelation*, would be one of

these. Scores of changes made. From this point on, as White foretold, “books of a new order would be written”, re-engineering Adventism was under way, “Nothing would be allowed to stand in the way of the new movement” {1SM 204.2}.

“The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R in 1944.” – (LeRoy Froom, *Movement of Destiny*, p. 465). Arianism?

What you will see repeatedly at different times is the accusation of “Arianism” in different aspects when in fact Pioneers were “non-trinitarian”. Semi-Arianism was another label used by some, but trying to fit us in a box next to a dictionary definition does not add up. We believed that Christ truly had a beginning and was truly the begotten Son of God. And through His Son-ship and inheritance, He was divine. Arianism places Him as “created”; yes, there is a difference! Seventh-day Adventist Pioneers were non-Arians and non-Trinitarians.

Leroy Froom, Letter written November 22, 1966 written to R.A. Andersen, J.L. Schuler, D.E. Reebok, A.W. Peterson, W.G. Turner and J.E. Weaver: “I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant. ... Elder Branson was the chairman and I was the secretary. Elder McElhaney, (J.F.) Wright, Ruhling, and (A.B.) Russell are all deceased. The task of this committee was to form a Baptismal Covenant, and Vow, based on the 1931 Fundamental Beliefs statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third persons of the Godhead.” – (Leroy Froom, Letter written Nov 22, 1966).

Do you see the blatant attempt and agenda here in the undertone of this letter? They are moving an agenda here, trying to socially re-engineer or change Adventism thinking. This is used vastly in politics today. Through the media, they get you to think someone said something, or is doing something that is not the truth in the matter. Or maybe it does not measure up to their story. It was at this time, this group of men were working on an agenda. They were not inspired. They were not the Pioneers. But they would succeed in changing our Church’s religion, just as Ellen White had said: “Our religion would be changed” {1SM 204.2}.

“The next logical inevitable step in the implementing of our unified “Fundamental Beliefs” involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted “Fundamental Beliefs” set forth in the Church Manual, and with the uniform “Baptismal Covenant” and “Vow” based thereon,

which, in certificate form, was now used for all candidates seeking admission to membership in the church.” – (LeRoy Froom, *Movement of Destiny*, p. 422). This is in Leroy Froom’s book! It is a very clear admission of guilt!

Once upon a time we had Fundamental Principles. They were not Fundamental Beliefs. And reluctantly, these were simply an outline. Pioneers foresaw a problem with a Creed/Manual, as it could one day be used to determine whether you had a membership in the Church. Or whether you would be a candidate for baptism or not. The Pioneers could see people being removed from the Church if they did not hold to “the Creed.”

“The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.” {October 8, 1861 J. N. Loughborough ARSH 149.7} “The creed system is now exerting upon the clergy of the Protestant churches a secret, unsuspected, but tremendous power against the Bible — a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it.” (J. N. Loughborough, *RH*, January 15&22, 1861.)

If you asked Ellen White about the foundations of our faith, she said it came to them over the course of 50 years. And God was involved. But when you ask Leroy Froom per his book, he says they needed to correct “erroneous views on the Godhead.” It is a shame, because the erroneous part is what came into our church in Froom’s day and beyond. Look at this prophecy: “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the

new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” – {Ellen G White, 1SM 204.2}. These exact warnings have been fully fulfilled today and previously. Our truth has been discarded by scholars. Our religion has been flat out changed. If you came into the church in the last 20-30 years, you would not have a clue! What sustained our work in the early days (1853-1903) is now called error!

Back in the 1920s, LeRoy Froom set out to search over 100,000 pages of Ellen White writings (25,000,000 words) for anything that could be mistaken as being Trinitarian and managed to find a small handful of quotes that he perceived could do so. Froom then placed these quotes into the book *Evangelism*. Most think that the quotes called “EV” or “Evangelism” are from a book written by Ellen White. But it was written and compiled by Froom in 1946, which was 30 years after the death of Ellen White. With the intent to deceive, Froom placed these quotes from Ellen White in the book *Evangelism* where she had said “third person”, “three great powers” and “Heavenly trio” etc. But all of these in fact refer to the “Spirit of Christ” and not another Being. This is how Froom eventually managed to lead the entire Adventist Church astray because people did not take the time to research what else Ellen White wrote in this regard. She in fact wrote non-Trinitarian statements right through to her death, which is very easy to confirm if people would only take the time to look without prejudice.

Ellen White was 100% consistent in all that she wrote. Let the Spirit of Prophecy explain itself: (a) She said the Comforter is the Spirit of Christ, (b) the Spirit of truth is the Spirit of Christ, (c) the third person is the Spirit of Christ, (d) the third great power is the Spirit of Christ, (e) the Holy Spirit given at Pentecost was the Spirit of Christ, (f) the Holy Spirit Jesus breathed on His disciples was His own Spirit, (g) the Holy Spirit Christ sent to represent Himself was His own Spirit, (h) the heavenly dignitaries are the Father, Son and Spirit of Christ, (i) the Heavenly trio is the Father, Son and Spirit of Christ, and (j) she reveals over and over again that there are only two Beings. There are literally many scores of quotes from Ellen White that confirm the above points.

Let us consider just one quote for each of the points to reveal how easily the truth can be seen if you let the Spirit of Prophecy explain the Spirit of Prophecy. The first quote here covers almost all of the above points.

For instance: Third person, Third great power, Heavenly dignitaries and Heavenly trio: *“They have one God and one Saviour; and one Spirit -- the Spirit of Christ”* — (E.G. White, 9T 189.3, 1909). The Spirit is Christ’s own Spirit. The Father is “the great Source of all” {DA 21.2} who of old “brought forth” His Son {1SM 247.4}.

Third great power: *“Christ has given HIS Spirit as a divine power.”* — (E.G. White, RH, Nov 19, 1908).

Comforter: *“This refers to the omnipresence of the Spirit of Christ, called the Comforter.”* — (14MR 179.2).

Spirit of truth: *“Jesus comes to you as the Spirit of Truth; study the mind of the Spirit, consult your Lord, follow His way.”* — (E.G. White, 2MR 337.1). “Christ was the Spirit of truth” (SW, 25 October 1898, Par 2).

Spirit Jesus breathed on His disciples: *“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: ... Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.”* — (E.G. White, *Desire of Ages*, p. 805).

Spirit given at Pentecost: *“The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service.”* — (E.G. White, AA, 49.2).

Spirit representing Christ: *“Christ came to our world, but the world could not endure His purity. He has gone to His Father, but He has sent His Holy Spirit to represent Him in the world till he shall come again.”* — (E.G. White, Ms1, Jan 11, 1897).

Two beings alone: *“The Father and the Son Alone are to be exalted.”* — (E.G. White, YI, July 7, 1898).

And since Ellen White wrote that the Holy Spirit is the SPIRIT OF CHRIST, for any quote LeRoy Froom used regarding the Holy Spirit that has been misunderstood, replace the words “HOLY SPIRIT” with “SPIRIT OF CHRIST” or “CHRIST BY HIS SPIRIT” and read it again; and you will see that it cannot be mistaken as a trinity quote! For example: *“We need to realize that the holy spirit, [Christ by His Spirit], who is as much a person as God is a person, is walking through these grounds, unseen by human eyes.”* — (E.G. White, 2SAT 136.6, 1899 [Evangelism p. 616.5]). And for further clarity, *“How few realize that Jesus, unseen, is walking by their side”!* — (E.G. White, 14MR 125.3). And, *“He [Christ] is an unseen presence in the PERSON of the HOLY SPIRIT,”* — (E.G. White, DG 185.2, 1897). Who is UNSEEN? Christ!

