

IS GOD A TRINITY?

Is there **3-in-one God** or **one-in-3 God**?

Book 5

IS GOD A TRINITY?

Is there three-in-one God or one in three God?

**The doctrine of trinity
destroys the PERSONALITY of
GOD and of JESUS CHRIST**

**How did the central doctrine of the
Catholic Church end up as a doctrine
of all Christians?**

Mathenge (ed.)
© June 2023

mathengemwehe@gmail.com

One God, One Lord Jesus Christ

“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)

The truth, however deep it is buried by heaps of falsehoods and spiritualistic human theories, in the fullness of time, it will come out, and shine. **“And ye shall know the truth, and the truth shall make you free”** (JOHN 8:32).

This book purpose is to expose the false doctrine of trinity.

What is eternal life?

“**THIS IS ETERNAL LIFE**, that they may know **THE ONLY TRUE GOD**, and **JESUS CHRIST** whom you have sent” (John 17:3)

“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)

“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)

About the book

This book intent is to expose the false doctrine of trinity that destroys the personality of God and of Jesus Christ. It reveals, using the bible and the spirit of prophesy, and multitude of other witnesses, the only true living God, and His only begotten Son JESUS CHRIST. The only two beings worthy of our worship.

The book is not interesting to those who superficially read the scriptures. They will not understand the book. But those who diligently search the words of God to understand their true meaning, to those who, day and night seek the truth as for hidden treasure, will find it contents more precious than gold and silver.

He who denies the personality of God and of his Son Jesus Christ is denying God and Christ.

“A liar is one that presents false theories and doctrines. HE WHO DENIES THE PERSONALITY OF GOD and OF HIS SON JESUS CHRIST is denying God and Christ. ‘If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.’ If you continue to believe and obey the truths you first embraced regarding THE PERSONALITY OF THE FATHER AND THE SON, you will be joined together with them in love.” [Ms 23-1906.20]

Ellen G. White

The trinity doctrine destroys the first commandment

The First Commandment

“I am the LORD thy God”,...“Thou shalt have **NO OTHER** gods before me”

— Exodus 20:2-3

“...Thou shalt worship the Lord thy God, and **HIM ONLY** shalt thou serve.”

— Matthew 4:10

Why is the truth about the personality of God so important? Because “this is the first and great commandment, that the Lord our God is one Lord” (Mark 12:29). This is **eternal life** that we might know the only true God and Jesus Christ whom He has sent (John 17:3-5). And that Jesus Christ is the Son of God; and this is the rock [statement] upon which the true church is built (Matt 16:13-18). The foundation of our faith. The foundation of the Church.

The first and great commandment, is to know in order to serve the only true God and His Son. (John 17:3). This is a subject which needs “study to shew thyself approved unto God” (2 Tim. 2:15). We need to be sure we are not teaching “the commandments and doctrines of men” (Col. 2:22).

The trinitarians claim that God exist as 3-in-1 and or 1-in-3 is both absurd and false. **The trinity doctrine is a Satan’s clever deception to destroy the first commandment by introducing other false gods. It destroys the personality of God and of Christ by spiritualizing them thereby confusing the minds of many on the individuality and distinctness of Jesus and God.** Spiritualism denies the “Father and Son” or “God and Christ.” Our church pioneers identified the doctrine of the Trinity as spiritualism. “The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed.” (James White, *The Day Star*, January 24, 1846).

It is a lie to believe that God exist as a three coequal, coeternal, distinct persons. There is not a third spirit being called “God the Holy Spirit”, nor is there a second being called “God the Son”. Neither is there a three in one being called God the trinity. For to us there is but One (single) God, and One Son of God.

SUMMARY OF THE BOOK

How many Gods are there in the bible?

- ❑ The simple language of the bible represents God and his Son as two distinct personal beings. There is one true personal God, and one true personal Son of God – **Jesus Christ** who are worthy of our worship. The Holy spirit is not God nor another personal being apart from Christ Himself.

“**ONE GOD AND FATHER OF ALL**, who is above all, and through all, and in you all” (Ephesians 4:4-6)

“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)

“THIS IS ETERNAL LIFE, that they may know 'You, **THE ONLY TRUE GOD**, and **JESUS CHRIST** whom you have sent”
(John 17:3)

“For **THERE IS ONE GOD**, and **ONE mediator** between God and men, **THE MAN CHRIST JESUS**”
(1 Timothy 2:5)

“I am the **LORD**, and there is **NONE ELSE**, **there is NO GOD BESIDE ME**: ... That they may know from the rising of the sun, and from the west, that there is **NONE BESIDE ME**. I am the **LORD**, and there is **NONE ELSE**.
(Isaiah 45:5-6)

JOHN 3:16

Understanding the trinity

PART 1: UNDERSTANDING THE TRINITY DOCTRINE

The Trinity:
“One God in 3 persons or 3
Gods in one Person

Understanding the trinity

Does God exist as a trinity?

The trinity doctrine

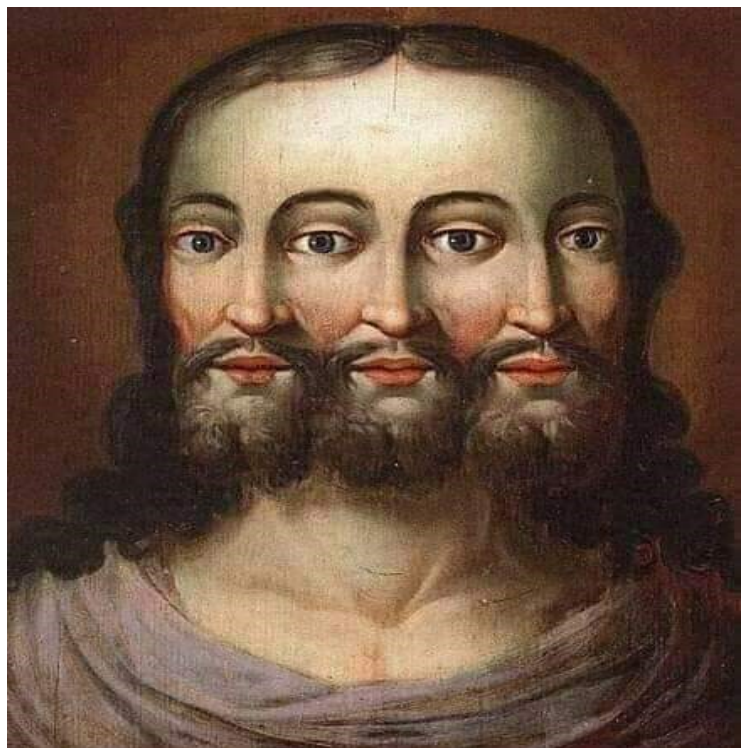
- ❑ “The doctrine of the Trinity defines one God existing in three coequal, coeternal, consubstantial divine persons: **God the Father**, **God the Son** (Jesus Christ) and **God the Holy Spirit**. Three distinct persons sharing one “being”. “Each is God, complete and whole.” <https://en.wikipedia.org/wiki/Trinity>
- ❑ The Trinity dogma was thrashed out in debate and treatises as a result of continuous exploration of the biblical data, and was eventually formulated at the Council of Nicaea in 325 AD.” — Wikipedia, the Free Encyclopedia.

The Trinity: “one inseparable God being”

- ❑ **The Trinity:** States that “the Father, the Son, and the Spirit are three divine persons who are truly God” sharing one being. And since they cannot be divided this makes one inseparable God Being.

According to the catholic church, “**The faith of all Christians rests on the Trinity**”

(232) *Catechism of the Catholic church*



A depiction of a 3-in-1 trinity god

The trinity is a Catholic doctrine

How Roman catholic defines trinity

The dogma of the Holy Trinity in catholic catechism

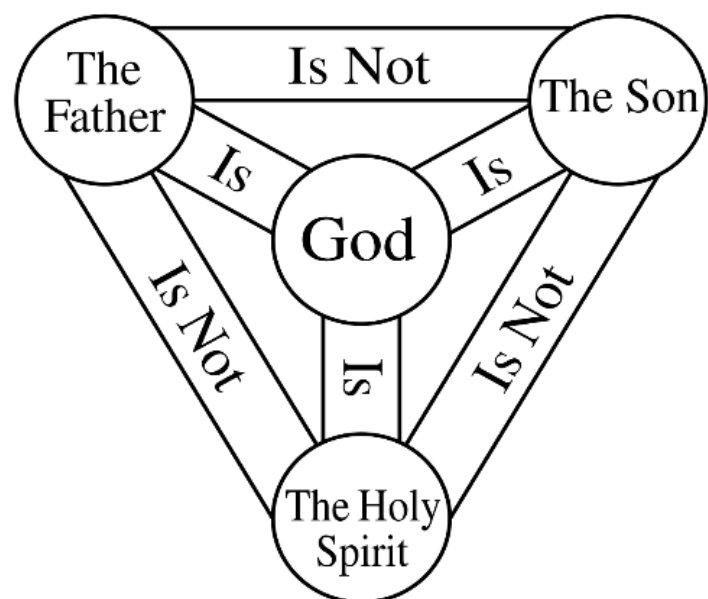
Catechism of the Catholic church

266 "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 the Father is one, the Son's is another, the Holy Spirit's 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).

253 The Trinity is One. We do not confess three Gods, but **one God in three persons**, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

The trinity: "Each is God, complete and whole."



Catechism of the Catholic church

262 "The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial [same substance] with the Father, which means that, in the Father and with the Father the Son is one and the same God."

The trinity – "3 coequal, coeternal Gods"

Source: <https://en.wikipedia.org/wiki/Trinity>

The trinity is a Catholic doctrine

Roman Catholic doctrine of Trinity

“The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church.” — Handbook for Today’s Catholic, p. 11

Catechism of the Catholic Church

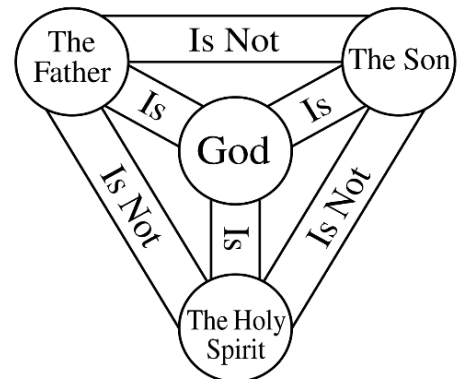
“Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, WITHOUT either confusing the persons or DIVIDING THE SUBSTANCE; for the person of the Father is one, the Son’s is another, the Holy Spirit’s another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal. INSEPARABLE IN WHAT THEY ARE, the divine persons are also inseparable in what they do.” — *Catechism of the Catholic Church, Part one, The Profession of Faith, No.’s 266, 267*

Creed of Toledo AD 675

“Hence, we recognise the Trinity in the distinction of persons and we profess the unity on account of the nature or substance. Thus, the three are one by nature, not as person. Nevertheless **these three persons are not to be considered separable since,** according to our belief, none of them ever existed or acted before another, after another, without another. **For they are inseparable both in what they are and in what they do...**”

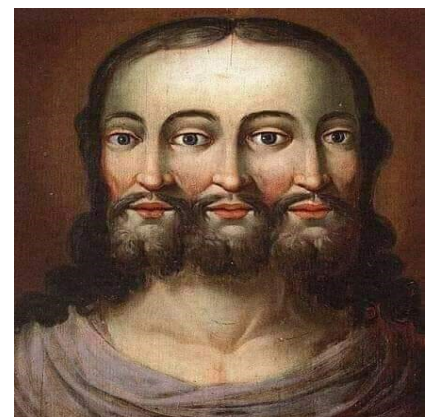
Nicean Creed 325 AD

“We believe in one God, the Father almighty, Maker of all things visible and invisible. And in One Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, **very God of very God,** begotten, not made, **being of one substance with the Father...**and in the Holy Ghost. But those who say: ‘There was a time when he was not;’ and ‘He was not before he was made;’ and ‘He was made out of nothing;’ or ‘He is of another substance’ or ‘essence;’ or ‘The Son of God is created;’ or ‘changeable;’ or ‘alterable’ — **they are condemned by the holy catholic and apostolic Church.**



Constantinople Update 381 AD

“And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, and who spake by the prophets.”



The trinity is a catholic doctrine

Roman Catholic doctrine of Trinity

For Catholics: “Sunday, therefore, is the day of the Most Holy Trinity.”

The Douay Catechism

“**Question:** What is Sunday, or the Lord’s Day in general?

Answer: It is a day dedicated by the Apostles TO THE HONOUR OF THE MOST HOLY TRINITY, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, and therefore is called the Lord’s Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred.”
— *The Douay Catechism of 1649, p. 143*

“**Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us**. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the ‘Day of the Lord,’ the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is the day of the Most Holy Trinity.” (*Solemnity of the Most Holy Trinity, uCatholic, May 27, 2018*)

“The first Sunday after Pentecost, instituted to honour the Most Holy Trinity. In the early Church no special Office or day was assigned for the Holy Trinity.” (*Trinity Sunday, Catholic Encyclopedia*)

For Catholics: “The mystery of the Holy Trinity is the most fundamental of our faith”

catholicculture.org

The mystery of the Holy Trinity is the most fundamental of our faith. On it everything else depends and from it everything else derives. Hence the Church’s constant concern to safeguard the revealed truth that God is One in nature and Three in Persons.

“We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in His nature, a single substance, a single nature, a single majesty and power. Nevertheless, these three persons are not to be considered separable, since we believe that no one of them existed or at any time effected anything before the other, after the other, or without the other.”

[<https://www.catholicculture.org/culture/library/view.cfm?recnum=9337>]

SECULAR SOURCES

affirm the trinity doctrine is not biblical

Testimony from SECULAR SOURCES on the Trinity doctrine

God has not revealed Himself to be a trinity in His Word. No one has found one clear text in Scripture to prove that God is composed of three co-equal, co-eternal persons or beings; composed of the same substance. The Roman Catholic source is clear as to the origin of the trinity doctrine. It originates from human/church traditions. Scripture does not clearly present the idea of the trinity doctrine, it is a doctrine which came after the canon of Scripture was closed, developed in the 4th and 5th centuries (by Roman Catholic Church). Holy Spirit Inspiration was obviously not involved in the formulation of the doctrine. Because the trinity doctrine is not found in the bible, we can only look from secular sources its origin.

