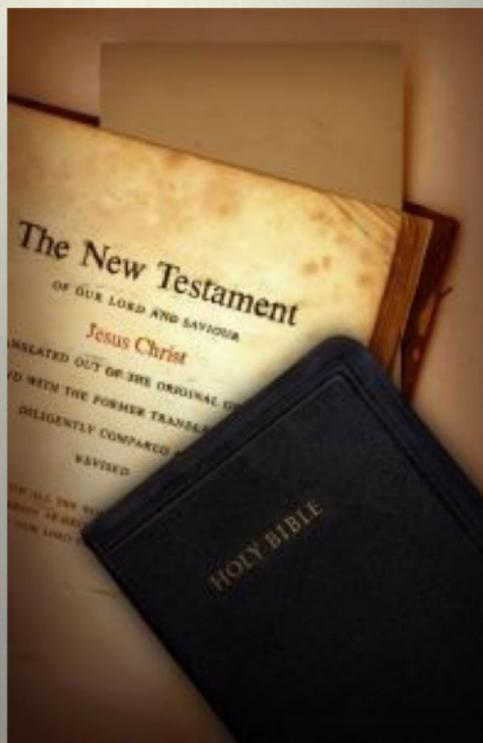


Present Truth in Adventism



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Present Truth in Adventism

By Jonathan Mukwiri

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 ministrations

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 a 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.

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