And why is Christ UNSEEN? Because it is by HIS Holy Spirit. All you have to do is want the truth and to stop reading the quotes from LeRoy Froom with the mindset of a Trinitarian. The early pioneers had no problem with these few quotes that Froom searched for because they knew who the Holy Spirit is and would never read them the wrong way. But if your belief is that the Holy Spirit is another Being, then that is what you will see when you read them.

It is also notable that LeRoy Froom did not start with the Bible and then move on to the writings of Ellen White. Instead he did the exact opposite. He actually began with the writings of Ellen White in order to try and find support for his belief. The fact is that Froom's belief in the trinity and his views on the Holy Spirit came from outside of the Seventh day Adventist faith, and he set out to *try* and support it with statements from the Spirit of Prophecy. The reason LeRoy Froom had to go to outside sources, rather than use writings from our Pioneers is because none of the early Pioneers were Trinitarians and therefore did not agree with Froom's opinions. This is also why Froom had to wait until Ellen White and the Pioneers had all died away before he could try and achieve his goal. How could this be a greater light as they called it a hundred years later?

"I was compelled to search out a score of valuable books written by men outside of our faith — those previously noted — for initial clues and suggestions." – (LeRoy Froom, *Movement of Destiny*, p. 322).

Also in his book "*Movement of Destiny*", which was published in 1971, Froom tells us how he came to write about his understanding of the Holy Spirit and believe in the trinity. He states that what he calls the "Truth of the Trinity" was an inevitable evolution in our theology stemming from the 1888 Conference and message. He concludes his brief account by claiming that Ellen White's book "*The Desire of Ages*" presented an "inspired depiction" of the trinity doctrine and because of this it has become our Seventh-day Adventist denomination's "accepted position." Froom ignores the fact that the *Desire of Ages* is filled with non-Trinitarian statements.

LeRoy Froom boasts that the "*Desire of Ages*" was even publicised in a prominent Catholic journal. Here are his own words, "...*The Desire of Ages, of course, presented an inspired depiction, and was consequently destined to become the denominationally accepted position.... The Desire of Ages.... is one of the most highly esteemed books of the Denomination—a recognized classic, even publicized in such a Catholic journal as the "Universal Fatima News" for September 1965.*" – (Froom, *Movement of Destiny*; pp. 323, 324). As a professed

Seventh day Adventist, why would he be so proud of its endorsement and publicity in a Catholic Journal?

Then we have the issue of the book “*Truth Triumphant*” written by Adventist theologian Dr B G Wilkinson. This book was an exhaustive study of the history of God’s Church in the wilderness and contained statements against the Catholic Church. Froom was angry about the book and ordered the destruction of the offset press plates so the book could not be reprinted. Wilkinson was 80 years of age at this point and could not afford to have the plates made again. Why would LeRoy Froom, as an Adventist, do such a thing unless of course he was a Catholic? Something is very wrong here! On the 14 December 1955, LeRoy Froom, in a letter to Reuben Figuhr, wrote, “*I was publicly denounced in the chapel at the Washington Missionary College by Dr. B. G. Wilkinson as the most dangerous man in this denomination.*” This took place in the mid 1940s. From what we know now, Dr B G Wilkinson had very good reason for saying this, much to the disgruntlement of Froom.

The following letter from Froom reveals his agenda was to try and convince others that Ellen White was a Trinitarian for the sole purpose of getting the Church to follow his direction. Here is the letter to Roy Allen Anderson revealing its intent and purpose. The abused and misunderstood quotes from Ellen White are still being used to pervert the truth today. “*I am sure that we are agreed in evaluating the book, Evangelism as one of the great contributions in which the Ministerial Association had a part back in those days. You know what it did with men in the Columbia Union who came face to face with the clear, unequivocal statements of the Spirit of Prophecy on the Deity of Christ, personality of the Holy Spirit, the Trinity, and the like. They either had to lay down their arms and accept those statements, or else they had to reject the Spirit of Prophecy. I know that you and Miss Kleuser and I had considerable to do with the selection of these things under the encouragement of men like Elder Branson who felt that the earlier concept of the White Estate brethren on this book Evangelism was not adequate.*” – (Letter from LeRoy Froom to Roy A Anderson, January 18, 1966).

Froom made a “*selection*” of every statement from Ellen White that could be abused and misunderstood, which means he literally had to look at everything she wrote. Could he be so deceived that he could not tell the difference between a non-Trinitarian and Trinitarian statement? That he was so deceived is highly unlikely. He had no trouble finding every single statement that could be misunderstood so he had to know the difference. That means Froom saw the many scores of the non-

Trinitarian statements that she wrote throughout her entire life. Froom would also know that she wrote non-Trinitarian statements right through to her death. So LeRoy Froom had to know Ellen White never became a Trinitarian. How could all that Froom did not be intentional?

Ask yourself what the following points reveal about LeRoy Froom and his agenda: 1) He looked to sources outside the Adventist Church because he could not find anything within our writings to fit his agenda. 2) He searched 100,000 pages (25,000,000 words) of White's writings for anything that could be misunderstood. 3) He wrote the book *Evangelism* after consulting outside sources in which he placed the misunderstood quotes he found. 4) When Adventists use these quotes they almost always have Froom's book as the source and think he did not write them. 5) Hence most Adventist Trinitarians believe that *Evangelism* was written by Ellen White further revealing the deception. 6) Froom boasted that the "*Desire of Ages*" was even publicised in a prominent Catholic journal. 7) He wrote that the *Desire of Ages* was an inspired depiction of the trinity doctrine and why it is now accepted by the Church. 8) Yet the *Desire of Ages* is a non-Trinitarian book proven by all the non-Trinitarian statements again revealing the deception. 9) Froom wrote a letter stating that the pioneers in their old age strongly opposed the trinity doctrine that he was pushing. 10) Froom had the printing plates of a book destroyed that was not his that revealed many truths about the Catholic Church. 11) Dr B G Wilkinson publicly denounced Froom as being the most dangerous man in the Adventist Church. 12) Froom wrote a letter stating how he was able to change the Church by the Spirit of Prophecy quotes he searched for.

Ellen White said serious error would be brought into the Adventist Church after her death and Revelation 12:17 states that Satan would make war with God's remnant. So how far can and would Satan go? Could some Adventist pastors have the spirit of Satan while thinking they have the Holy Spirit? Most would say no.

"I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they

thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise.” – (E.G. White, *Review and Herald*, August 1, 1849).

Is the book *Desire of Ages* a trinity book? It is claimed that Ellen White became a Trinitarian before writing the *Desire of Ages* and so this was supposedly her first Trinitarian book. The *Desire of Ages* is in fact full of non-Trinitarian statements! LeRoy Froom managed to convince the Adventist Church that Ellen White became a Trinitarian using a quote from the *Desire of Ages* simply because this quote could be misunderstood. This was also occurring many years after her death and so we are also supposed to believe that she *never* told anyone she had become a Trinitarian and that no one ever noticed this quote before. The fact is that it took decades to slowly give Adventists a Trinitarian mindset so that they would read it the wrong way.