The Catholic Encyclopedia

"In Scripture there is as yet no single term by which the Three Divine Persons are denoted together....The Vatican Council has explained the meaning to be attributed to the term 'mystery' in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains 'hidden by the veil of faith and enveloped, so to speak, by a kind of darkness.'" *(Const., "De fide. cath.," iv).* *(Joyce G.H. The Blessed Trinity. The Catholic Encyclopedia, Volume XV Copyright © 1912 by Robert Appleton Company Online Edition Copyright © 2003 by K. Knight)*

Wikipedia, free online Encyclopedia, states:

"The consensus of Modern exegetes and theologians is that the Hebrew Bible does not contain a doctrine of Trinity (even though in the past dogmatic tracts texts like Gn. 1:26, Gn. 3:22, 11:7, Is. 6:2-3 were cited as proofs). Further, modern exegetes and theologians agree that the New Testament also does not explicitly contain the doctrine of the Trinity. The Trinity was thrashed out in debate and treatises as a result of continuous exploration of the biblical data, and was eventually formulated at the Council of Nicaea in 325 CE." — *Wikipedia, the Free Encyclopedia.* <http://en.wikipedia.org/wiki/Trinity> *(emphasis supplied)*

Dictionary of the Bible,

"The trinity of God is defined by the Church [Catholic] as the belief that in God are three persons who subsist in one nature. The belief as so defined was reached only in the 4th and 5th centuries AD and hence is not explicitly and formally a biblical belief. The trinitarian definitions arose as the result of long controversies in which these terms and others such as 'essence' and 'substance' were erroneously applied to God by some theologians." — *Dictionary of the Bible, by John L. McKenzie, S.J. p.899. (Emphasis in bold and bracket supplied)*

SECULAR SOURCES

affirm the trinity doctrine is not biblical

Testimony from SECULAR SOURCES on the Trinity doctrine

The Encyclopedia Britannica:

“Neither the word Trinity nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament: ‘Hear, O Israel: The Lord our God is one Lord’ (Deuteronomy 6:4). . . . The doctrine developed gradually over several centuries and through many controversies. . . . **It was not until the 4th Century** that the distinctness of the three and their unity were brought together in a single orthodox doctrine of one essence and three persons.” — *Encyclopedia Britannica, Vol 11, art. Trinity. 15th Edition.*

The Oxford Companion to the Bible:

“Because the Trinity is such an important part of later Christian doctrine, it is striking that the term does not appear in the New Testament. Likewise, the developed concept of three coequal partners in the Godhead found in later credal formulations cannot be clearly detected within the confines of the canon.” — *The Oxford Companion to the Bible, 1993. Art. Trinity, by D.N. Schowalter. p.782-3. Editors, Bruce M. Metzger, Michael D. Coogan. (emphasis supplied)*

The Encyclopedia of Religion:

“Exegetes and theologians today are in agreement that the Hebrew Bible does not contain a doctrine of the Trinity, even though it was customary in past dogmatic tracts on the Trinity to cite texts like Genesis 1:26, “Let us make humanity in our image, after our likeness”(see also Gn. 3:22, 11:7, Is. 62-3) as proof of plurality in God.” — *Encyclopedia of Religion, Art. Trinity, Volume 15, page 54, 1987. (emphasis supplied)*

The Encarta Encyclopedia has this to say about the origin of the Trinitarian doctrine:

“Trinity (theology) In Christian theology, doctrine that God exists as three persons—Father, Son, and Holy Spirit—who are united in one substance or being. **The doctrine is not taught explicitly in the New Testament, where the word God almost invariably refers to the Father; but already Jesus Christ, the Son, is seen as standing in a unique relation to the Father, while the Holy Spirit is also emerging as a distinct divine person.** The term trinitas was first used in the 2nd century, by the Latin theologian Tertullian, but the concept was developed in the course of the debates on the nature of Christ. In the 4th century, the doctrine was finally formulated; using terminology still employed by Christian theologians, the doctrine taught the coequality of the persons of the Godhead. ... For an adequate understanding of the trinitarian conception of God, the distinctions among the persons of the Trinity must not become so sharp that there seems to be a plurality of gods, nor may these distinctions be swallowed up in an undifferentiated monism.” — *Encarta. Art. Trinity. (emphasis supplied)*

SECULAR SOURCES

affirm the trinity doctrine is not biblical

Testimony from SECULAR SOURCES on the Trinity doctrine

New Catholic Encyclopedia

“The doctrine of the Holy Trinity is **not taught in the OT**. In the NT the oldest **evidence** is in the Pauline epistles, especially 2 Cor 13:13, 14 and 1 Cor 12:4-6)” (*New Catholic Encyclopedia, Volume 14 page 306, ‘Trinity, Holy (in the Bible)*)

The New International Dictionary of New Testament Theology:

“**Primitive Christianity did not have an explicit doctrine of the Trinity such as was subsequently elaborated in the creeds.**” — *The New International Dictionary of New Testament Theology. Art. Trinity.*

The International Standard Bible Dictionary:

“The doctrine of the Trinity lies in Scripture in solution; when it is crystallized from its solvent it does not cease to be Scriptural, but only comes into clearer view. Or, to speak without figure, **the doctrine of the Trinity is given to us in Scripture, not in formulated definition, but in fragmentary allusions**; when we assemble the disjectamembra into their organic unity, we are not passing from Scripture, but entering more thoroughly into the meaning of Scripture.” — *The International Standard Bible Dictionary, Art. Trinity. (emphasis supplied).*

Dictionary of the Bible

“The trinity of God is **defined by the Church [Catholic]** as the belief that in God are three persons who subsist in one nature. **The belief as so defined was reached only in the 4th and 5th centuries AD and hence is not explicitly and formally a biblical belief.** The trinity of persons within the unity of nature is defined in terms of ‘person’ and ‘nature’ which are Gk philosophical terms; actually the terms do not appear in the Bible. **The trinitarian definitions arose as the result of long controversies in which these terms and others such as ‘essence’ and ‘substance’ were erroneously applied to God by some theologians.**” — *Dictionary of the Bible, by John L. McKenzie, S.J. p.899. (emphasis in bold and bracket supplied)*

The Columbia Electronic Encyclopedia:

“Trinity [Lat.,= threefoldness], fundamental doctrine in Christianity, by which God is considered as existing in three persons. **While the doctrine is not explicitly taught in the New Testament**, early Christian communities testified to a perception that Jesus was God in the flesh; the idea of the Trinity has been inferred from the Gospel of St. John.” — *The Columbia Electronic Encyclopedia, Copyright © 2004, Columbia University Press. (emphasis supplied)*

IS GOD A TRINITY ACCORDING TO THE BIBLE?

PART 2: WHAT DOES THE BIBLE SAY ABOUT GOD, JESUS CHRIST, AND THE HOLY SPIRIT?

The word ‘trinity’ does not appear anywhere in the bible. “No single scriptural passage states formally the doctrine of the trinity”

Adventist Review 7-30-1981

- ❑ **“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16)**

WHO IS GOD?

7 characteristics that identify who God is

1. The 'ONLY TRUE, LIVING' 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)

"But the LORD is **THE TRUE GOD**, he is **THE LIVING GOD**, and an everlasting king" (Jeremiah 10:10)

"But ye are come unto mount Sion, and unto the city of **THE LIVING GOD**, the heavenly Jerusalem, and to an innumerable company of angels," (Hebrews 12:22)

2. The 'ONLY WISE' GOD

"Now unto the King eternal, immortal, invisible, **THE ONLY WISE GOD**, be honour and glory for ever and ever. Amen". (1Timothy 1:17)

"To **GOD ONLY WISE** be glory through Jesus Christ for ever. Amen." (Romans 16:27)

"To **THE ONLY WISE GOD** our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 1:25)

3. WHO 'ONLY HAS IMMORTALITY'

"Which in his times he shall shew, who is 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 hath seen, nor can see: to whom be honour and power everlasting. Amen". (1 Timothy 6:15-16)

"Now unto the King eternal, **IMMORTAL**, invisible, the only wise God, be honour and glory for ever and ever. Amen". (1Timothy 1:17)

NOTES:

"ONLY" (as used in above verse):

Strong's G3441 – only "monos"

Strong's definition: μόνος mónos, mon'-os; remaining, i.e. **sole or single**; by implication, mere:—**alone, only**.

Outline of Biblical Usage: STRONGS G3441: μόνος, μόνη, μόνον, the Sept. chiefly for לָבֵד (from Homer down); an adjective, **alone (without a companion)**;

WHO IS GOD?

7 characteristics that identify who God is

4. The 'INVISIBLE' GOD

"Now unto the King eternal, immortal, **INVISIBLE**, the only wise God, be honour and glory for ever and ever. Amen". (1Timothy 1:17)

"Who is the image of the **INVISIBLE GOD**, the firstborn of every creature" (Colossians 1:15)

"And he said, Thou canst not see my face: for there shall **no man see me**, and live." (Exodus 33:20)

" No **man hath seen God at any time**; the only begotten Son, which is in the bosom of the Father, he hath declared him". (John 1:18)

"**Not that any man hath seen the Father**, save he which is of God, he hath seen the Father". (John 6:46)

5. ONE GOD, 'NONE ELSE' BESIDE HIM

"And Jesus answered him, The first of all the commandments is this, **Hear, O Israel The Lord our God is ONE LORD** (Mark 12:29)

"Unto thee it was shewed, that thou mightest know that the **LORD HE IS GOD**; there is **NONE ELSE BESIDE HIM**". (Deuteronomy 4:35)

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **BESIDE ME THERE IS NO GOD**". (Isaiah 44:6)

"I am the LORD, and there is **NONE ELSE**, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is **NONE BESIDE ME**. I am the LORD, and there is **NONE ELSE**. (Isaiah 45:5-6)

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; **The Lord our God is ONE LORD**": (Mark 12:29) and (Deuteronomy 6:4)

"And the scribe said unto him, Well, Master, thou hast said the truth: for **THERE IS ONE GOD; AND THERE IS NONE OTHER BUT HE**: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." (Mark 12:32)

"For **THERE IS ONE GOD**, and one mediator between God and men, the man Christ Jesus;" (1Timothy 2:5).

WHO IS GOD?

7 characteristics that identify who God is

6. THE ONLY 'GOD THE FATHER'

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 8:5-6)

"**One God and FATHER OF ALL**, who is above all, and through all, and in you all." (Ephesians 4:6)

"Grace be with you, mercy, and peace, from **GOD THE FATHER**, and from the Lord Jesus Christ, the Son of the Father, in truth and love". (2 John 1:3)

"Peace be to the brethren, and love with faith, from **GOD THE FATHER** and the Lord Jesus Christ". (Ephesians 6:23)

"Grace, mercy, and peace, from **GOD OUR FATHER** and the Lord Jesus Christ our Saviour". (Tito 1:4, Rom 1:7, 1 Tim 1:2, 1 Cor 1:3, Eph 1:2, 1 The 1:1 and 2 Tim 1:2)

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)

"Be ye therefore perfect, even as **YOUR FATHER** which is in heaven is perfect. (Matthew 5:48)

"And call no man **YOUR FATHER** upon the earth: for **one is your Father**, which is in heaven." (Matthew 23:9)

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: 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)

"And he said unto them, When ye pray, say, **OUR FATHER which art in heaven**, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." (Luke 11:2)

"Have we not all **one father**? Hath not **ONE GOD created us?**" (Malachi 2:10)

NOTES

1. "ONE" (as used in Deuteronomy 6:4)

Strong's Definitions H259 | : - one "eḥād" Abbreviations " אָדָּ adjective "number one". **Outline of Biblical Usage:** "one" (number)

2. "NO or NONE" (as used in Deuteronomy 4:35)

Strong's definition H369 | : אֵין 'ayin, ah'-yin; as if from a primitive root meaning "to be nothing or not exist"; a nonentity;

3. "ONE" (as used in Mark 12:29,32; 1 Cori 8:6 and 1 Tim 2:5)

Strong's Definitions G1520 | : "εἷς heis, hicc; a primary numeral; one:—a(-n, -ny, certain), + abundantly, man, one (another), only,..." **Outline of Biblical Usage:** "one".

WHO IS GOD?

7 characteristics that identify who God is

7. GOD is “THE SAVIOUR’

²Behold, **God is my salvation**; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. (Isaiah 12:2)

⁴Yet I am the **LORD thy God** from the land of Egypt, and thou shalt know no god but me: **for there is no saviour beside me.** (Hosea 13:4)

⁸**Salvation belongeth unto the LORD**: thy blessing is upon thy people. Selah. (Psalms 3:8)

²**The LORD** is my rock, and my fortress, and my deliverer; **my God**, my strength, in whom I will trust; my buckler, and the horn of **my salvation**, and my high tower. (Psalm 18:2)

CONCLUSION,

There is only one God who is the **KING “ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE” THE ONLY GOD“ AND the FATHER OF ALL**

- The entire bible identifies ONLY ONE GOD, (single) who has the following divine attributes;
 1. **The ONLY TRUE GOD**
 2. **The ONLY WISE GOD**
 3. **Who ONLY HAS IMMORTALITY**
 4. **The ONLY INVISIBLE GOD**
 5. **The ONLY ONE GOD - "NONE ELSE"**
 6. **THE ONLY ‘GOD THE FATHER’**

- As the bible have proved, JESUS DID NOT have these attributes, for God is not the Son, neither is the Son God.

Summary on Who God is

There is only one true living God

- There is only One (single) TRUE living personal God. He alone is the Almighty God, separate and distinct from his son Jesus Christ. The Bible teaching that God is one is called monotheism and that monotheism in its purest form does not allow for Trinity. The plain texts in the Old Testament is strictly monotheistic. God is a single, personal, spiritual being. It is on this basis that God gave the first commandment which prohibits multiple gods. “Hear, O Israel: The LORD our God, the LORD is One.” (Deuteronomy 6:4)

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: 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)

“Father... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:1, 3)

- According to Jesus, “**The only true God,**” is God, (His Father) and He did not include Himself as being part of that distinction. In other words, the only true God and the one whom He has sent is clearly distinguished as two separate individuals. This is emphasized by the use of the word “and” in “the only true God AND Jesus Christ...” Moreover, knowing this “**only true God**” and His Son is the key to eternal life. Thus eternal life is at stake in having a correct understanding of God.