“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.” — (*Desire of Ages*, p. 530) – (*Evangelism*, p. 616). This is the main quote that slowly helped change the Adventist Church to the trinity doctrine and yet it is not even a Trinitarian quote. Did Christ have this life all on His own or was it given to Him? In a later writing of this quote Ellen White gave more clarity. *“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.*” – (E.G. White, *Signs of the Times*, April 8, 1897 and *Selected Messages Book 1*, pp. 296, 297).

Did you notice that this “original, unborrowed and underived” life can also be given to man? The life of Christ was “original, unborrowed and underived” as it was given to Him by His Father. *“For as the Father has life in Himself; so has He given to the Son to have life in Himself”* (John 5:26). And since Christ received His Father’s life, then He is also self-existent. If Jesus had always existed alongside the Father as the trinity doctrine claims, then God could not have given life to His Son as He would have always had life.

How many things did Christ receive from His Father? *“All things Christ received from God, but He took to give”* – (*Desire of Ages*, p. 21). And of course “all things” means everything! And John 5:26 further confirms this includes His life as you would expect. Ellen White said we can possess this same life through Christ. And all things means that God gave not only His life but even His own Spirit to His Son. *“He that*

*spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" – (E.G. White, *Review and Herald*, November 5, 1908). So the Father gave this life to His Son and through Christ it can be given to us. This quote is actually non-Trinitarian and yet this was one of the main quotes that helped convinced the Church she became a Trinitarian. This aided greatly in the Adventist Church becoming Trinitarian and yet it was all based on a deception from LeRoy Froom.*

So it is claimed that Ellen White became a Trinitarian before writing the *Desire of Ages* and hence is supposedly a Trinitarian book. And since the *Desire of Ages* is actually full of non-Trinitarian quotes, this proves undeniable deception. Let us read *Desire of Ages* quotes below, and notice each is non-Trinitarian:

"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." – (*Desire Of Ages*, p. 21) — Notice what that this quote is clearly non-Trinitarian. Surely Christ received everything from His Father, including His life.

"The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner." – (*Desire of Ages*, p. 51) — Jesus was the Son of God before He came to Earth. The trinity doctrine teaches all three are one god and that the Father and Son are titles of role-playing.

"Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice." – (*Desire of Ages*, p. 115) — Satan knows Christ is the Son of God.

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church." – (*Desire of Ages*, p. 166) — It is Christ's His own Holy Spirit here on Earth working in us, not another personal Being as per the trinity doctrine which is Satan's deception about God and Christ.

“The Saviour had spoken through all the prophets. “The Spirit of Christ which was in them” “testified beforehand the sufferings of Christ, and the glory that should follow.” – (*Desire of Ages*, p. 234) — The Holy Spirit in the Old Testament was the Holy Spirit of Christ and not another literal Being as per the trinity doctrine.

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.” — (*Desire of Ages*, p. 234) — If the allegation that the *Desire of Ages* is a trinity book is true, then it should show the Holy Spirit as the highest Being next to the Son of God according to the trinity doctrine, but it is not so.

“When He should come forth from the tomb, their sorrow would be turned to joy. After His ascension He was to be absent in person; but through the Comforter He would still be with them, and they were not to spend their time in mourning.” — (*Desire of Ages*, p. 278) — Christ by His Holy Spirit is the Comforter, not another Being as per the trinity doctrine. Note this *Desire of Ages* quote parallels with another Ellen White quote that: “This refers to the omnipresence of the Spirit of Christ, called the Comforter.” – (E.G. White, 14MR 179.2).

“In the beginning, the Father and the Son had rested on the Sabbath after their work of Creation.” – (*Desire of Ages*, p. 769) — The trinity doctrine teaches that the word “us” in Genesis 1:26 is the Father, Son and Holy Spirit as three Beings that are only one. But it was only the Father and His Son which Scripture also reveals.

“And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: ... Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.” – (*Desire of Ages*, p. 805) — The Holy Spirit given by Christ to His disciples (John 20:22) and at Pentecost was His own Spirit, not another literal Being.

“Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.” – (*Desire of Ages*, p. 827) — The Holy Spirit is the Spirit of Christ, not another literal Being as per the trinity doctrine which was a teaching that begun 348 years after the cross and hence *never* came from Christ or the disciples. Note also that this *Desire of Ages* parallels this quote: “*The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency,*” — (E.G. White, 14MR 84.3).

The above is only a small sample of what could be given. Hence the teaching that Ellen White became a Trinitarian by the time she wrote the *Desire of Ages* is impossible and a deception. Easy to see if your

mind is open to the truth. Before we finish this study, let us now turn to recap and point out seven ways LeRoy Froom worked to bring the trinity doctrine into acceptance into our Seventh-day Adventist Church, as he himself says:

ONE. LeRoy Froom compiled the book “*Evangelism*” (1946). This is what LeRoy Froom says in his own book, *Movement of Destiny*, at page 621: “BOOK “EVANGELISM” PLAYS VITAL PART.—“Later, when I connected with the Ministerial Association of the General Conference, I did considerable research in the Spirit of Prophecy writings on this subject, and found much more. When we were asked to help in compiling the book Evangelism these and many other counsels became a vital part of that book. Note the section ‘The Message and Its Presentation’ (pp. 168-216).” – (LeRoy Froom, *Movement of Destiny*, p.621).

One of the most popular books that Trinitarian Adventists use to allege that Ellen White believed the trinity doctrine is the compilation known as “*Evangelism.*” Froom was influential in the compilation. The book added trinity headings in the compilation, which compilers admit by saying: “Side headings in bold type have been supplied by the compilers.” – (Preface, *Evangelism*) – example: “The Eternal Dignitaries of the Trinity” (p.616).

Many in our Seventh-day Adventist Church do not know that the book *Evangelism*, with its trinity headings, is not an original Ellen White book, but a Compilation done in 1946 long after her death, based on the work of LeRoy Edwin Froom, the mastermind of bringing the trinity into our Church. Pages 613-617 were compiled using half-quotations and some words omitted and words disjoined from their original context to support a Trinitarian view. This kind of butchery of inspired writings the heathens were doing in the days of Ellen White to her writings {3BIO 130.3}, after her death our own Church did the same in compiling *Evangelism!* “Prove all things” (1 Thessalonians 5:21), use the rule that Ellen White gave for knowing what she taught: “The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture” {1SM 42.2}. Read her writings on the subject of the Godhead; to help you, download a booklet by Nader Mansour

(http://revelation1412.org/files/1413/4269/9545/Putting_the_Pieces_Together.pdf) and read the full quotes of the Testimonies that Froom did half-quote and misquote to give a false impression that Ellen White supported the trinity and you will be amazed to find clearly that Ellen White was never a Trinitarian!

TWO. LeRoy Froom wrote the pro-trinitarian book entitled “*Coming of the Comforter – Studies on the Coming and Work of the Third Person of the Godhead*” (1928). In 1960, LeRoy Froom sent a letter to Otto Christensen in which he gives us evidence that it was his (Froom’s) personal efforts that helped to bring about this change in beliefs about a trinity Holy Spirit within Seventh-day Adventism. It shows us clearly too that the Adventist pioneers did not accept that the Holy Spirit is a personal Being like God and Christ, also that there was decided resistance to this change. This is when Froom said in his letter to Otto Christensen as follows:

“May I state that my book, THE COMING OF THE COMFORTER was the result of a series of studies that I gave in 1927 – 1928, to ministerial institutes throughout North America. You cannot imagine how I was pummeled by some of the old-timers because I pressed on the personality of the Holy Spirit as the third person of the Godhead.” (L. Froom, letter to Otto Christenson, 27th October 1960). Froom then adds: “Some men denied that – still deny it. But the book has come to be generally accepted as standard.” (*Ibid*).