“Hear, O Israel: The LORD (יהוה: Yĕhovah) our God (אלהים 'elohiym), the LORD (יהוה: Yĕhovah) is one (אחד 'echad) (Deuteronomy 6:4)

“Unto thee it was shewed, that thou mightest know that the Lord he is God; THERE IS NONE ELSE beside him.” (Deuteronomy 4:35)

“That men may know that thou, whose name ALONE is JEHOVAH [Strong’s-H3068], art the MOST HIGH over all the earth.” (Ps 83:18)

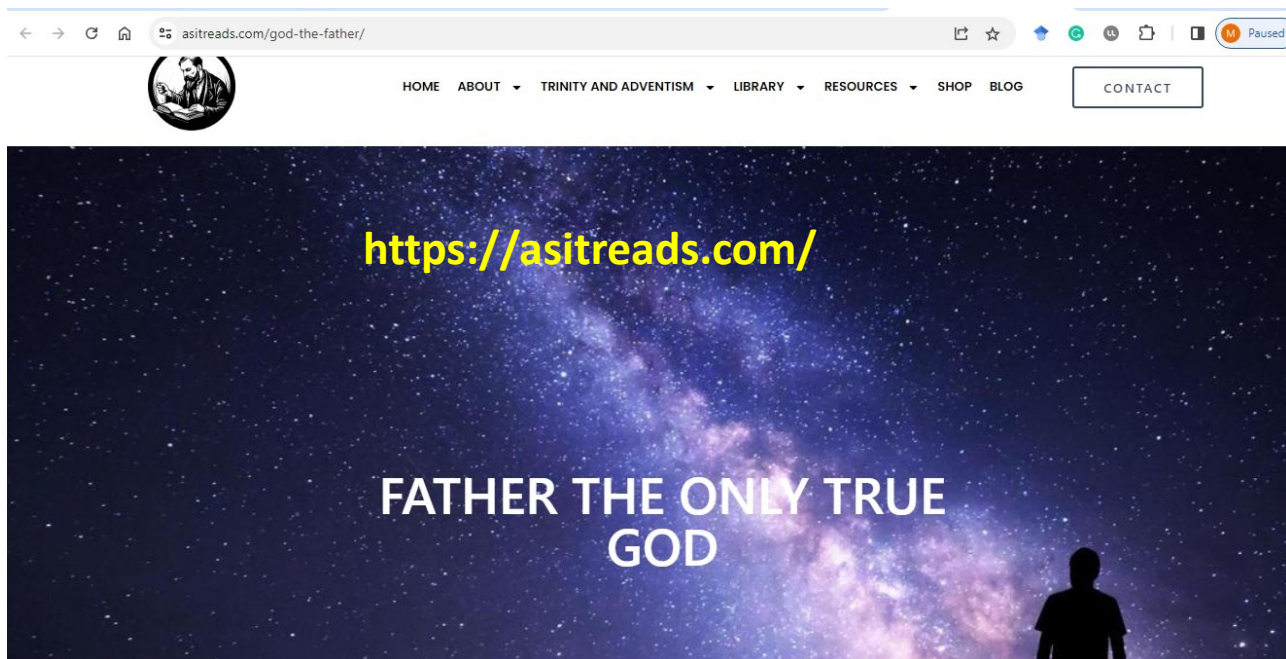
“I am the LORD [Yĕhovah, yeh·hō·vā’ Strong’s-H3068]: that is my name: and my glory will I not give to another, neither my praise to graven images.” (Isa 42:8)

“I am the LORD [Strong’s-H3068], and THERE IS NONE ELSE, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.” (Isaiah 45:5-6)

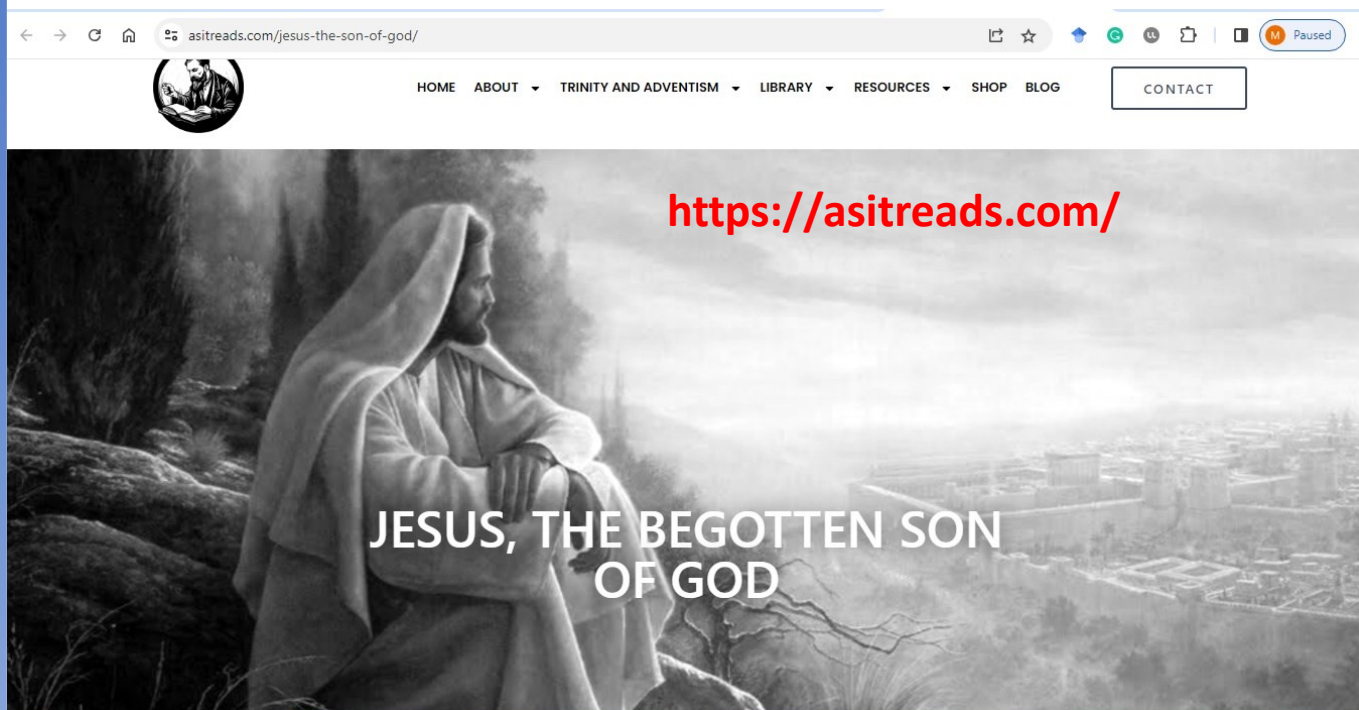
“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.” (Jer 10:10)

For a detailed study of God and JESUS CHRIST

For a detailed bible study of **God, The Father**,
click: <https://asitreads.com/god-the-father/>



For a detailed bible study of **Jesus Christ**:
<https://asitreads.com/jesus-the-son-of-god/>



WHO IS JESUS CHRIST?

7 characteristics that identify who Jesus is

1. JESUS IS 'THE IMAGE' OF THE INVISIBLE GOD

“Who is the **IMAGE OF the invisible God**, the firstborn of every creature:” (Colossians 1:15)

“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: (Hebrews 1:1-3)

“Let this mind be in you, which was also in Christ Jesus: Who, being in the **FORM OF God**, thought it not robbery to be equal with God:” (Philippians 2:5-6)

Strong's concordance definitions:

1. **“IMAGE”** (As used in Colossians 1:15)

Strong's G1504 – image εἰκών “eikon”

Strong's Definitions: εἰκών eikōn, i-kone'; from G1503; a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance: —image.

Outline of Biblical Usage: an image, figure, likeness.

2. **“THE EXPRESS IMAGE”** (as used in Hebrews 1:1-3)

Strong's G5481 – χαρακτήρ “charaktēr”

Strong's Definitions: χαρακτήρ charaktēr, khar-ak-tare'; from the same as G5482; a graver (the tool or the person), i.e. (by implication) engraving ("character"), the figure stamped, i.e., an exact copy or (figuratively) representation): —express image.

Outline of Biblical Usage: (B): the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile.

3. **“THE FORM OF”** (as used in Philippians 2:6)

Strong's G3444 – μορφή “morphē”

Strong's Definitions: μορφή morphē, mor-fay'; perhaps from the base of G3313 (through the idea of adjustment of parts); shape; figuratively, nature: —form.

Outline of Biblical Usage: “external appearance”

WHO IS JESUS CHRIST?

Jesus was an **IMAGE** of God

An IMAGE is not the actual reality of the substance.

A biblical example,

Genesis 1:26. “And God said, Let us make man in **OUR IMAGE**, **AFTER OUR LIKENESS**.”

Genesis 1:27. “So God created man in **HIS OWN IMAGE**, In the **IMAGE OF GOD** created he him; male and female created he them.”

Genesis 5:3. “And Adam lived an hundred and thirty years, and begat a son **IN HIS OWN LIKENESS**, **AFTER HIS IMAGE**; and called his name Seth:”

Colossians 1:15. “Who is the **IMAGE OF** the invisible God, the firstborn of every creature:”

2 Corinthians 4:4 ...Christ, who is **THE IMAGE OF GOD**, should shine on them:

From the above bible verses we learn that;

- **MAN** is an image of God and of Jesus. That does not make him God.
- **SETH** is an image of Adam. That did not make him Adam.
- **JESUS**, is the image of God. That does not make him God.

WHO IS JESUS CHRIST?

7 characteristics that identify who Jesus is

2. JESUS WAS “THE VISIBLE GOD”

(JESUS CAME TO EARTH TO REVEAL HIS INVISIBLE GOD)

“That is, that **GOD WAS IN CHRIST**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2Corinthians 5:19)

“In the beginning was the Word, and the Word was with God, and the Word was God....(14) ”And **THE WORD WAS MADE FLESH, AND DWELT AMONG US**, (and we beheld his glory, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER,) full of grace and truth.” (John 1:1,14)

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **GOD WITH US**. (Matthew 1:23)

“And without controversy great is the mystery of godliness: **GOD WAS MANIFEST IN THE FLESH**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Timothy 3:16)

"And **the glory of the LORD {Y^eHÔVÂH} shall be revealed, and all flesh shall see it together**: for the mouth of the LORD hath spoken it. (Isaiah 40:5)

“If ye had known me, ye should have known my Father also: and from **HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM**. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **HE THAT HATH SEEN ME HATH SEEN THE FATHER**; and how sayest thou then, Shew us the Father? (John 14:9).

IN JESUS WAS GOD MADE FULLY VISIBLE

God was made manifest “appear, visible” in the bodily form in JESUS CHRIST. Remember God is invisible and dwells in the light which no man can approach unto; whom no man hath seen, nor can see: But God has revealed himself to us in his Son so that now we can behold HIM. And though Jesus perfectly revealed his Father on earth, this did not make him God.

Christ was equal in divine nature with God, and all the glory of God dwelt in Him, but this did not make him God, for he publicly declared” My Father is greater than I” (John 14:28)

WHO IS JESUS CHRIST?

7 characteristics that identify who Jesus is

3. JESUS WAS 'A DIVINE BEING'

(THE FULLNESS OF GOD DWELT IN Him)

“For it pleased the Father that **IN HIM SHOULD ALL FULLNESS [of God] DWELL**”; (Colossians 1:19)
(words in brackets mine)

“For **in him [Jesus] DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY**”. (Colossians 2:9)
(Words in brackets mine)

“At that day **YE SHALL KNOW THAT I AM IN MY FATHER**, and ye in me, and I in you”. (John 14:20)

“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”. (John 17:21)

“**BELIEVEST THOU NOT THAT I AM IN THE FATHER, AND THE FATHER IN ME?** the words that I speak unto you I speak not of myself: **BUT THE FATHER THAT DWELLETH IN ME**, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake”. (John 4:7-11)

“Fulfil ye my joy, that ye be likeminded, having the SAME LOVE, being of ONE ACCORD, of ONE MIND. Let this mind be in you, which was also in Christ Jesus: Who, **BEING IN THE FORM OF GOD, thought it NOT ROBBERY TO BE EQUAL WITH GOD**”: (Philippians 2:2,5-6)

4. JESUS CHRIST IS THE “SON” OF THE ONLY TRUE GOD

“But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name”. (John 20:31)

“And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**”. (Matthew 16:16)

“In this was manifested the love of God toward us, because that **God sent his only begotten Son** into the world, that we might live through him”. (1 John 4:9)

“And we believe and are sure that thou art that **Christ, the Son of the living God**” (John 6:69)

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed **in the name of the only begotten Son of God**” (John 3:18)

“Who is he that overcometh the world, but he that believeth that **Jesus is the Son of God?**” (1 John 5:5)

WHO IS JESUS CHRIST?

7 characteristics that identify who Jesus is

Conti... JESUS CHRIST IS THE "SON" OF GOD

"Grace be with you, mercy, and peace, from **God the Father, and from the Lord Jesus Christ, the Son of the Father**, in truth and love". (2John 1:3) and (2 John 1:1)

"Grace, mercy, and peace, from **God our Father and the Lord Jesus Christ our Saviour**". (Tito 1:4, Rom1:7, 1Tim 1:2, 1 Cor 1:3, Eph 1:2, 1 The 1:1 and 2 Tim 1:2)

"...and truly our fellowship is with the **Father, and with his Son Jesus Christ**". (1 John 1:3)

"The beginning of the gospel of **Jesus Christ, the Son of God**"; (Mark 1:1)

"The **God and Father of our Lord Jesus Christ**, which is blessed for evermore". (2Cor 11:31)

"God is faithful, by whom ye were called unto the **fellowship of his Son Jesus Christ our Lord**. (1Corinthians 1:9)

"Blessed be **God, even the Father of our Lord Jesus Christ**, the Father of mercies, and the God of all comfort"; (2Corinthians 1:3)

"That the **God of our Lord Jesus Christ, the Father** of glory," (Ephesians 1:17)

"Peace be to the brethren, and love with faith, from **God the Father and the Lord Jesus Christ**". (Ephesians 6:23)

"We give thanks to **God and the Father of our Lord Jesus Christ**, praying always for you", (Colossians 1:3)

"Blessed be the **God and Father of our Lord Jesus Christ** (Ephesians 1:3)

5: GOD WAS GREATER THAN JESUS

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **FOR MY FATHER IS GREATER THAN I**. (John 14:28)

"Most assuredly, I say to you, a servant is not greater than his master; **NOR IS HE WHO IS SENT GREATER THAN HE WHO SENT HIM** (John 13:16)....."as the Father has sent me" (John 20:21)

WHO IS JESUS CHRIST?

7 characteristics that identify who Jesus is

6. JESUS IS THE “ONLY BEGOTTEN” OF GOD

(the only uncreated being)

¹⁸ No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18)

¹⁶ 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. (John 3:16)

¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

⁹ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (1 John 4:9)

⁷ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (Psalms 2:7 Acts 13:33)

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? (Hebrews 1:5)

7: JESUS IS THE ‘SAVIOUR’

²⁰ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (Philippians 3:20)

¹¹ For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:11)

²³ Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: (Acts 13:23)

⁶ Which he shed on us abundantly through Jesus Christ our Saviour; (Titus 3:6)

JESUS CHRIST IS GOD IN INFINITY BUT NOT IN PERSONALITY

- JESUS was begotten of God (He is the only naturally begotten son of God.
- JESUS was not created (but others, creatures (Satan, angels and humans) were created by him-col 1:15-16)
- JESUS was with the Father from the beginning – lived in the eternity past
- JESUS shares unconditional immortality with the Father
- JESUS shares all the attributes of the Father. (GOD AND CHRIST ARE ONE IN 'PERFECTION OF CHARACTER')." (Ms116-1905.15)

"Christ is one with the Father, but Christ and God are two distinct personages." (RH June 1, 1905)

"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." (Ellen White, Upward Look, p. 367)

In other words, there is only one being who is God in personality. Christ and God are distinct persons.

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] 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, Testimonies for the Church, vol. 8, p. 268)

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. 'The Lord possessed me in the beginning of his way,' he declares, '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; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.'" (E. G. White, Review and Herald, April 5, 1906, par. 7)

"Before Christ came in the likeness of men, he existed in the express image of his Father." (Ellen White, The Youth's Instructor, December 20, 1900)

"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." (Ellen White, The Desire of Ages, p. 51)

"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, July 9, 1895, par. 13)

"Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race." (Ellen White, Manuscript Releases, vol. 14, p. 83)

"The burden of that prayer was that His disciples might be one AS He was one with the Father; the oneness so close that, **ALTHOUGH TWO DISTINCT BEINGS, THERE WAS PERFECT UNITY OF SPIRIT, PURPOSE, AND ACTION. THE MIND OF THE FATHER WAS THE MIND OF THE SON.**" {Lt1-1882.1

SUMMARY

ON WHO JESUS CHRIST IS

The trinity doctrine state that Jesus is 'fully God' and 'God the eternal Son'. The truth is, Jesus was not a lesser God; He is the Son of the only true God. He was not "God the son" like Trinitarians believe. Nowhere in Scripture or the Spirit of Prophecy is that written.

To say that Jesus Christ is the "very and eternal God" makes him his own Son, and his own Father, and that he came from Himself and went to Himself. And when the Father sends Jesus Christ, whom the Heavens must receive till the times of restitution, it will simply be Jesus Christ, or the eternal Father sending Himself".

Jesus and God are two distinct, personal beings

Jesus Christ was and is the Son of God, who came to the world to reveal his invisible God, whom no man can see. Clothed with divinity, Jesus was the express image 'the likeness' of his God (his Father). God was in Him in a veiled glory, so that we, as humans, would be able to behold God, whom no man could behold. Though Jesus was fully divine and all the Fullness of God was in Jesus, HE REMAINED A SON and never replaced His God.

When Jesus came on the earth, he constantly communicated with his God who remained in heaven. It is JESUS who was crucified on the cross and not his God . The last words on Jesus on the cross was to God in heaven: "Father into you hands I commend my Spirit", meaning his Father was in heaven (Luke 23:46)

Jesus Christ is the only begotten Son of the living God. He possess the **nature of God** because He is the only begotten (natural) **Son of God**. He was affirmed as the **Son of God at;**

1. **at His birth** (Luke 1:35)
2. **at baptism** (Luke3:22)
3. **at transfiguration** (Luke 9:35)
4. **by John the Baptist** (John 1:34)
5. **by his disciples** (Matt 14:33; 16:16)
6. **by demons** (Mark 5:7)
7. **at His trial** (Luke 22:70)
8. **at the cross** (Mark 15:39), and
9. **at His resurrection** (Romans 1:4)

WHAT ABOUT THE HOLY SPIRIT?

Is the holy Spirit another God?

Is the Holy Spirit God as claimed by some? First, let's compare the bible and spirit of prophecy

1. "THE SPIRIT" ACCORDING TO THE BIBLE

According to the bible, the holy Spirit is;

1. Spirit of the Lord
2. Spirit of God
3. Spirit of Christ
4. Spirit of his Son
5. Spirit of the Living God
6. Spirit of the Lord God
7. The Spirit of our God
8. Holy Spirit of God
9. My Spirit
10. Spirit
11. Spirit of truth
12. The Holy Ghost (89 times) –only used in the New Testament.

2. "THE SPIRIT" ACCORDING TO THE SPIRIT OF PROPHECY

Letting Spirit of Prophecy explain Spirit of Prophecy, The holy Spirit is;

1. The Comforter is the Spirit of Christ.
2. The Spirit of truth is the Spirit of Christ.
3. The third person is the Spirit of Christ.
4. The third great power is the Spirit of Christ.
5. The Holy Spirit given at Pentecost was the Spirit of Christ.
6. The Holy Spirit Jesus breathed on His disciples was His own Spirit.
7. The Holy Spirit Christ sent to represent Himself was His own Spirit.
8. The heavenly dignitaries are the Father, Son and Spirit of Christ.
9. The Heavenly trio is the Father, Son and Spirit of Christ.

Clearly, the holy Spirit is the Spirit of God and of his Son Jesus Christ, and not another separate, personal God.

WHAT ABOUT THE HOLY SPIRIT?

Is the Spirit another God?

Letting the bible explain itself on what the holy Spirit is

1. THE SPIRIT IS THE “BREATH OF JESUS”

[Jesus] “And when he had said this, he **BREATHED ON THEM**, and saith unto them, **RECEIVE YE THE HOLY SPIRIT**: (John 20:22)

“Now **THE LORD IS THAT SPIRIT**: and where the Spirit of the Lord is, there is liberty”. (2 Corinthians 3:17)

2. THE SPIRIT IS “THE BREATH OF GOD” = “BREATH OF LIFE”

“And the **LORD God** formed man of the dust of the ground, and **BREATHED INTO** his nostrils **THE BREATH OF LIFE**; and man became a **living soul**. (Genesis 2:7)

“THE SPIRIT of God hath made me, and **THE BREATH of the Almighty** hath given me **LIFE**. (Job 33:4)

3. THE SPIRIT IS THE “BREATH OF LORDS MOUTH”= His Spoken Word

“In the beginning **God created** the heaven and the earth”. (Genesis 1:1.)

How did he create them?

"By the word of the LORD were the heavens made; and all the host of them by **THE BREATH OF HIS MOUTH**".... **“For he spake, and it was done**; he commanded, and it stood fast.” (Psalms 33:6. and Psalms 33:9).

IS THE HOLY SPIRIT GOD?

4. IT IS THE SPIRIT OF GOD (Father)

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart.” (2Corinthians 3:3)

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by **the Spirit of the Lord**.” (2Cori 3:18)

“**The Spirit of the Lord GOD** is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (Isaiah 61:1)

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by **the Spirit of our God**.” (1 Corinthians 6:11)

“For as many as are led by **the Spirit of God**, they are the sons of God”. (Romans 8:14)

“But truly I am full of power by **the spirit of the LORD**, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.” (Micah 3:8)

“And grieve not **the holy Spirit of God**, whereby ye are sealed unto the day of redemption.” (Ephesians 4:30)

“And **the spirit of the LORD** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (Isaiah 11:2)

“And the LORD said, **My spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” (Gen 6:3)

“For it is not ye that speak, but **the Spirit of your Father** which speaketh in you. (Matt 10:20)

He therefore that despiseth, despiseth not man, but God, who hath also given unto us **his holy Spirit**. (1 Thessalonian 4:8)

IS THE HOLY SPIRIT GOD?

5. IT IS THE SPIRIT OF JESUS CHRIST (Son)

“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)

“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.” (1Peter 1:11)

“....Now if any man have not **the Spirit of Christ** he is none of his”. (Romans 8:9)

“And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, Abba, Father. (Gal 4:6)

“And on my servants and on my handmaidens I will pour out in those days of **my Spirit**; and they shall prophesy:” (Acts 2:18)

“And I will put **my spirit** within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ezekiel 36:27)

“But they rebelled, and vexed **his holy Spirit**: therefore he was turned to be their enemy, and he fought against them”. (Isaiah 63:10)

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the Holy Ghost**, and with fire:” (Mat 3:11)

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with **the Holy Ghost**, even from his mother's womb”. (Luke 1:15)

What? know ye not that your body is the temple of **the Holy Ghost** which is in you, which ye have of God, and ye are not your own? (1Co 6:19)

For David himself said by **the Holy Ghost**, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (Mark 12:36)

“But God hath revealed them unto us **by his Spirit**: for the Spirit searcheth all things, yea, the deep things of God.” (1 Corinthians 2:10)

“**The Spirit itself** beareth witness with our spirit, that we are the children of God:” (Romans 8:26)

IS THE HOLY SPIRIT GOD?

NOTES:

The word Spirit has two meanings as used in Hebrews and Greek Interlinear texts: “**Pneuma**” and “**rûah**”.

1. "SPIRIT" > first meaning

STRONGS G4151: “Spirit” **pneuma** “Πνεῦμα”

Strong’s Definitions: πνεῦμα pneûma, pnyoo’-mah; from G4154; a current of air, i.e. breath (blast) or a breeze;

“A movement of air (gentle) blast; Of the wind:”

The KJV translates Strong’s G4151 in the following manner: Spirit (111x), Holy Ghost (89x), Spirit (of God) (13x), Spirit (of the Lord) (5x), (My) Spirit (3x), Spirit (of truth) (3x), Spirit (of Christ) (2x), human (spirit) (49x), (evil) spirit (47x), spirit (general) (26x), spirit (8x), (Jesus’ own) spirit (6x), (Jesus’ own) ghost (2x)

2. "SPIRIT" > second meaning

STRONGS H730: “Spirit” **rûah** “רוח”

Strong’s Definitions: רוּחַ rûwach, roo’-akh; from H7306; wind; by resemblance breath, i.e., a sensible (or even violent) exhalation;

Breath, wind, spirit;

The KJV translates Strong’s H7307 in the following manner: **Spirit or spirit** (232x), **wind** (92x), **breath** (27x),

3. "GHOST" > meaning

Holy spirit is translated as the Holy Ghost in the New Testament. it appears 90 times in the New Testament.

Strong’s G4151: “GHOST” = ‘**Pneuma**’

Strong’s Definitions: πνεῦμα pneûma, pnyoo’-mah; from G4154; a current of air, i.e. breath (blast) or a breeze;

CONCLUSION

THE HOLY SPIRIT IS NOT ANOTHER GOD

The holy Spirit is not another third personal God that is coequal with Father and Son as claimed by trinitarians. It is simply the spirit of God and of His Son Jesus Christ. The Holy Spirit NOT a separate being from Christ. The Holy Spirit, which is Christ in you, is Jesus Christ Himself. He represents Himself. “I will not leave you comfortless: I will come to you.”(John 14:18). It is the **omnipresence Spirit of Christ**

HOW MANY GODS EXISTED BEFORE THE WORLD WAS?

A prayer of Jesus (while on earth), to his Father (who was at in heaven)

Notice the language that Jesus use: "**I and You**" and, "**You and Me**", denoting only two persons conversation in this chapter.

Ask yourself as you read:

1. Where was "God the eternal holy Spirit" as trinitarians call him, when Jesus and his Father existed before the world was?
2. If the holy Spirit was a person as trinitarians call him, why is he excluded in this prayer by Jesus?
3. Why does Jesus not mention the holy Spirit at all in this prayer?

John Chapter 17:

1. **JESUS** spoke these words, lifted up His eyes to heaven, and said: "**FATHER**, the hour has come. Glorify **Your Son**, that **Your Son** also may glorify You,
2. "as **You** have given Him authority over all flesh, that He should give eternal life to as many as **You** have given Him.
3. "And this is eternal life, that they may know **You**, the **ONLY TRUE GOD**, and **JESUS CHRIST WHOM YOU HAVE SENT.**"
4. "I have glorified You on the earth. I have finished the work which **You have given Me** to do.
5. "And now, O Father, glorify **Me together with Yourself**, WITH THE GLORY WHICH I HAD WITH YOU BEFORE the WORLD WAS.
6. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, **You gave them to Me**, and they have kept Your word.
7. "Now they have known that all things which **You have given Me** are from You.
8. "For I have given to them the words which **You have given Me**; and they have received them, and have known surely that I came forth from You; and they have believed that **You sent Me**.
9. "I pray for them. I do not pray for the world but for those whom **You have given Me** for they are Yours.
10. "And all **Mine are Yours**, and **Yours are Mine**, and I am glorified in them.

HOW MANY GODs EXISTED BEFORE THE WORLD WAS?

11. “Now I am no longer in the world, but these are in the world, and **I come to You**. Holy Father, keep through Your name those whom **You have given Me**, that they may be one as We are.
12. “While I was with them in the world, I kept them in Your name. Those whom **You gave Me** I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.
13. “But now **I come to You**, and these things I speak in the world, that they may have My joy fulfilled in themselves.
14. “**I** have given them **Your** word; and the world has hated them because they are not of the world, just as **I am** not of the world.
15. “**I** do not pray that **You** should take them out of the world, but that You should keep them from the evil one.
16. “They are not of the world, just as **I am not** of the world.
17. “Sanctify them by **Your truth**. Your word is truth.
18. “As **You sent Me** into the world, I also have sent them into the world.
19. “And for their sakes **I sanctify Myself**, that they also may be sanctified by the truth.
20. “I do not pray for these alone, but also for those who will believe **in Me** through their word;
21. “that they all may be one, as **You, Father, are in Me**, and I in You; that they also may be one in Us, that the world may believe that **You sent Me**.
22. “And the glory which **You gave Me** I have given them, that they may be one just as **We are one**:
23. “I in them, and **You in Me**; that they may be made perfect in one, and that the world may know that **You have sent Me**, and have loved them as **You have loved Me**.
24. “Father, I desire that they also whom **You gave Me** may be with Me where I am, that they may behold My glory which **You have given Me**; for You loved Me **BEFORE THE FOUNDATION OF THE WORLD**.
25. “O righteous Father! The world has not known You, but **I have known You**; and these have known that You sent Me.
26. “And **I have** declared to them **Your name**, and will declare it, that the love with which **You loved Me** may be in them, and I in them.”

Conclusion: “Christ IS ONE with the Father, but Christ and God are TWO distinct personages. ONLY TWO PERSONAL, INDIVIDUAL DIVINE BEINGS EXISTED Before the world was: GOD and JESUS CHRIST- (Father and Son). The Holy spirit is not mentioned at all. For it is the breath of both.

THE FALSE DOCTRINE OF TRINITY IN SDA

Is God a trinity according to SDA?