Froom is saying here that whilst some still deny that the Holy Spirit is a personal Being (like God and Christ), this concept, as found in his book ‘*The Coming of the Comforter*’, had by 1960 become the standard (norm) within Seventh-day Adventism but when he had introduced this thought in the late 1920s (1927-1928) he said that he was “pummeled by some of the old-timers” who believed in the theology of Adventists whilst Ellen White was alive. This was when the Holy Spirit was not viewed as a personal Being like God and Christ but was the omnipresence of them both when they (God and Christ) were not visibly and bodily present.

THREE. LeRoy Froom encouraged Seventh-day Adventists to look to outside sources, to look outside the Adventist Church, for information regarding the Holy Spirit. Froom admits this in his own book as follows:

“PERSONAL EXPERIENCE IN STUDY AND PRESENTATION.— May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit, covering the North American union ministerial institutes of 1928, I found that, aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature. I was compelled to search out a score of valuable books written by men outside of our faith—those previously noted—for initial clues and

suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there. But they were decided early helps. And scores, if not hundreds, could confirm the same sobering conviction that some of these other men frequently had a deeper insight into the spiritual things of God than many of our own men had on the Holy Spirit and the triumphant life. It was still a largely obscure theme.” – (LeRoy Froom, *Movement of Destiny*, p.322).

FOUR. LeRoy Froom taught Seventh-day Adventists to embrace and listen to evangelical pastors on the doctrine of the trinity. Froom lists in his book evangelicals who helped him bring the trinity in our Church:

“WHOLE GALAXY OF WRITERS APPEAR.—AS to individual contributions in these special fields, some fifty men could easily be listed in the closing decades of the nineteenth and the opening decades of the twentieth centuries—men like Murray, Simpson, Gordon, Holden, Meyer, McNeill, Moody, Waugh, McConkey, Scroggie, Howden, Smith, McKensie, McIntosh, Brooks, Dixon, Kyle, Morgan, Needham, Pierson, Seiss, Thomas, West, and a score of others—all giving this general emphasis. Untold numbers have known and been blessed by their writings. And this includes many of our own men. Those men did not understand our specific message. But they did know God, and His Word, on these imperative spiritual themes. They were clearly among God’s “reserves,” His “other” shepherds, His augmenting voices, sounding a challenging note when “some” of our own men hesitated, paralleling and giving similar emphasis in the great spiritual awakening outside our own Movement. They were obviously designed to supplement and augment, and to stimulate all. They made their contribution.” – (LeRoy Froom, *Movement of Destiny*, p.320).

Froom went to Babylonian men to learn about the Holy Spirit, and they taught Froom the trinity holy spirit they learnt from Satan, and Froom recognised such worldly men as “God’s reserves” and “other shepherds.” This is what Ellen White says about learning from such men: “The light of truth which God designs shall come to the people of the world at this time is not that which the world’s men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.” {9T 67.3} “There is danger that the false sentiments expressed in the books that

they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book *Living Temple* is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ." {9T 68.1}.

FIVE. LeRoy Froom was a member of the General Conference Committee who voted to go forward in revising Uriah Smith's book "*Daniel and the Revelation*" because rather than aligning with the doctrine of the trinity, Smith's book expressed a decidedly anti-trinitarian view of God and Christ. The General Conference meeting minutes to revise Uriah Smith's "Daniel and Revelation" read: "Three Hundred Twentieth Meeting General Conference Committee, September 2, 1943. "DANIEL AND REVELATION"--MINOR REVISION: VOTED, That H.M. Blunden, M.R. Thurber, J.E. Shultz, r.m. French, L.E. Froom and F.H. Yost be a committee to give attention to a minor revision that there is need of in the "Daniel and Revelation" manuscript."

Here are LeRoy Froom's own words from his own book entitled "*Movement of Destiny*" regarding the revision of "Daniel and the Revelation" by Uriah Smith:

"II. Revision of Daniel and the Revelation Inevitable. 1. CORRECTION OF CERTAIN BOOKS NECESSARY.—The next logical and inevitable step in the implementing of our unified "Fundamental Beliefs" involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted "Fundamental Beliefs" set forth in the Church Manual, and with the uniform "Baptismal Covenant" and "Vow" based thereon, which, in certificate form, was now used for all candidates seeking admission to membership in the church. More than that, the unequivocal Spirit of Prophecy declarations on the eternal pre-existence and complete Deity of Christ were actually being contradicted through retention of conflicting statements in such standard books. These productions must therefore be brought into harmony with the now declared Faith of the Church. The first and most conspicuous of these involved certain erroneous theological concepts that had long appeared in *Thoughts on Daniel and the Revelation* by Uriah Smith, who had died in 1903. This treatise, esteemed as a whole, first appeared, as we learned, in the late 1860's and early 1870's. It had therefore been in

print for more than seventy years, and had been accorded an honored place throughout those years — and still is. Moreover, its unique place was recognized by Ellen White. (Ms 174, 1899.) But she also said that errors in our older literature “call for careful study and correction” (E. G. White, Ms 11, 1910; 1SM, p. 165). That was now applied.” – (LeRoy Froom, *Movement of Destiny*, p.422).

Note: The complete paragraph of 1SM, p.165 reads quite differently than Froom’s six-word extraction from the writings of Ellen White: “In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.” {Ellen White, 1SM 165.2}. Consider this, from the tenor of his book does it sound like LeRoy Froom thought the Godhead was of minor importance? Now read what Froom wrote next:

“2. UNWARRANTED TRADITION HAD DEVELOPED.—Such an undertaking meant treading on delicate ground. To some—still of personal semi-Arian persuasion—Daniel and the Revelation was holy ground, as it were. Some, particularly in one geographical area, sincerely felt that this book was virtually “inspired.” According to the memory of A. C. BOURDEAU, Mrs. White was reported to have declared, many years before, that an angel stood by Smith’s side and guided his hand as he penned its pages. This far-back recollection had developed into an almost sacred tradition with this group. But it was, in fact, only a remembrance—written many years after the stated episode. It was never, however, an E. G. White testimony. So in 1944—soon after the adoption of the uniform Baptismal Covenant, Vow, and Certificate of 1941—the revision of “D&R” (as it was familiarly known), was undertaken. A representative committee was set up that included the book editors of the three main North American publishing houses. W. E. Howell, secretary to the president of the General Conference—with extensive service background—was named chairman. Merwin R. Thurber, book editor of the Review and Herald Publishing Association, served as secretary, from whose records the full facts have been secured.

“3. SCOPE AND LIMITATIONS OF REVISION.—The fundamental assignment of the committee was to bring the facts, statistics, and quotations of D&R up to date, without materially altering the prophetic exposition of the author of the volume. When the committee’s work was completed, the committee made its final report to the Spring Council of 1944, held in New York City. W. H. Branson, general vice-president of the General Conference at the time, was asked to make a covering statement in behalf of the committee. This was because any revision of D&R was still a highly sensitive matter, with a relatively small group still personally holding the semi-Arian view. This writer was present at the council in New York, and personally heard the report, and observed what followed. Branson’s remarks were to the effect that the book Daniel and the Revelation would of course retain Uriah Smith’s name as author. The revision committee could not therefore rightly change any distinctive Uriah Smith interpretation of prophecy—such as on the “daily,” the “king of the north,” or the Huns as one of the ten divisions of Rome. Smith’s interpretative views must be respected and retained in his own book. But where the author’s variant personal theological views on certain points appeared—such as his Arian concept of the nature of Christ—these had been eliminated because they were (1) not an interpretation of prophecy, and (2) were in conflict with our accepted statement of “Fundamental Beliefs” of 1931, and its extension in the uniform Baptism Certificate of 1941. But most serious of all, they were (3) still in direct conflict with numerous statements in the Spirit of Prophecy writings that were clearly on record in periodical article and book form. These statements were all written in the decades following the writing of Smith’s book—and especially in the decade after his death. He was therefore not acquainted with them.

“4. STRONG REACTION OF SMITH ADHERENTS.—The reaction of the minority who still held personally to the Arian view—and who regarded D&R as virtually inspired and therefore not to be touched or in any way altered was rather vehement. Reference was made to the aforementioned floating A. C. Bourdeau statement to the effect that Mrs. White had said that an angel had guided his pen in the writing of D&R. Such protestors likewise cited the E. G. White statement pronouncing a “woe” upon those who moved a peg or stirred a pin of our foundations (EW 258, 259)—but which statement actually had reference to the historical sequence of the First, Second, and Third Messages. The Council proceeded to approve the report of the Committee. And the several Arian statements in Daniel and Revelation were accordingly eliminated. Thus the volume was brought into theological harmony with our “Fundamental Beliefs” statement in the

Yearbook and Church Manual, the Baptismal Covenant and Vow, as well as the declarations of the Spirit of Prophecy on these points. The revised Daniel and Revelation continues to be circulated in this form. – (LeRoy Froom, *Movement of Destiny*, p.422-425). Did you catch the deception? It is beyond belief! Truth is twisted and counted error!

Having myself compared 1882 and the 1944 editions, I can testify that Uriah Smith's book "*Daniel and the Revelation*" 1882 edition was rewritten into the 1944 edition to remove non-Trinitarian views. In 1882 edition p 430 comment on Revelation 1:4 says: "The Source of Blessing. 'From Him which is, and which was, and which is to come,' or is to be, an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described." In the 1944 edition p 345 comment on Revelation 1:4 says: "The Source of Blessing. 'From Him which is, and which was, and which is to come,' or is to be – an expression which [in this connection refers] to God the Father, [since the Holy Spirit and Christ are mentioned separately in the immediate context]." Note the words I have in [brackets] were added after deleting others.

SIX. LeRoy Froom met with evangelicals, Walter Martin and Donald Barnhouse. From these meetings with Mr Froom and associates, Walter Martin became convinced we were a Trinitarian Church and were worthy of being in the category entitled "Evangelical Christianity." Froom wrote this in his own book about Martin:

"According to Martin, the four leading charges commonly brought against Adventism, dealt with in his article, were: "(1) that the atonement of Christ was not completed upon the cross; (2) that salvation is the result of grace plus the works of the law; (3) that the Lord Jesus Christ was a created being, not from all eternity; (4) and that He partook of man's sinful fallen nature at the incarnation." (Our Hope, November, 1956, p.275.).

"This, Martin said, sums up the four major misconceptions concerning Adventism, held in scholarly religious circles. ADVENTISTS ARE "MOST DECIDEDLY" CHRISTIANS.—Martin mentioned Canright, and other "professional detractors or previous defectors" (p. 276), who are out to—"prove that Seventh-day Adventists are not Christians—which they most decidedly are, as any honest perusal of their literature on the cardinal doctrines of the Christian faith will quickly reveal." (P. 276.) Martin then lists, as evidence, our fundamental Christian beliefs, which accord with "historic orthodox Christianity": "Seventh-day

Adventists believe without reservation, and in the context of historic orthodox Christianity, the following doctrines: (1) the complete authority of the Bible as the sole rule of faith and practice and the inerrant Word of God; (2) the virgin birth of Christ; (3) the eternal Trinity and Deity of Christ; (4) the personality of the Holy Spirit; (5) the perfect sinless human nature of Christ; (6) the sinless life and vicarious atoning death of our Lord; (7) the physical resurrection and ascension of Christ; (8) His intercessory ministry for man before the Father; (9) the second personal premillennial coming of Christ; (10) the everlasting bliss of the saints; (11) the physical resurrection of the body; (12) justification by faith alone; (13) the new creation; (14) the unity of the Body of Christ; (15) salvation by grace apart from the works of the law through faith in Jesus Christ.” (P. 276.) These points he obtained from our conferences and our literature, noted in the succeeding chapter.

“6. OUTSPOKEN BELIEF IN OUR “CHRISTIANITY.”—Then follows this strong Martin declaration: “If adherence in the, orthodox sense to the previously enumerated doctrines of the Bible does not place one in the category of evangelical Christianity, then this writer fails to see what would.” (Ibid.) – (LeRoy Froom, *Movement of Destiny*, p.473-474). So, Froom managed to place Adventists at par with Evangelicals!

SEVEN. LeyRoy Froom co-authored the book “Seventh-day Adventists Answer Questions On Doctrine” (1957) which promoted a Trinitarian viewpoint. Although no authors are listed on the title of the book (credit is given to “a representative group” of Adventist “leaders, Bible teachers and editors”), the primary contributors to the book were Le Roy Edwin Froom, Walter E. Read, and Roy Allan Anderson. Some quotes from the book:

“1. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption (Matt. 28:19).” – (*Questions on Doctrine*, p.11).

“2. That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit. 3. That the Scriptures are the inspired revelation of God to men; and that the Bible is the sole rule of faith and practice. 4. That Jesus Christ is very God, and that He has existed with the Father from all eternity. 5. That the Holy Spirit is a personal being,

sharing the attributes of deity with the Father and the Son.” – (Questions on Doctrine, 22).

“Question 4 It is frequently charged that Seventh-day Adventists deny the actual deity and eternal preexistence of Christ, the Eternal Word. Is this contention true? Do you believe in the Trinity? Please give the Biblical basis for your beliefs.

“I. Believers in Deity of Christ and Trinity. Our belief in the deity and eternal pre-existence of Christ, the second person of the Godhead, is on record in our “Fundamental Beliefs of Seventh-day Adventists,” appearing annually in our official Yearbook and in our authoritative Church Manual (1951 ed., pp. 29-36). Moreover, those who are baptized into the Adventist Church subscribe to the “Summary of Doctrinal Beliefs” appearing on our standard Baptismal Certificate, article 2 of which reads: Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man’s salvation is by grace through faith in Him. The candidate signs this statement, in affirmation of belief, before baptism. And in Appendix A, on pp. 641-645, appears a compilation of statements on the deity and eternal pre-existence of Christ and His position in the Godhead from one of our most representative writers, Ellen G. White.

“As to Christ’s place in the Godhead, we believe Him to be the second person in the heavenly Trinity —comprised of Father, Son, and Holy Spirit—who are united not only in the Godhead but in the provisions of redemption. A series of succinct statements on the Trinity also appears in Appendix A, “Christ’s Place in the Godhead,” clearly presenting (1) that Christ is one with the Eternal Father—one in nature, equal in power and authority, God in the highest sense, eternal and self-existent, with life original, unborrowed, underived; and (2) that Christ existed from all eternity, distinct from, but united with, the Father, possessing the same glory, and all the divine attributes. Seventh-day Adventists base their belief in the Trinity on the statements of Holy Scripture rather than on a historic creed. Article 2 of the statement on Fundamental Beliefs, is explicit:

“That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.” – (*Questions on Doctrine*, p.35-36). *Questions on Doctrine* was the result of the work of From whom Dr B

G Wilkinson denounced as the most dangerous man in the Adventist Church!