PART 3: SEVENTH-DAY ADVENTIST CHURCH AND THE TRINITY DOCTRINE

The Omega of apostasy

**How did the central doctrine of the
Catholic Church end up as a doctrine of the
Seventh-day Adventist faith?**

God's has a remnant church on earth - The SDA...but **it has drifted deep into apostasy**

At the end of the longest bible prophesy – ‘the 2300 days/years’ prophesy (see Daniel 8:14), the Roman catholic papacy (the first beast) was given a mortal wound. Its absolute earth dominion and power came to an end in 1798. Around that time, God then raised a movement of faithful remnants led by William miller (see Millerites) who proclaimed to the world that the hour of God's Judgment has come. The proclamation of the three angels messages (see Revelation 14:6–12.) apexing in 1844 led to the formation of a movement of faithful's into one body that later came to be known as the Seventh-day Adventists in 1863. Since then, the church has grown in rich and bounds reaching all nations, and kindred and tongue and people unto its present times. The Pioneer faithful's extending from 1844 to 1872 held firmly the word of God and wrote a brief statements of **FOUNDATION PRINCIPLES** of their faith. They expressed 25 points on what they held in great unanimity, calling them “fundamental principles. The church was blessed with spiritual gifts among them the gift of prophesy which was manifested in one of the pioneer faithful's: Ellen Gould White. The Lord used Mrs. Ellen G. White extensively, revealing to her all the biblical truths and understanding that helped the church grow.

Regrettably, apostasy has punctuated the church in its growth. With time, the church faithful's has progressively deviated from the faith once held by pioneers. Many has also progressively abandoned the original pioneers' fundamental principles while some new principles has been established that deviate from the original ones. Today, the fundamental principles has been converted into a creed and are now called fundamental beliefs. Among the key belief is erroneous suppositions of trinity doctrine that destroy the personality and individuality of God and of Christ. At present, the SDA church is in a deep state of apostasy and has almost completely abandoned the old waymarks, adopting many false doctrines and clasping hands with the mother of harlot and abomination of the earth – the Roman catholic church. However just like the time of Elijah, God has preserved a scattered remnants of faithfuls.

God's children were forewarned that as we near the second coming of Jesus, the church would drift deeper into apostasy. The spirit of prophesy, through Ellen G. White writings had clearly warned the people not to embrace false spiritualistic theories that destroys the personality and individuality of God and his Son. The trinity doctrine, fully adopted in 1931 by the church does exactly that. Her warnings are not heeded by many today, and they will be caught in deep slumber when the Lord Jesus comes.

The apostasy will **“develop into darkness deep as midnight, impenetrable as sackcloth of hair,”** and will increase in strength **until the coming of Jesus.**

(Manuscript Releases, vol. 7, p. 185.1) [Ellen G White]

“Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep?”

God's remnant Church did not believe in the Trinity in the early years of the movement

Seventh-day Adventists did not believe in the Trinity in the early years of the movement. God's remnant Church had the God's given truth the entire time while Ellen White was alive. It was not until after her death and that of the pioneers that error was able to be brought into the Adventist Church. The pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.

The reality is that the SDA change to the Trinity doctrine from its non-trinitarian position took place very slowly over many decades. Since 1844, the trinity doctrine did not get into the fundamental beliefs for 87 years and even then, most did not know it had happened, and it was not official until 136 years after the Church began (that is, until 1980). Progressive error of trinity was slowly brought in over time so as not to be noticed. Adventist's adoption of the current trinitarian doctrine is not a progressive truth but a total reversal on the most important of all doctrines. It was the Trinity doctrine, which crept into our early church, many years after Ellen White's warning, that has led our church to discard its former beliefs and regard them as error. The church is now an apostate, with just a handful of remnants.

The true God being removed by trinity god, the present SDA church foundation is now built on the quick sand, worshipping at the altar of Catholic's idolatrous god of the trinity. No wonder the catholic Church asserts that "the faith of all Christians rests on trinity " (catechism of the catholic Church). The present church has placed its dependence on human power, which, without God, is worthless.

The ignored warnings

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established.** The enemy will bring in false theories, such as the doctrine **that there is no sanctuary.** This is one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"** —The Review and Herald, May 25, 1905. {CW 53.2}

"I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. **PLANT YOUR FEET FIRMLY ON THE PLATFORM OF ETERNAL TRUTH. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.**" {Review and Herald – RH, August 31, 1905 par. 11}:

THE OMEGA OF APOSTASY IN THE SDA was foretold by the spirit of prophecy

The **Alpha** of Deadly Heresies — John Harvey Kellogg

Ellen White prophesied of what she termed “the Omega of Deadly Heresies”. In 1904 she said it was yet to come. Back in the early 1900’s a book was published by John Harvey Kellogg called “*The Living Temple*”. John Harvey Kellogg, famous for his advanced research in the health field, was an influential figure within the church. This book had what Ms. White termed as the “**Alpha of Deadly Heresies**”. She envisioned an “omega that would follow in a little while.” She tells us that it would be in respect to the “**presence and personality of God.**” Below is what she wrote in her response to Dr. Harvey Kellogg:

“Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.” {1SM 197.4}

“I am instructed to speak plainly. “Meet it,” is the word spoken to me. “Meet it firmly, and without delay.” But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book *Living Temple* there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.” {1SM 200.1}

The **Omega** of apostasy – is the Trinity doctrine

“About the time that *Living Temple* was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding **THE FOUNDATION PRINCIPLES OF OUR FAITH.**” the ‘*Living Temple*’ contains the **ALPHA** of these theories. I knew that the **OMEGA** would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence **AND PERSONALITY OF GOD.**” {1SM 202.3} {1SM 203.2} {1SM 204.2}

“*Living Temple* contains the **ALPHA of these theories.** I knew that the **OMEGA would follow** in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into **CONTROVERSY OVER THE PRESENCE AND PERSONALITY OF GOD.** The statements made in *Living Temple* in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. {1SM 203.2}

“The **FUNDAMENTAL PRINCIPLES** that have sustained the work for the last fifty years would be accounted as error.” {1SM 202.3} {1SM 203.2} {1SM 204.2}

“The theory that God is an essence pervading all nature is one of Satan’s most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty. {CCh 322.6}

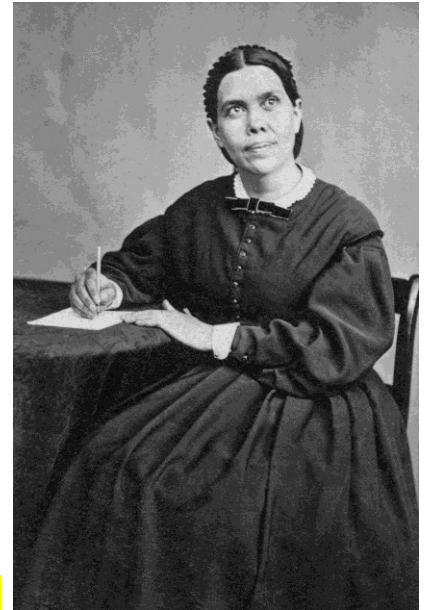
How many in the church take heed of these warning today?

Ellen White never used the word trinity except once. *it was not used to refer God as a trinity*

What is the spirit of prophecy?

¹⁰ And I fell at his feet to worship him. But he said to me, “See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! **For the testimony of Jesus is the spirit of prophecy.**” (Rev 19:10)

All true prophecy bears witness about Jesus. In the God’s remnant church that emerged in 1844, the gift of the spirit of prophecy was manifested in sister Ellen G. White. She wrote many things to edify the church in her more than 100,000 pages of writings. Regarding the trinity doctrine, Ellen White never used the word trinity except once. ***And she never used it to refer God as a trinity***



The only time where Mrs. Ellen White used the word trinity,

“This warning now comes to you, and what will you do with it? Will you say, “Have no fear of me?” But beware of that which the old writers called **the world’s trinity—the lust of the flesh, the lust of the eyes and the pride of life.** If you trifle and tamper with these, they will prove your ruin. Unless you are born again, unless your objectionable hereditary tendencies are changed, unless purity and sanctification work a transformation in your lives, your barque will be shipwrecked, your souls lost”. *Letters and Manuscripts — Volume 13 (1898), Lt 43, 1898, par. 25*

Ellen white said many false theories would be brought to destroy the personality of God

EGW Quotes

“I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God’s Word are plain. **Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.**” {*Review and Herald – RH, August 31, 1905 par. 11*}

“Those who attempt to **undermine THE PILLARS OF OUR FAITH** are among those of who the bible says that “**in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.**” *Letter 87, 1905, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.)* {1MR 55.2}

“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. {YRP 235.3}. “*A Warning Against False Theories,*” May 24, 1905.) {MR760 12.2}

Is God a trinity?

How many Gods does SDA beliefs identify?

Seventh-day Adventists Fundamental beliefs [2015 edition]

GOD *The Trinity # 2*

“There is one God: Father, Son, and Holy Spirit, a unity of three coeternal 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. God, who is love, is forever worthy of worship, adoration, and service by the whole creation.”

GOD *The Father #3*

“God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father.”

GOD *The Son # 4*

“God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things.”

GOD *The Holy Spirit # 5*

“God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”

Fundamental #6 reads,

“...This unity has its source in the oneness of the triune God, who has adopted us as His children...”

Conclusion: SDA Fundamental Beliefs numbers 2, 3, 4 and 5, identifies **four Gods**

Understanding the SDA trinity doctrine

How present SDA theologians define trinity

Direct quotations of SDA theologians

“Given Adventists’ commitment to biblical inspiration, the inability of human reason to describe the inner structure of God’s being should not distract from the fact that ‘in Scripture **God has revealed His transcendent nature as Trinity, namely three distinct divine Persons who act directly and historically in history and ‘constitute the one divine Trinitarian being’**” — Kwabena Donkor (Associate Director of the Biblical Research Institute), *God in Three Persons – in Theology*, p. 22, Biblical Research Institute Release – 9, May 2015.

“The most we can say is that in Genesis we find, **‘within the intradivine being,’ ‘the one God,’ a plurality of persons** that through further divine revelation will be identified as Father, Son, and Holy Spirit” — Angel Rodriguez (Associate Director of the Biblical Research Institute), *Adventist World*, April 2017, pg. 26).

“**God is one, but that one name, Ha-Shem, is shared by three** (see Matt 28:19). **‘One being’ but three persons is the language we use**” — Paul Petersen, “*God in Three Persons – in the New Testament*,” pg. 23, Biblical Research Institute Release, May 2015

“Therefore, we must confess that **the Trinity is ONE INDIVISIBLE GOD** and that the distinctions of the persons do not destroy the divine unity. **THIS UNITY OF GOD IS EXPRESSED BY SAYING THAT HE IS ONE SUBSTANCE**. Nevertheless, in the divine unity there are three co-eternal and co-equal persons, who, though distinct, are **THE ONE UNDIVIDED AND ADORABLE GOD**. This is the doctrine of Scripture.” — Raoul Dederen, *Reflections on the Doctrine of the Trinity*, page 16, Andrews University Seminar Studies, Vol. VIII, No. 1 January, 1970

“The core elements of the doctrine of the Trinity are oneness and distinctiveness. **The Father, the Son, and the Holy Spirit are one, yet three**. To express this conviction, words and expressions came into use that are not explicitly used in the Bible. **THE ONENESS OF GOD WE CONFESS BY CLAIMING THAT GOD IS ONE IN BEING**; the distinctiveness we confess by teaching that **there are three persons**.” (Paul Petersen, Andrews University, May 2015, page 3, ‘*God in 3 Persons – in the New Testament*’)

“**The “oneness” of God refers to THE SINGLENES OF HIS BEING**. In other words, the oneness of God refers to the fact that according to the Bible there is only one God, as opposed to more than one.” — Fernando L. Canale, *Handbook of Seventh-day Adventist Theology*, ‘*Doctrine of God*,’ the *Seventh-day Adventist Encyclopedia* Volume 12, pg.109

God

The Trinity ☞2

There is one God: Father, Son, and Holy Spirit, ing, above all, and ever present. He is infinite a God, who is love, is forever worthy of worship, Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Epl

God

The Father ☞3

God the eternal Father is the Creator, Source, St gracious, slow to anger, and abounding in stea the Holy Spirit are also those of the Father. (Ge John 4:8; Rev. 4:11.)

God

The Son ☞4

God the eternal Son became incarnate in Jesus revealed, the salvation of humanity is accompli man, Jesus the Christ. He was conceived of the tion as a human being, but perfectly exemplific

God

The Holy Spirit ☞5

God the eternal Spirit was active with the Father person as are the Father and the Son. He inspirec convicts human beings; and those who respond l the Son to be always with His children, He exten harmony with the Scriptures leads it into all truth 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1

Understanding the SDA trinity doctrine statement by present SDA theologians

Statements by SDA theologians further affirms what the Trinity doctrine in SDA really teach

“Trinitarianism is the orthodox belief that there is but one living and True God. Nevertheless **THIS ONE GOD IS A UNITY of three persons, who are of ONE SUBSTANCE**, power and eternity, the Father, the Son, and the Holy Spirit.” — *Gerhard Pfandl (Associate Director, Seventh-day Adventist Biblical Research Institute), ‘The Doctrine of the Trinity among Adventists’, 1999.*

“The three persons **SHARE ONE INDIVISIBLE NATURE**. Each person of the Godhead is **BY NATURE AND ESSENCE GOD**, and the fullness of the deity dwells in each of them. On the other hand, **EACH PERSON OF THE GODHEAD IS INSEPARABLY CONNECTED TO THE OTHER TWO.**” — *Ekkehardt Mueller, Biblical Research Institute newsletter Reflections, July 2008.*

“We do not believe in three Gods but **‘one God in three persons.’** In other words, **God has revealed his nature as Trinity**, that is, **three coeternal and coequal persons**, who, **though distinct, constitute the ‘ONE DIVINE TRINITARIAN BEING.’**” — *Ekkehardt Mueller (Associate Director of the Biblical Research Institute), “Our God,” 2008 Biblical Research Institute paper.*

“**The three persons ‘share one INDIVISIBLE nature.’** Each person of the Godhead is by nature and essence God, and the fullness of the deity dwells in each of them. On the other hand, each person of the Godhead is **INSEPARABLY CONNECTED TO THE OTHER TWO.**” — *Ekkehardt Mueller (Associate Director of the Biblical Research Institute), “Our God,” 2008 Biblical Research Institute paper.*

“Immortal, all-powerful and all-loving, **God is a relationship of Father, Son and Holy Spirit. THE ONLY BEING** worthy of our worship, God is our Creator, Redeemer and Friend.” — <https://www.adventist.org/en/beliefs/god/trinity/>

“Seventh-day Adventist Christians believe there is one God. **And that this one God is three co-eternal BEINGS** who work together in unity.” <https://www.adventist.org/trinity/>

Conclusion:

“One God,” at least how it is expressed in the SDA Fundamental belief, is not a numerically singular personal Being but a Being who is a “UNITY of three coeternal Persons.” Please note how the singular pronouns, He and His, are used to describe this “One God.” The intended expressions such as, “He is infinite,” “His self-revelation,” and “His children,” clearly denotes a singular Being, and yet this “One God Being” is made up of 3 distinct Persons (Father, Son and the Holy Spirit).