A paper from Andrews University about Questions on Doctrine tells us how LeRoy Froom cherry-picked statements from Ellen White: “Even the portion of Questions on Doctrine which L. E. Froom in the end insisted marked its greatest contribution —Appendices A, B, and C— has come under scrutiny. Appendix B had to be significantly modified after its publication, and the present author has under preparation a significant review of Appendix C: The Atonement, which will demonstrate that Froom’s tendency to cherry-pick the statements selected for it renders it an unreliable guide to Ellen White’s view of the atonement.” – (Larry Kirkpatrick, *A Wind of Doctrine Blows Through the Church: The Alternate Hamartiology of Questions of Doctrine*, p. 7).

The book *Questions on Doctrine* was annotated in 2003 and it says: “The authors at times push the facts a bit too far on such issues as Adventism’s historic understanding of the Trinity and they even present their data in a way that creates a false impression on the human nature of Christ. But given the desire to please and the importance of the answers, the volume overall is a remarkably courageous statement of traditional Adventist doctrinal understanding” – (George Knight, *Questions on Doctrine*, Annotated Edition, 2003, p. xxx).

Let us summarise what LeRoy Froom did to bring into our Church the trinity, from the quotes listed above: (1) Froom took select words of Ellen White, that seem to show the trinity doctrine, but when read in context mean the opposite. He then placed those quotes into a compiled book with subheadings to lead the reader to a new doctrine. (2) Froom represented a non-SDA understanding of the Holy Spirit. He studied men outside of our distinct faith to learn about the Holy Spirit, and promoted these views. (3) The “old-timers” (those who knew the foundation of our Church) were upset when LeRoy Froom began teaching what he had learned from evangelical teachers about the Holy Spirit. (4) Froom completely revised a book from an author who is dead, while keeping the author’s name on the revised edition. After reading both the original and revised editions of “*Daniel and the Revelation*” by Uriah Smith, I was startled to see how different the book now reads. It is not the same book in my opinion. It does not read the same. The revised book has a different spirit to it. The revised book reads more “clinical” while the original has a “heart.” Not only have the teachings about God and Christ been removed from the book, but the personality of Uriah Smith, who was a gifted writer and a poet, has been removed and replaced with a lifeless rendition of facts. (5) Froom helped in the book “*Questions on Doctrine*” designed for the purpose of

proving that our Church was in line with the main points of Christian orthodoxy. This surely is neither a Biblical way to write a book nor a correct way to establish truth in our Church.

What has been the purpose of the above study? To make you aware that there has been a focused effort on the part of leaders in our Seventh-day Adventist Church to bring about a change to our doctrine of God.

Article D – Trinity World Churches Adventism

Trinity unites World Churches and Adventism

The World Council of Churches (WCC) is a worldwide inter-church organization founded in 1948. Its members today include the Old Catholic Church (old churches that refused to accept infallibility of pope, these Old Catholic churches today are found substantially in Germany, Switzerland, the Netherlands, and Austria), the Anglican Communion, most mainline Protestant churches, and some Evangelical Protestant churches. The Roman Catholic Church (RCC) is not a member of WCC, but the RCC works jointly and meets annually with WCC – the RCC is full member of WCC’s Mission and Evangelism Commission. “The aim of the WCC is to pursue the goal of the visible unity of the Church” (WCC website). On 29 September 1963, in his speech, opening the Second Session of Vatican II, Pope Paul VI said: “... this mystic and visible union cannot be attained save ... in the organic harmony of a single ecclesiastical control” [that is, the Papacy as single controller]. Inter-Religious Council (IRC), and other groups such as the National Council of Churches (NCC) are WCC branches. To a true Seventh-day Adventist, WCC, IRC, NCC, are the same – satanic agencies!

Worshipping trinity gods is sadly what Seventh-day Adventist Church has in common with WCC. In 1973, Bert B Beach co-authored a book with Lukas Vischer (Secretary of the World Council of Churches). Beach later became Secretary of Public Affairs and Religious Liberty department of the General Conference of the SDA Church. The title of the book was “So Much In Common between the World Council of Churches and the Seventh-day Adventist Church,” and was published by the World Council of Churches, Geneva, Switzerland, in 1973. Within this book one finds the following statement: “The member churches of the World Council of Churches and Seventh-Day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient symbols (Apostolicum, Nicaeno-Constantinopolitum, Athanasium). This agreement finds expression in unqualified acceptance of the doctrines of the Trinity and the Two Natures” (*So Much in Common between the World Council of Churches and the Seventh-day Adventist Church*, p. 107).

On 27 June 1985, Seventh-day Adventist Church stated: “The General Conference Executive Committee has never voted an official statement regarding the Seventh-day Adventist relationship to the ecumenical movement as such. A book has been written dealing at length with the subject (B. B. Beach, *Ecumenism-Boon or Bane?* [Review and Herald, 1974]) and a number of articles have appeared over the years in Adventist publications, including the *Adventist Review*. Thus, while there is not exactly an *official* position, there are plenty of clear indications regarding the Seventh-day Adventist viewpoint. Generally, it can be said that while the Seventh-day Adventist Church does not completely condemn the ecumenical movement and its main organizational manifestation, the World Council of Churches, she has been critical of various aspects and activities. ... The WCC and other councils of churches (such as the National Council of Churches in the United States) are heavily involved in what are usually seen as political questions. The Seventh-day Adventist Church is very much more circumspect in this area (in comparison to evangelism, where the tables are turned!). ... The WCC has at times been involved in political power plays. While Adventism will sow seeds that will inevitably *influence* society and politics, it does not wish to be *entangled* in political controversies. The church’s Lord did state: ‘My kingdom is not of this world’ (John 18:36), and like her Lord the church wishes to go ‘about doing good’ (Acts 10:38). She does not wish to run the government, either directly or indirectly. ... Should Adventists cooperate ecumenically? Adventists should cooperate insofar as the authentic gospel is proclaimed and crying human needs are being met. The Seventh-day Adventist Church wants no entangling memberships and refuses any compromising relationships that might tend to water down her distinct witness. However, Adventists wish to be ‘conscientious cooperators.’ The ecumenical movement as an agency of cooperation has acceptable aspects; as an agency for organic unity of churches, it is much more suspect. ...”

In December 1994, our Seventh-day Adventist Church ‘cooperated’ with NCC to promote Christmas. An advert in the *Adventist Review*, 15 December 1994, stated this: “Remember to Watch the Church’s Christmas Special. Invite your family and friends to watch the church’s nationally televised Christmas special broadcast ‘A New Noel,’ to be shown on many ABC-TV stations during the week before Christmas. Check your local listings for times and channels. The broadcast is a production of the North American Division. To advertise the event, NAD officials placed an ad (see illustration) in 14 million copies of TV Guide. [Ad:] ‘Follow the star this Christmas Eve. A NEW NOEL remembers the

greatest story ever told in a festive Christmas Eve service for the whole family. National Council of Churches presents a production of the Seventh-day Adventist Church.”

It is the belief in the trinity that our SDA Church (as an entity) has in common with WCC or NCC, which is why our NAD could ‘cooperate’ with NCC to promote a Christmas Special back in 1994. One cannot be a member of or cooperate with the WCC or NCC unless one subscribes with unqualified acceptance to the trinity (or per Bert B Beach: “Apostolicum, Nicaeno-Constantinopolitum, Athanasium”) – for it is this confession of faith which is deemed to be orthodox by the Catholic Church and Protestant Churches alike. The statement by Bert B Beach in his 1973 book (“So Much In Common between the World Council of Churches and the Seventh-day Adventist Church,” published by World Council of Churches, Geneva, Switzerland, in 1973) later found its way into a book on inter-church and interfaith relations, which was written by Stefan Hoschele in 2010, it says: “The member Churches of the World Council of Churches and Seventh-day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient church symbols (Apostolicum, Nicaeo-Constantinopolitum, Athanasianum [fn1]. This expression finds unqualified acceptance of the doctrines of the Trinity and the Two natures. [fn1] The original text says ‘Athanasium’. It is somewhat surprising that this symbol is mentioned here, for the Adventist anti-creedal stance evidently contradicts the acceptance of a text that starts with the assertion ‘Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.’” (Stefan Hoschele, *Interchurch and Interfaith Relations: Seventh-day Adventist*, 2010, pp. 116-117). Note: the Apostolicum is the Apostles Creed; the Niceo-Constantinopolitum is the Nicene Creed that settled the trinity doctrine; and the Athanasium or Athanasian Creed is a combination of the Nicene and Chalcedonian Creeds which clarifies the trinity as “consubstantial, co-eternal and co-existent.”

While the Athanasian Creed differs little from the Chalcedonian Creed on the two natures of Christ (as the Chalcedonian Creed used the exact terminology of Augustine’s “On the Trinity” which was first published in 415 AD), by the sixth century the Athanasian Creed had become the accepted confession of faith by the Catholic Church, as it first confesses the Nicene Creed, with explicit confessions of the co-eternal, co-existent and consubstantial aspects of this creed, before explaining the Catholic perception of the Two Natures of Christ, which is now accepted as orthodox theology among all churches which hold membership in the WCC.

Almost all SDA pastors adhere to the tenets of this creed; for reason that our SDA Church confesses the Athanasium, or Athanasian Creed on the Two Natures of Christ. This confession of faith first began to see expression in the 1950s in LeRoy Froom's apologetic "Questions on Doctrine", in which the pre-fall nature of the humanity of Christ was first adopted, as the pre-fall view on the human nature of Christ conforms to this creed. It later became our SDA Church's official position on the human nature of Christ, with the acceptance of the Athanasium, which Bert Beach in 1973 said is unqualified confession of the ancient symbols "Apostolicum, Nicaeno-Constantinopolitum, Athanasium". Hence the statement "This agreement finds expression in unqualified acceptance of the doctrines of the Trinity and the Two Natures" reveals that our Seventh-day Adventist Church unreservedly accept the creeds as orthodox expressions of faith according to SDA theology.

The footnoted comment in the book written by Stefan Hoschele in 2010 makes the entirely valid point that an SDA Church which is seen to express an abhorrence of creedal statements contradicts itself by expressing orthodoxy to the Athanasium, which begins with the statement "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly" and finishes with the statement "This is the Catholic faith, which except a man believe truly and firmly, he cannot be saved." It should therefore be noted that within the words "Apostolicum, Nicaeno-Constantinopolitum, Athanasium", there is a recognition of the authority of the Church of Rome as the Mother of all Churches that are deemed Christian and expresses unqualified acceptance of her authority, which is expressed in the doctrines which the Nicene Creed and Athanasian Creed profess.

Back to the WCC/SDA cooperation (that is, "Adventists should cooperate insofar as the authentic gospel is proclaimed and crying human needs are being met" according to the 1985 SDA statement), whilst our SDA Church is not officially a member of the WCC, our SDA Church has always 'cooperated' and sent "observers" to attend the WCC meetings. One of the longstanding SDA observers to WCC meetings was the man Bert B Beach. Writing in the *Adventist Review*, 8 November 2001, the editor Roy Adams, praised Beach as follows:

"IT WAS SWELTERING hot in Canberra, Australia, that February afternoon back in 1991. And the normally security-conscious officials of the World Council of Churches (WCC) let down their guard, directing that the side doors be opened to let some fresh air into a stuffy

auditorium crammed with delegates from around the world. However necessary, it was a development tailor-made for a couple of disgruntled Adventists who'd been stalking the assembly ever since it opened. As if the portals had been thrown ajar just for them, they quietly marched into the auditorium without warning. In front of thousands of stunned delegates gathered in plenary session, and in the name of Seventh-day Adventists, they unfurled a huge banner denouncing the Catholic Church and accusing the WCC of pandering to Rome. It was a coup — you've got to give it to them. They even came armed with helium balloons that, as they left the room, hoisted the banner to a spectacular perch high up at the ceiling, its silent message continuing to stare down the astonished assembly. For more than a half hour the entire proceedings came to a dead halt as mortified council leaders scrambled to bring things back to normal. In the back of the auditorium was a five-foot-six-inch Adventist gentleman getting ready to stand tall for his church. A veteran WCC observer, he didn't take long to realize that the reckless twosome had single-handedly plunged the Adventist Church into deep embarrassment and brought its name into serious disrepute. After a quick confab with South Pacific Division public affairs and religious liberty director Ray Coombe and me (Ray and I were both attending the council as reporters and had watched the incident unfold from the balcony), he secured permission to address the delegates, a rare privilege for someone in his special-observer category. His articulation of the Adventist Church's position and how we viewed the rude interruption of the council's legitimate business truly did us proud. And as the international delegation broke out into sustained applause when he finished, in my mind I said: *There goes an Adventist statesman*. Who was this unusual character who, on the spur of the moment and in the wake of public embarrassment, could rise to such heights of compelling eloquence in behalf of his church? Who was this man who, notwithstanding the heavy tension of that sultry Canberra afternoon, could bring relaxed laughter to a crowd so recently provoked? His name is Bert B Beach. Up until his retirement in July 1995 he served as public affairs and religious liberty (PARL) director of the General Conference (GC) of Seventh-day Adventists, probably known by more religious leaders outside his church than any other Adventist alive today. I sat down with him at our offices in Silver Spring, Maryland, to probe into his mystique. I wanted to learn something about his personal journey, to hear what makes him tick" (Roy Adams, editorial story, *Adventist Review*, 8 November 2001).

In 2006, our Seventh-day Adventist Church sent official "observers" to the 9th WCC assembly. The WCC Assembly met in Porto Alegre,

Brazil, 14-23 February 2006, and gathered over 4,000 participants, including 691 delegates from 348 member churches of the WCC, and representatives and observers from other churches. The *Adventist Review* website stated the following: the title on the page read: “World Council of Churches 9th Assembly – Daily coverage from the Adventist Review staff” – and then the following statement: “This week, three Adventist leaders are in Port Alegre, Brazil, site of the 9th World Council of Churches Assembly from February 14-23. Dr John Graz, public Affairs and Religious Liberty director of the General Conference; Dr Eugene Hsu, General Conference vice president; and Dr Bill Knott, associate editor of the *Adventist Review*. They are attending sessions, press conferences, and dialogues to learn more about the WCC’s goals and plans, especially those that may have an impact on Adventist faith and witness.”