SDA SOURCES AFIRM THE TRINITY DOCTRINE IS NOT BIBLICAL

SECTION 2: SEVENTH-DAY ADVENTIST SOURCES prove this

Many SDA theologians, and academicians admit the trinity is not found in the bible. In general, SDA Trinitarians have made the Holy Spirit into a third “being” that is essentially the same as the Father and Son, to the point where any of them could just as well swap roles and it wouldn’t make any difference. The Father could have taken the role of the Son, the Son could have taken the role of the Spirit, the Spirit could have taken the role of the Father, etc.

Adventist Review

"While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers... Only by faith can we accept the existence of the Trinity." (*Adventist Review 7-30-1981 Special Issue on Bible Doctrines — p. 4*)

Seventh-day Adventist Encyclopedia

"The concept of the Trinity, namely the IDEA THAT THE THREE ARE ONE, IS NOT EXPLICITLY STATED BUT ONLY ASSUMED." — *Fernando L. Canale, The Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopedia, Volume 12, pg. 138, 'Doctrine of God'*

"The Bible’s clear ALLUSIONS [not explicitly stated] to the Trinity are enough for Adventists." — (bracket supplied) <https://adventist.news/news/the-trinity>

"The role of the trinity in a doctrine of God always raises questions. One reason is that the word itself does not appear in the Bible, NOR IS THERE ANY CLEAR STATEMENT OF THE IDEA. But the Bible does set the stage for its formulation, and the concept represents a development of biblical claims and concepts. SO EVEN THOUGH THE DOCTRINE OF THE TRINITY IS NOT PART OF WHAT THE BIBLE ITSELF SAYS ABOUT GOD, IT IS PART OF WHAT THE CHURCH MUST SAY to safeguard the biblical view of God." — *Richard Rice, The Reign of God, An Introduction to Christian Theology from a Seventh-day Adventist Perspective, page 89, 'A constructive proposal', 1985*

Paul Petersen wrote (as Chair of Religion & Professor of the Hebrew Bible, Andrews University):

"The core elements of the doctrine of the Trinity are oneness and distinctiveness. The Father, the Son, and the Holy Spirit are one, yet three. To express this conviction, words and expressions came into use that are not explicitly used in the Bible. The oneness of God we confess by claiming that God is one in being; the distinctiveness we confess by teaching that there are three persons." (*Paul Petersen, Andrews University, May 2015, page 3, 'God in 3 Persons — in the New Testament'*)

How many Gods are there according to the **spirit of prophecy**

Ellen G. White statements on God and Jesus

The **spirit of prophecy** through Ellen G. White writings reveals over and over again that there are only two personal beings: GOD (The Father), and his begotten Son (Jesus Christ).

"TWO BEINGS ALONE: "The Father and the Son Alone are to be exalted." —(E.G. White, Youth Instructor, July 7, 1898)

"God and Christ ALONE know what the souls of men have cost." — (E.G. White, ST, Jan 13, 1909)

"...I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. **My Father loves Me** and communicates to Me **ALL** His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son." —{RH March 5, 1901, par. 10}

"God informed Satan that to **his SON ALONE** he would **REVEAL HIS SECRET PURPOSES**, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience;" — (E.G. White, ST, Jan 9, 1879)

"Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightly? No man, nor even the highest angel, can estimate the great cost; **IT IS KNOWN ONLY TO THE FATHER AND THE SON.**" — (E.G. White, BEcho, Oct 28, 1895)

"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 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)

Note the following:

Heavenly Trio: One God and One Saviour; One Spirit = "the SPIRIT OF CHRIST"

WHO IS THE HOLY SPIRIT?

according to the **spirit of prophecy**

15 Quotes of Ellen G. WHITE identifying who the holy Spirit is;

EGW Quote 1:

"The Holy Spirit is the SPIRIT OF CHRIST; it is HIS REPRESENTATIVE. Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity." — (E.G. White, 13MR 313.3, 1895)

EGW Quote 2:

"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." — (Letter to Prescott W.W. E.G. White, Lt66, April 10, 1894)

EGW Quote 3:

"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)

EGW Quote 4:

"CHRIST is to be known by the BLESSED NAME OF COMFORTER. "The Comforter," said Christ to His disciples, "which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, [John 14:26 quoted]" — (E.G. White, Ms7-1902, Jan 26, 1902)

EGW Quote 5:

"The SAVIOUR [CHRIST] IS OUR COMFORTER. This I have proved Him to be." — (E.G. White, 8MR 49.3)

EGW Quote 6:

"There is **NO COMFORTER LIKE CHRIST,** so tender and so true. He is touched with the feelings of our infirmities. His Spirit speaks to the heart. . ." (RH, Oct. 26, 1897)

WHO IS THE HOLY SPIRIT?

According to the **spirit of prophecy**

15 Quotes of Ellen G. WHITE identifying who the holy Spirit is;

EGW Quote 7

“CHRIST has left HIS Holy Spirit to be HIS REPRESENTATIVE in the world, to give celestial aid to every hungering, thirsting soul.” — (E.G. White, Lt84, Oct 22, 1895)

EGW Quote 8

“When God’s people search the Scriptures with a desire to know what is truth, JESUS is present in the PERSON of HIS REPRESENTATIVE, the HOLY SPIRIT, reviving the hearts of the humble and contrite ones.” — (E.G. White, 12MR 145.2, 1898)

EGW Quote 9

“Though the ministration was to be REMOVED FROM THE EARTHLY TO THE HEAVENLY TEMPLE; though the sanctuary and our great high priest would be INVISIBLE TO HUMAN SIGHT, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour’s absence. 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 ALWAYS, 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. (DA 166.2)

EGW Quote 10

“The work of the ministry is no common work. CHRIST IS WITHDRAWN ONLY FROM THE EYE OF SENSE, BUT HE IS AS TRULY PRESENT BY HIS SPIRIT AS WHEN HE WAS VISIBLY PRESENT ON EARTH. The time that has elapsed since his ascension has BROUGHT NO INTERRUPTION IN THE FULFILLMENT OF HIS PARTING PROMISE, — “LO, I AM WITH YOU ALWAYS, even unto the end of the world.” God has provided light and truth for the world by having placed it in the keeping of faithful men, who in succession have committed it to others through all generations up to the present time. These men have derived their authority in an unbroken line from the first teachers of the faith. CHRIST REMAINS THE TRUE MINISTER OF HIS CHURCH, but HE DELEGATES HIS POWER TO HIS UNDER-SHEPHERDS, to his chosen ministers, who have the treasure of his grace in earthen vessels. God superintends the affairs of his servants, and they are placed in his work by divine appointment.” ST April 7,1890, par. 6

WHO IS THE HOLY SPIRIT?

According to the **spirit of prophecy**

15 Quotes of Ellen G. WHITE identifying who the holy Spirit is;

EGW Quote 11:

"We cannot be with CHRIST in person, as were His first disciples, but HE has sent HIS Holy Spirit to guide us into all truth, [John 16:13 quoted]" — (EGW, Ms30, June 18, 1900)

EGW Quote 12:

"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)

EGW Quote 13:

"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**.'" (E.G. White, The Southern Work, Sept. 13, 1898)

EGW Quote 14:

"There may be a similarity in moral character between believers and some unbelievers; nevertheless there is a difference between them, which the human conception does not comprehend. The difference may not always be seen, but it exists unseen by the eye of sense and unappreciated by the unconverted mind. This difference is in the state of the heart; the one has an abiding hope and faith in Jesus Christ; while the other is unmindful of God and of spiritual things. **CHRIST DWELLING IN THE HEART BY FAITH IS A FORTRESS TO THE BELIEVER.**" Lt317a-1904.18

EGW Quote 15:

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." EGW, 7T-273.

EARLY SDA PIONEERS stand on trinity doctrine

Ellen G. White on Pioneers

"And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time." — Ellen G. White, Counsels to Writers and Editors {CW 32.1}

Not one of the Adventist pioneers believed in the Trinity

Hereby we quote several SDA pioneers stand on trinity doctrine

James White, *on the Trinity*

"The way spiritualizers 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 is the 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." (*James White, January 24, 1846, The Day Star*)

"Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness." _ (*James White, August 5, 1852, Review & Herald, vol. 3, no. 7, page 52, par. 42*)

"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, December 11, 1855, Review & Herald, vol. 7, no. 11, page 85, par. 16*)

"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, November 29, 1877, Review & Herald*)

EARLY SDA PIONEERS

stand of on trinity doctrine

Continuation **James White**

"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, February 7, 1856, Review & Herald, vol. 7, no. 19, page 148, par. 26)

In 1871, Ellen White sat with her husband— James White in a train as he explained why they rejected the Trinity but believed in the Divinity of Christ:

"This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us [James and Ellen White] upon the trinity, and finding that we were not sound upon the subject of his triune God, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. WE DO NOT DENY THE DIVINITY OF CHRIST. WE DELIGHT IN GIVING FULL CREDIT TO ALL THOSE STRONG EXPRESSIONS OF SCRIPTURE WHICH EXALT THE SON OF GOD. We believe him to be the divine person addressed by Jehovah in the words, "Let us make man." He was with the Father before the world was. He came from God, and he says, "I go to him that sent me." The apostle speaks of Christ as he now is, our mediator, having laid aside our nature. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. — James White, RH June 6, 1871.

"We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him." (James White, Review and Herald June 6, 1871 James and Ellen White's – Western Tour.)

EARLY SDA PIONEERS

stand of on trinity doctrine

J. N. Loughborough *on the Trinity*

Questions for Bro. Loughborough on the Trinity

BRO. WHITE: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles. Toledo, Ohio.

QUESTION 1. What serious objection is there to the doctrine of the Trinity?

ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1). It is contrary to common sense. 2). It is contrary to scripture. 3). Its origin is Pagan and fabulous.

These positions we will remark upon briefly in their order.

1. 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.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. Over forty times in that one-chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ’s church. “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.” Of one heart and one mind. Of one purpose in all the plan devised for man’s salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

To believe that doctrine, when reading the scripture, we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, “Human blood can no more appease God than swine’s blood.” Com. on 2 Sam. 21:10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.

EARLY SDA PIONEERS

stand of on trinity doctrine

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John 5:7, which is an interpolation. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215."—Com. on 1 John 5, and remarks at close of chap.

3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, "A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word 'Elohim'. A Trinitarian clergyman who stood by, replied, 'Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue." (Discussion between Summerbell and Flood on Trinity, p. 38) Milman says the idea of the Trident is fabulous. (Hist. Christianity, p. 34)

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. See Milman's Gibbon's Rome, vol. 4, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534.—Gib. vol. 4, pp. 114, 345; Milner, vol. 1, p. 519. (To be continued.) (J. N. Loughborough, November 5, 1861, Review & Herald, vol. 18, page 184, par. 1-11)

Joseph Bates: (1792 – 1872) on the Trinity

"My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity. My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine.... Respecting 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. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."" (Joseph Bates, 1868, The Autobiography Of Elder Joseph Bates, page 204)

EARLY SDA PIONEERS stand of on trinity doctrine

Joshua V. Himes (1805-1895) on the Trinity

“At first, they were generally Trinitarians; subsequently they have, almost unanimously, rejected the Trinitarian doctrine as unscriptural. We believe that there is one living and true God, the Father almighty, who is unoriginated, independent and eternal, the Creator and Supporter of all worlds: and that this God is one spiritual intelligence, one infinite mind, ever the same, never varying.

“That the Holy Spirit is the power and energy of God, that holy influence of God. . . That Christ is the Son of God, the promised Messiah and Saviour of the world. . .” (Joshua V. Himes, “Christian Connection”, Encyclopedia of Religious Knowledge, edited by T. Newton Brown, Boston: Shattuck & Co., 1835, p. 362).

Ellett Joseph Waggoner (1855 – 1916) on the Trinity

“YOU ASK WHAT WE TEACH ABOUT THE TRINITY. INASMUCH AS WE FIND NO SUCH EXPRESSION IN THE SCRIPTURE, WE DO NOT TEACH ANYTHING ABOUT IT. BUT as to the Being of God,-the Godhead,-Divinity as revealed in the Father, the Word (the Son), and the Holy Spirit, we believe and teach just what the Bible says, and nothing else. No man can by searching find out God. No creature can understand the Almighty to perfection. The finite mind cannot comprehend infinity. THEREFORE, IN DISCUSSIONS ABOUT THE TRINITY, ABOUT THE NATURE OF GOD, CHRIST AND THE HOLY SPIRIT, ARE MANIFESTATIONS OF GROSS PRESUMPTION. (E.J. Waggoner “The Editor’s Private Corner. The Spirit that Witnesses” The Present Truth 18, 6. 1902)

D. M. Canright (1840-1919) on the Trinity

“All that Christ is the Father hath made him. Thus Jesus said, “All power is given unto me in Heaven and in earth.” Matt. 28:18. Who gave it to him? The Father. Then the Father is a distinct person, greater than the Son, but Christ is truly his Son; hence a divine Being.” (Canright, arguably, is one of the most influential figures in the history of Seventh-day Adventist trinitarianism. This would be true while he was an Adventist and perhaps, even more so, after he denounced his faith in Adventist)

Alonzo T. Jones (1850 – 1923) on the Trinity

“What more was ever required by the papacy itself than that “the Christian religion” should be the national religion; that the discipline of the Church should be maintained by the civil power; that the religious test oath should be applied to all; that the public should be taxed for the support of religion and religious worship; that there should be required a belief in the doctrine of the Trinity, and the inspiration of “the Holy Scriptures of the Old and New Testaments;” (A. T. Jones, 1901, Ecclesiastical Empire, pp. 837, 838)

EARLY SDA PIONEERS

stand of on trinity doctrine

J.H. Waggoner (Father of E.J. Waggoner): (1820-1889)

Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; But we cannot accept the idea of a trinity, as it is held by Trinitarians without giving up our claim on the dignity of the Sacrifice made for our redemption. {J.H. Waggoner "The Atonement in light of Nature and Revelation", 1884 Edition, Chapter "Doctrine of a Trinity Subversive of the Atonement".}

Daniells wrote in his letter to W. C. White,

"He [Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was and believed that he could clear up the matter satisfactorily." — Letter, A. G. Daniells to W. C. White Oct 29th 1903; pg. 2

Here we can see that like the vast majority of all other Seventh-day Adventists, Kellogg had once been a non-trinitarian. Now though, in 1903, he was making confession to Daniells that "within a short time he had come to believe in the trinity". This admission was obviously a departure from what he, along with Seventh-day Adventists in general, had believed previous to this time.

Daniells continued,

"He (Kellogg) told me that he now believed in God the Father, God the Son and God the Holy Ghost and his view was that it was God the Holy Ghost and not God the Father that filled all space and every living thing." (Ibid).

John. Nevins Andrews: (1829 – 1883) on the Trinity

"The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord."

Conclusion: All of the pioneers of the early Seventh-day Adventist Church were non-Trinitarian

SDA historians view on trinity doctrine

William G. Johnsson, *on the Trinity (1934-2023)*

“Some Adventists today think, that our beliefs have remained unchanged over the years, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such “historic Adventism” fail in view of the facts of our heritage.” (Adventist Review Jan 6, 1994 p. 10, written by William G. Johnsson, Editor of the Adventist Review, Article “Present Truth – Walking in God’s Light”.)

“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. Many of the pioneers, including James White, J. N. Andrews, Uriah Smith and J. H. Waggoner, held to an Arian or semi-Arian view—that is the Son at some point in time before the creation of our world was generated by the Father... Likewise, the Trinitarian understanding of God, now part of our fundamental beliefs was not generally held by the early Adventists. Even a few today do not subscribe to it.” (ibid)

George R. Knight *on the Trinity (1941 (age 81 years)*

“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 R. Knight—professor of church history at the Theological Seminary, Andrews University, Berrien Springs, Michigan; Ministry, October, 1993, p. 10)

“In like manner, most of the founders of Seventh-day Adventism would have trouble with fundamental belief number 4, which holds that Jesus is both eternal and truly God. For J. N. Andrews “the Son of God ... had God for His Father, and did, at some point in the eternity of the past, have beginning of days.” And E. J. Waggoner, of Minneapolis 1888 fame, penned in 1890 that “there was a time when Christ proceeded forth and came from God,... but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.” (ibid)

Burt, Merlin *on the Trinity (Director, Center for Adventist Research (CAR))*

“The Development of the Trinity doctrine demonstrates that sometimes doctrinal changes require the passing of a previous generation. For Seventh-day Adventists, it took over 50 years for the doctrine of the Trinity to become normative.” Burt, Merlin D. (2006) “History of Seventh-day Adventist Views on the Trinity, ” *_Journal of the Adventist Theological Society: Vol. 17 : Iss. 1, Article 9. (P. 139)*

SDA historians view on trinity doctrine

Jerry Moon *on the Trinity*

“That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history” {Jerry Moon “The Trinity” p. 190}

“either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.” — **Jerry Moon, The Trinity, Chapter, Trinity and antitrinitarianism in Seventh-day Adventist history, p. 190**

“One of the remarkable aspects of the history of the Seventh-day Adventist Church is the development of the position of the trinity and the deity of Christ. These doctrines did not become normative in the church until the middle of the twentieth century”. (Merlin Burt, Professor of Church History, Director, Center for Adventist Research, Andrews Theological Seminary) wrote about the history of trinitarianism in SDA: ‘Demise of Semi-Arianism and anti-trinitarianism in Adventist theology, 1888-1957 page iv ‘Preface’)

He further explains,

“The church gradually shifted during from the 1930s to 1950s to the ‘orthodox’ Christian view on the trinity and deity of Christ...During the 1940s an ever increasing majority of the church was believing in the eternal underived deity of Christ and the trinity, yet there were some who held back even actively resisted the change.” (Ibid, pages 47-48)

In 1878, a reader of the Review and Herald asked if Seventh-day Adventists were unitarians or trinitarians; answer given was:

“Neither. We do not believe in the three-one God of the Trinitarians nor in the low views of Jesus Christ held by unitarians. We believe that Christ was a divine being, not merely in his mission, but in his person also. . .” {**Review and Herald – RH June 27, 1878 “To correspondents”**}

HOW FUNDAMENTAL PRINCIPLES held by SDA pioneers WERE CHANGED

In this part, we compare 2 things: **fundamental principles** held by pioneers (1872) and **present fundamental beliefs** (from 1931) to date.

1872 Fundamental Principles of Early Adventists

The earliest Fundamental Principles of Adventists were written in 1872

The “Declaration of **Fundamental Principles** Taught and Practiced by Seventh-day Adventists” consisting of 25 propositions largely written by James White was published as a pamphlet at Battle Creek, Michigan. **This laid down a clear non-Trinitarian foundation and is not replaced or changed in any way until 1931.** These propositions contain neither the term Godhead nor Trinity.

The opening paragraph of the 1872 Fundamental Principle reads, “We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of WHAT IS, AND HAS BEEN, WITH GREAT UNANIMITY, held by them.” (FP1872 3.1)

The First year that the Fundamental Principles were actually published in the denominational annual Yearbook was 1889 and subsequently was republished in 1905, 1909, 1913, 1914 without any notable theological change.

Please note that **1914 was the last time the “Fundamental Principles”** was published without any amendments to the 1889’s Fundamental Principles. It is of interest that at this time almost all the original pioneers who had labored in the raising of the foundation had passed away. Ellen White herself died in 1915.

From 1915 to 1930, the Fundamental Principles goes missing in the church’s Yearbook but in 1931, it was published again as the **“Fundamental Beliefs”** with notable changes. Prior to 1981, the Fundamental Beliefs appeared in the Yearbooks dated, 1942, 1955, 1965-66, 1973-74, 1975, 1980.

Below are the published Fundamental Principles from 1872 (for almost 60 years was not changed) until it was amended in 1931. See for yourself what changed. The comparisons of the first two Principles or Beliefs dealing with the personality of God from before and now would be of interest:

1872 SDA Fundamental PRINCIPLES

(held by Early SDA pioneers)

The 1872 Fundamental Principles #1 and #2 identify only **ONE GOD** and one Lord **JESUS CHRIST**, (the Son of the eternal Father)

— I —

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.

— II —

That there is one Lord Jesus Christ, the Son of the Eternal Father, "the one by whom God 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,

— III —

That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

PRESENT SDA Fundamental BELIEFS

[Written in 1931]

“The Seventh-day Adventist Church has succinctly expressed itself on the doctrine of the Trinity in her Fundamental Beliefs numbers two through five. One can identify FOUR GODS; 1). **One GOD: THE TRINITY**, 2). **GOD THE FATHER**, 3). **GOD THE SON**, and 4). **GOD THE HOLY SPIRIT** .

The Trinity #2

There is one God: Father, Son, and Holy Spirit, **a unity of three coeternal 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. God, who is love, is forever worthy of worship, adoration, and service by the whole creation.

The Father #3

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father.

The Son #4

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things.

The Holy Spirit #5

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.

How the FUNDAMENTAL PRINCIPLES of SDA have changed over time

The change from fundamental “Principles” to “Beliefs”

As you can see, the “**Fundamental Principle**” is now the “**Fundamental Beliefs**” in the 1931 Yearbook and the trinitarian language has been inserted into the 2nd Belief. Jesus is now “God the eternal son”, and the holy Spirit is now “God the eternal spirit”.

The 1931 Yearbook with the new Statement of Beliefs was published without a vote or authority. Then General Conference President C.H. Watson was voted the authority to select a committee of four men of which he was also a member, to prepare a statement for publication in the Yearbook.

Please note that the Belief of the Godhead as expressed in this 1931 statement, though using trinitarian terminology, is not in reality confessing “orthodox trinitarianism” nor does it convey the same trinitarian theology as how the modern SDAs define it. Both “Orthodox trinitarianism” and the Modern SDA trinitarianism converges the three divine personalities into “one God;” a “unity” of three persons, whereas the 1931 do not define “One God” as such.

Le Roy Froom, a well respected Adventist theologian and a historian; would later claim that there was a wide consensus because no one complained. He fails to mention that the church at large for the most part was unaware of this action. President Watson knew, but did not seek to take official action. Thus the Statement of Beliefs was added NOT by approval of the GC (General Conference), but “by common consent” and is “accepted without challenge.” (Le Roy Froom, Movement of Destiny, p. 414)

WHAT THE SPIRIT OF PROPHECY SAID ON FUNDAMENTAL PRINCIPLES HELD BY EARLY ADVENTIST PIONEERS

The spirit of prophesy through Ellen G. White pen said many things about the church pioneers and the pillars of our faith. Ellen White Had warned that Changes Would Take Place.

Here are 15 quotes to show exactly what Ellen G. White said.

EGW Quote 1

“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.” — Ellen White, {1SM 204.2}

EGW Quote 2

“As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. WE ARE TO HOLD TO THE SURE PILLARS OF OUR FAITH. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. **THE LAPSE OF TIME HAS NOT LESSENED THEIR VALUE. . .”** (Ellen G. White, Selected Messages Vol 1 pg. 201) {1SM p. 201}

EGW Quote 3

“Let Pioneers Identify Truth—When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has **GIVEN UNDER THE DEMONSTRATION OF HIS HOLY SPIRIT.”** (Counsels to Writers and Editors, 1905, p. 31)

EGW Quote 4

“We are NOT to receive the words of those who come with a message **THAT CONTRADICTS THE SPECIAL POINTS OF OUR FAITH. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again **DURING THE PAST FIFTY YEARS.** And while the Scriptures are God’s word, and are to be respected, the application of them, **IF SUCH APPLICATION MOVES ONE PILLAR FROM THE FOUNDATION THAT GOD HAS SUSTAINED THESE FIFTY YEARS, IS A GREAT MISTAKE.** He who makes such an application knows not the wonderful demonstration of the **HOLY SPIRIT THAT GAVE POWER AND FORCE TO THE PAST MESSAGES THAT HAVE COME TO THE PEOPLE OF GOD.**”** —Preach the Word, p. 5 (1905). {CW 32.2}

WHAT THE SPIRIT OF PROPHECY SAID ON FUNDAMENTAL PRINCIPLES HELD BY EARLY ADVENTIST PIONEERS

15 quotes on what Ellen G. White said on fundamental principles held by Pioneers.

EGW Quote 5

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . The evidence given in our early experience has the same force that it had then. **The TRUTH IS THE SAME AS IT EVER HAS BEEN, AND NOT A PIN OR A PILLAR CAN BE MOVED** from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” (Letter 38, 1906, pp. 1,2 [MS])

EGW Quote 6

“At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith.** Truth is still truth. Those who become uncertain **will drift into erroneous theories**, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. **The OLD WAYMARKS MUST BE PRESERVED**, that we lose not our bearings.” (Letters 395, 1906, p. 4 [1906MS])

EGW Quote 7

“**Many of our people do not realize how FIRMLY THE FOUNDATIONS OF OUR FAITH HAS BEEN LAID.** My husband, Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. “Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days.] 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. {EW xxii.4} (RH, May 25, 1905 par. 24)

WHAT THE SPIRIT OF PROPHECY SAID ON FUNDAMENTAL PRINCIPLES HELD BY EARLY ADVENTIST PIONEERS

15 quotes on what Ellen G. White said on fundamental principles held by Pioneers.

EGW Quote 8

“. . . **THE TRUTHS that we have been proclaiming for more than half a century** have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth **BY THE WORKING OF HIS HOLY SPIRIT**. Those who have arisen to **question and overthrow the principles of 7 present truth, have been sternly rebuked.**” (Letter 95, 1905) Note: this is after Desire of Ages was published.” {10MR 45.2}

EGW Quote 9

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions must take their stand decidedly for or against the law of God. **Some will take up with theories that misinterpret the Word of God and undermine THE FOUNDATION OF THE TRUTH that has been firmly established, point by point, AND SEALED BY THE POWER OF THE HOLY SPIRIT.** The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be **intelligently met**. There can be no unity between truth and error. We can unite with those who have been led into deception only when they are converted. {Lt121-1905.10}

EGW Quote 10

“We are God’s commandment-keeping people. **FOR THE PAST FIFTY YEARS every phase of heresy has been brought to bear upon us**, to becloud our minds regarding the teaching of the Word – especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of **THE TRUTH WHICH, POINT BY POINT, HAS BEEN SOUGHT OUT BY PRAYERFUL STUDY, AND TESTIFIED TO BY THE MIRACLE-WORKING POWER OF THE LORD.** But **the waymarks which have made us what we are, are to be preserved, and they will be preserved,** as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the **FUNDAMENTAL PRINCIPLES THAT ARE BASED UPON UNQUESTIONABLE AUTHORITY.**” {1SM 208.2-1903}

WHAT THE SPIRIT OF PROPHECY SAID ON FUNDAMENTAL PRINCIPLES HELD BY EARLY ADVENTIST PIONEERS

15 quotes on what Ellen G. White said on fundamental principles held by Pioneers.

In her letter to her son, W. C. White on December 4, 1905, Ellen White warned about the apostasy that would enter the church and implored the members to “hold fast to the first principles of our denominated faith.”

EGW Quote 11

“One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout. **WE ARE TO HOLD FAST TO THE FIRST PRINCIPLES OF OUR DENOMINATED FAITH** and go forward from strength to increased faith. Ever we are to keep the faith that **HAS BEEN SUBSTANTIATED BY THE HOLY SPIRIT OF GOD** from the earlier events of our experience **UNTIL THE PRESENT TIME**. We need now larger breadth and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the **SAME MESSAGE** to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are—Seventh-day Adventists. {Lt326-1905.2}

EGW Quote 12

“**THE PAST FIFTY YEARS HAVE NOT DIMMED ONE JOT OR PRINCIPLE OF OUR FAITH** as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. And many of the ministers of the gospel and the Lord’s physicians will have their languishing souls quickened according to the Word. **NOT A WORD IS CHANGED OR DENIED. THAT WHICH THE HOLY SPIRIT TESTIFIED TO AS TRUTH** after the passing of the time, in our great disappointment, **IS THE SOLID FOUNDATION OF TRUTH**. Pillars of truth were revealed, and we accepted the **FOUNDATION PRINCIPLES** that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. {Lt326-1905.3}

WHAT THE SPIRIT OF PROPHECY SAID ON FUNDAMENTAL PRINCIPLES HELD BY EARLY ADVENTIST PIONEERS

15 quotes on what Ellen G. White said on fundamental principles held by Pioneers.