Continuing attending WCC meetings as observers, our SDA Church also attended the 10th WCC Assembly held in Busan, South Korea, 30 October – 8 November 2013. Mark A Kellner of *Adventist Review* stated the following, which was published on our SDA website, titled “World Council of Churches releases first statement on evangelism in decades” – the reporter then captures a statement from WCC delegates: “Holy Spirit moves much wider than the Christian community,’ theologian says.” Mark Kellner then narrates this: “More than 4,000 delegates to the 10 Assembly of the World Council of Churches met in Busan last week to determine how best to proclaim a Christian message in a world of stark contrasts and competing ideologies. ... The World Council of Churches is an inter-faith organization that counts membership among most mainstream Christian denominations. Christian unity is linchpin of the organization, and a top priority for many of its key members. While the Seventh-day Adventist Church regularly sends observers and journalists to WCC assemblies, the denomination has not joined the ecumenical movement, about which Adventists have long had concerns related to their understanding of biblical prophecy. The leader of the world’s 80 million Anglicans, Archbishop of Canterbury Justin Welby, told reporters that he hopes for global Christians unity, but as a move of the Holy Spirit, and not through human efforts. ‘Unity is a gift of God,’ he said. At a packed news conference on October, 31, two WCC executives pressed for an understanding of the global ecumenical organization as a facilitator of interchurch and interfaith dialogue and cooperation. ... The assembly also drew criticism from outside the Busan Exposition Center, where protesters gathered and come decried the group [WCC] as the ‘anti-Christ.’ WCC Moderator Rev Dr Walter Altmann addressed

their concerns, asserting that protests against the group [WCC] stem from a 'misunderstanding' of its purpose and intentions. ..."

But should our Seventh-day Adventist Church continue to send "observers" to attend WCC Assemblies? Ellen White wrote, "The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work" {FE 482.2}. The WCC seeks unity of infidels and unbelievers. The apostle Paul would reprove SDA observers at WCC meetings. Paul sends down the note of warning along the line to this time. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14-18. Why do our SDA leaders attend meetings of infidels? Simply because they "have come to view matters in nearly the same light" {GC 608.2} as infidels. It is because our SDA Church corporately worships trinity gods in common of WCC that it attends WCC meetings.

Our SDA leaders need to start preaching to WCC saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4) instead of joining themselves to ecumenical alliance with WCC as observers. Attending WCC as observers is to lessen the distance between the Papacy and us. "Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy" {ST February 19, 1894 Par 4}.

But what is the ultimate goal of Ecumenism (or the un-stated goal of WCC)? The goal of ecumenism is to cause Papal beast worship (Revelation 13). It is why years ago Rome established the Jesuit order. This is what Ellen White says about Jesuits: "Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of

the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. [...] The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy” {GC 234.2}.

Jesuits are still active in the ecumenical movement even today! But do Seventh-day Adventist Church leaders think these Jesuits are their brethren in Christ? As far back as the year 1798 the founder of the Illuminati, Jesuit Professor, Adam Weishaupt, revealed a most ingenious plan for uniting of all the world’s religions: “I have contrived an explanation which has every advantage, in inviting to Christians of every communion... gradually freeing them from religious prejudices... My means are effectual and irresistible. Our secret Association works in a way that nothing can withstand” (Professor John T. Robinson, *Proofs of Conspiracy* (1798) p.64). Did you get that? What Weishaupt was saying is that he had put into operation an irresistible plan that would eventually bring about the unity of all religions, by “inviting... Christians of every communion” to gradually free themselves from their denomination “prejudices” – or differences in doctrine. What would be the purpose of such a plan? More importantly who would bring about this plan? As you may know, the Jesuits are the most respected and feared order in the Catholic Church, and that they all must take an “Extreme Oath” to the Pope and the Jesuit General of absolute fealty and obedience. It is therefore very interesting that between 1962 and 1965 Pope John XXIII established as one of the principal themes of the Second Vatican Council – the reunion of all Christians with the Church of Rome. It took 24 years following Vatican II, but it has happened – the Pope has been recognised as the overall authority in the Christian world by an Anglican and Roman Catholic commission on May 12,

1999, as a “gift to be received by all the Churches” (*Telegraph* (UK) of May 13, 1999). Six months later, in October 1999, an Inter-religious Assembly, “On the Eve of the Third Millennium: Collaboration Among the Different Religions,” brought together in the Vatican some 200 persons belonging to about 20 different religious traditions. 36 Muslims, from 21 countries, were present and took an active part in the deliberations and in the writing of the *Final Message* on promoting interreligious harmony through respect for different religions. In the 43-page document, “The Gift of Authority”, produced by an 18-member Anglican-Roman Catholic International Commission, amazingly concluded that the Bishop of Rome, the Pope, had a “specific ministry concerning the discernment of truth” and accepted that *only the Pope* had the *moral authority* to unite the various Christian denominations.

We know that one of the “principal concerns” of the Second Vatican Council was the “restoration of unity among all Christians” (“The Second Vatican Council,” *Decree on Ecumenism - Unitatis Redintegratio*, paragraph 1). Commenting on the term “ecumenical movement”, the Vatican “Decree on Ecumenism” states, “when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the Eucharist, be gathered into the one and only Church in that unity which Christ bestowed on His Church from the beginning” (paragraph 4). Thus despite it’s seeking to “cooperate” with other churches, the Catholic Church is adamant that they must all accept the authority of the Pope. *Her primary objective is not necessarily to convert these churches to Catholicism, but rather to gain influence over them.* This much is clearly evident from the Encyclical, *Dominus Iesus*. The major theme of the document *Dominus Iesus*, which was issued by the Congregation for the Doctrine of the Faith (PREVIOUSLY THE OFFICE OF THE INQUISITION) on Sept. 5, 2005, concerns the “missionary” role of the Catholic Church in the salvation of people who do not share its particular brand of faith. The document states, in pertinent part: *The lack of unity among Christians is certainly a wound for the Church...* (paragraph 67) – Congregation for the Doctrine of the Faith, Letter *Communione notio*, 17; cf Second Vatican Council, Decree *Unitatis redintegratio*, 4. Does not Revelation 13 say that the “deadly wound” will be fully healed? In *Dominus Iesus* it declared that other Christian (Protestant Churches) “are not churches in the proper sense.”

At Vatican II the Catholic Church issued its “Dogmatic Constitution on the Church,” which said flatly: “The church of Christ is the Catholic Church.” When the papacy or the Pope speaks of “equality” in ecumenical sense, they are not referring to equality that has doctrinal

content, but to a presupposition of the equal personal dignity of the parties in dialogue. The above position of the papacy were declared by the Pontiff John Paul II, at the Audience of June 16, 2000, with Cardinal Ratzinger of the Congregation for the Doctrine of the Faith (August 6, 2000, the Feast of the Transfiguration of the Lord). By participating in this “cooperation” with the WCC and Catholic Church our Seventh-day Adventist leaders are “giving life” to the Papacy! What our Seventh-day Adventist Church leaders ignore is that ecumenism *really* has only one goal – which the Pope has always made that clear. In a key speech, given at the opening of the Second Session of Vatican II, Pope Paul VI said: “... this mystic and visible union [of all Christians] cannot be attained save in... in the organic harmony of a single ecclesiastical control” [that is, the Papacy as the controller]. There is a 43-page Agreement between the Catholic and Anglican Church, which *The Daily Telegraph* June 1999, summed up in this prophetic headline: “Churches agree Pope has overall authority.” The articles also stated that: “the Pope was recognized as the overall authority in the Christian world by an Anglican and Roman Catholic commission yesterday, which described him as a ‘gift to be received by all the Churches’.”

True Seventh-day Adventists will not directly or indirectly cooperate with any ecumenical bodies such as WCC or IRC or NCC to give life to Papal beast worship (Revelation 13). Most of our leaders have apostatized!

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