EGW Quote 13

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, IF SUCH APPLICATION MOVES ONE PILLAR FROM THE FOUNDATION THAT GOD HAS SUSTAINED THESE FIFTY YEARS, IS A GREAT MISTAKE. He who makes such an application knows not the wonderful demonstration of the holy Spirit that gave power and force to the past messages that have come to the people of God. (Preach the Word, p. 5 -1905). {CW 32.2}

EGW Quote 14

“What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith, —THE FOUNDATION THAT WAS LAID at the beginning of our work by prayerful study of the word and by revelation? UPON THIS FOUNDATION we have been building for the PAST FIFTY YEARS. Do you wonder that when I see the beginning of a work that would remove some of the PILLARS OF OUR FAITH, I have something to say? I must obey the command, ‘Meet it!’” {EGW, SpTB02 58.1; 1904} and 1SM 207.3

EGW Quote 16

“The truths given us after the passing of the time in 1844 are just AS CERTAIN AND UNCHANGEABLE as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. THIS WAS DEMONSTRATED BY THE HOLY SPIRIT. Light, precious light from God, established the main points of our faith AS WE HOLD THEM TODAY.” (Letter 50, p. 3, par. 4 [1906 MS])

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

In this part, we examine the historical timeliness that show how the trinity doctrine was sneaked into the church by some few individuals, leading to the changing of fundamental principles held by pioneers. This is a step-by-step illustration of our early church Pioneers or “old-timers” dying off and the effects of educated scholars inserting their academic influence in changing the direction of our church to what has become now-from non-trinitarian to a decidedly a trinitarian denomination.

Historical timelines of How false doctrine was introduced in SDA

1860 – The remnant (Sabbath-keeping Advent believers) is given the name Seventh-day Adventists which carried Heaven’s approval.

1863 – Organization of the General Conference of Seventh-day Adventists (May 20, 1863).

1872 – The “Declaration of Fundamental Principles Taught and Practiced by Seventh-day Adventists” consisting of 25 propositions.

This lays down a clear non-Trinitarian foundation and is not replaced or changed in any way until 1931.

1883 – At this General Conference Session, it is decided against publishing a Church Manual, as it is deemed undesirable to take any steps towards a discipline, creed or form of formalism (RH, Nov. 27).

1889 – The Fundamental Principles are expanded to 28 sections and published in the 1889 Yearbook, leaving the first two on the doctrine of God unchanged. It remains unchanged during its reprinting from 1905-1914 in the SDA Yearbook.

1894 – Ellen White warns, “It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separate them from the children of darkness by yielding principle, by compromising the truth.” (BEcho, April 9, 1894, par. 6)

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1895 – Ellen White warns the leadership in Battle Creek: “The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals... But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority... Brethren, leave God to rule.” (TM 347.3)

1896 — Recommendations for essential change at General Conference session, to choose one man as president, but the brethren are advised that it is not wise to do so. Ellen White warns: “To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the God of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? ... ‘Cease ye from man.’” (TM 375.2)

1898 – The Review and Herald prints an article from “The King’s Messenger” which is Trinitarian in teaching – “The God-Man” (1898).

1898 – Ellen White states, “The church is in the Laodicean state. The presence of God is not in her midst.” (*Ms 156, 1898 – Notebook Leaflets from Elms haven Library, Vol.1, Need of Self-Sacrificing Effort, p. 99*)

1900 – The Review and Herald again prints two more articles from “The King’s Messenger” both of which are Trinitarian in teaching – “The Third Person” (January 1900), and “Blended Personalities” (April 1900).

1902 – J.H. Kellogg prepares to publish his work, The Living Temple. He is told not to include his new theories, but ignores the counsel.

1902 – Ellen White feels perplexed and frustrated with the G.C and decides to withdraw herself from all their meetings.

1903 – Crisis begins with Living Temple and the Alpha heresy. Kellogg prints the book in which he has placed his theories. Ellen White says they are “spiritualistic” and “akin to pantheism” (Special Testimonies B, No. 6, p. 41).

Ellen White writes to Kellogg: “You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.” (*Letter 300, The Elmshaven Years, Vol.5, 1900-1905. Arthur L. White, 1941*)

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1903 – Dr. John Harvey Kellogg promotes Trinitarian doctrines in Battle Creek after converting from Pantheism.

1904 – Ellen White writes, “For the past 50 years every phase of heresy has been brought to bear upon us... Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayer, study, and testified to by the miracle-working power of the Lord.” (*Special Testimonies, Series B #2, p. 59*)

1907 – Apostasy is here. With the apostasy of J.H. Kellogg, Ellen White warns: “The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions we have occupied for over half a century.” (*Letter 410, 1907, p. 2 [to J.E. White, Aug 26, 1907]; 7MR 195*)

Notice that in 1904, the foundation of faith has been firmly established.

1910 – Bible Training School Booklet, December issue was published (5yrs before the death of Ellen White) using the term, “Trinity.” On pg. 13, under “Question Box” the Holy Spirit is described as, “one of the Trinity, and fully represents God, and Christ, and the Trinity;”

1913 – F. M. Wilcox publishes a supposed “Trinitarian tract” and a quote from Ellen White (taken from *Desire of Ages*) next to it from 1898 to paint a false picture of belief in the *Review and Herald*, Vol 6, Oct. 9, 1913, p 21. Wilcox rolls out the divine Trinity which includes the Holy Spirit as the third person of the Godhead. This sets the stage for making the Godhead (used exclusively by Ellen White) equivalent with Wilcox’s “divine Trinity.” This is apparently a response to counter the claim published by James Gray of the Moody Bible Institute that Adventists deny the Trinity (*James Gray, Bible Problems Explained, 1913*).

1915 – Ellen White warns of great changes to take place after her death. “I am charged to tell our people, that do not realize, that the devil has device after 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)

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1915 – Ellen G. White dies.

1915 – The “Synopsis of Our Faith” which is the Fundamental Principles mostly written by James White in 1872 are now removed from the 1915 SDA Yearbook by a mere General Conference statistician, Edson Rogers. He obviously did it as soon as the living prophet has died. Thus the Fundamental Principles held in great unanimity by the pioneers are put out of the way.

1919 – Bible and Teachers Conference takes place in secrecy with the discussion becoming heated at times as some in leadership positions test the waters to see if the doctrine of the Trinity can be brought in. There is enough resistance to table the conversation for another time. The recorded minutes for this five week-long event (July 1 to August 1) disappears for 55 years until 1974...

1931 – F.M. Wilcox publishes Review and Herald article called, “Christ is Very God” where he states, “We recognize the divine Trinity, — the Father, the Son, and the Holy Spirit, —each possessing a distinct and separate personality, but one in nature and in purpose, so welded together in this infinite union that the apostle James speaks of them as “one God.” (*Review and Herald, October 29 1931 pg. 3, ‘Christ is Very God’*) This is very important

By 1931, periodicals, tracts and books have been published “on the ‘Three Persons’ of the Godhead, the eternal pre-existence and complete Deity of Christ, and the personality of the Holy Spirit” by LeRoy Froom (*Movement of Destiny, p. 418*).

1932 – The first Church Manual is published, with the 22 articles of Fundamental Beliefs, despite G.I Butler’s objection to having a Church Manual in 1883 (RH, Nov. 20). Now the church has an official creed for the first time. In 1861, James White warned, “Making a creed is setting the stakes, and barring up the way to all future advancement.

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1935 – Letter from H.W. Carr to Willie White asking about the nature of the Holy Spirit as being promoted by some of the leaders being another separate person from the Father and the Son. Ellen White explaining that the Spirit of God and of Christ (Holy Spirit) is a divine personality begins to be twisted into “someone else” other than Christ the Comforter. Part of Willie White’s response is, “The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was 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, (the Holy Spirit) as the fellow who is down here running things.’” (Letter Willie White, April 30, 1935)

1939 – W.W. Prescott preaches a sermon at the Takoma Park Church, where he says that Scripture “clearly implied the doctrine of the Trinity... There are three persons in the Godhead, but they are so mysteriously and indissolubly related to each other, that the presence of one is equivalent to the presence of the other.” Elder Judson S. Washburn protests what he hears and sees happening in the church by writing a letter to the G.C president J.L. McElhany against the Trinity doctrine. It was circulated by a conference president to 32 ministers.

1941 – General Conference Committee votes that the Statement of Beliefs be made available in leaflet form and officially released as our accepted Statement of Faith. The committee also approves a uniform ‘Baptismal Covenant’ or ‘Vow’ in certificate form, based on the now generally accepted Fundamental Beliefs declaration of 1931. (G.C Session in San Francisco) The Trinitarian-worded baptismal vow is formulated by 13 men led by Prescott. They call the Father the first person, Jesus the second person, and the Holy Spirit the third person. The word Trinity is not used.

1941-44 – Hymnal “Christ in Song” and “Hymns and Tunes” song book copies are ordered back to the conferences for burning so that a new Church Hymnal with Trinitarian influence can replace them. This is under the guise of Roy Allan Anderson.

1944 – Removal by committee of all 18 non-Trinitarian statements from Uriah Smith’s book Thoughts on Daniel and the Revelation in an attempt to cover up history. Changes are also made to Spirit of Prophecy books, such as lower case changed to capital letters for Third Person.

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1944 – Truth Triumphant by Benjamin G. Wilkinson is published, an exhaustive study of the history of God’s Church in the Wilderness. It contains strong statements against the Trinity doctrine. LeRoy Froom is angry, and orders the destruction of the original offset press plates so the book cannot be reprinted.

1946 – Leadership again calls for a committee of four to make a statement of official beliefs. However, it is again penned individually by F. M. Wilcox through a statement of beliefs on the Trinity, originally written in 1931 by him and unofficially put in the Yearbook.

1946 – The compilation of Evangelism with careful, calculated use of certain Ellen White statements, many not even complete sentences, to paint a picture that she was supposedly Trinitarian, is done by LeRoy Froom, Roy Allan Anderson and Miss Louise C. Kleuser under the encouragement of Elder Branson (1966 Froom Letters). With the intent to deceive, Froom places these quotes from Ellen White in his book Evangelism under the heading “Misrepresentations of the Godhead”

1947 – Charles S. Longacre writes paper #17 “The Deity of Christ,” clarifying the SDA church’s original stand on the Godhead – a non-Trinitarian article, submitting it to the Bible Research Fellowship for discussion. This would be the last of any major resistance left in the church for decades to come.

1951 – The Church Manual was published endorsing trinitarian sentiments in both the Fundamental Beliefs and the Baptismal Vows.

1957 – The Church declares oneness with the fallen Protestant denominations. “We are one with our fellow Christian denominational groups in the great fundamentals of the faith once delivered to the saints.” (Questions on Doctrine, p.32)

1957 – SDA Church joins the CWC – Christian World Communions.

1962 – The World Council of Churches incorporates the Trinity doctrine in its prerequisite for membership, and becomes the foremost Ecumenical organization.

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1965 – Bernard Seton urges the General Conference to revise our Fundamental Beliefs. Several of our leaders had just traveled to Geneva Switzerland to enter into negotiations for closer contacts with the World Council of Churches headquarters.

1968 – Death of Elder Benjamin G. Wilkinson, Ph.D., after 76 years of active church service. This pioneer of Adventism spoke out against the new Trinity doctrine until his death.

1968 – Uppsala, Sweden – World Council of Churches admits to full membership the representatives from non-member churches, which include the Seventh-day Adventist Church. Published on July 12, New York Times newspaper.

1971 – Movement of Destiny by LeRoy Froom gets published. Froom admits to alterations made from 1931 to “standard works” to correct “erroneous views on the Godhead” to make them Trinitarian. His historical account says “we began as Semi-Arians, but steadily rose to become a strong Movement, able to take our place among mainline Protestant denominations. Together with them we wholeheartedly profess Christendom’s doctrine of the Trinity and the full deity of Christ.”

1976 – Neal Wilson, President of the North American Division of SDA, gives this sworn statement in the Silver-Tobler legal case involving the Seventh-day Adventist Church: “Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term hierarchy was used in a perjorative sense to refer to the papal form of church governance, that attitude on the Church’s part was nothing more than a manifestation of widespread anti-popery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.” (*Merikay McLeod lawsuit, p. 4, footnote #2, Docket Entry #84: EEOC vs PPPA C-74-2025 CBR, Sworn statement dated Feb.6, 1976*)

1980 – World General Conference in session (Dallas, TX), officially votes to accept the Trinity doctrine, as part of 27 Fundamental Beliefs of Seventh-day Adventists.

HOW FALSE TRINITY DOCTRINE WAS SLOWLY INTRODUCED IN SDA

The Historical timelines showing how trinity was introduced in SDA

1981 – Neal C. Wilson, now General Conference President, announces that the Church has officially adopted the Trinity doctrine, which is now number 2 in the Church's 27 Fundamental Beliefs. He declares before the Seventh-day Adventist Church that: "...there is another universal and truly catholic organization, the Seventh-day Adventist Church." (*Adventist Review, March 5, 1981, p. 3*)

1981 – Adventist Review 7-30-1981 Special Issue on Bible Doctrines—The Trinity doctrine is explained one year after it was voted as an official doctrine (which was in 1980). It states, "While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times... Only by faith can we accept the existence of the Trinity." (p. 4) "The concept of the Trinity, namely the idea that the three are one, is not explicitly stated but only assumed." – (*Fernando L. Canale, Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopedia, vol. 12, p. 138, 'Doctrine of God'*)

1984 – Baptismal vow is reformatted again – pro-Trinity.

1986 – The official doctrine of the church is stated in the Church Manual: "There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons." – (*SDA Church Manual, chapter 2, p. 23. Refer also to the book – Seventh-day Adventists Believe 27 Fundamental Beliefs, "The Trinity"*)

1990 – Baptismal vow revised to make it decidedly Trinitarian.

1993 – George Knight, a professor and prominent SDA theologian, makes this startling confession in Ministry Magazine, October 1993: "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." In all actuality, this would have included ALL of the founders and Pioneers of the early SDA Church and it should be alarming to today's members.

1995 – G.C World Session in Utrecht, Netherlands. The Vatican flag is carried through the meeting hall in a singular fashion amidst an unusually loud ovation.

1997 – SDA logo is changed from the three angels to flames and cross, diminishing our distinctive identity as teachings the three angels' messages.

BAPTISMAL VOWS

And HOW THEY WERE CHANGED TO CONFORM to the TRINITY DOCTRINE

In this part, we examine the baptismal vows and how they have changed since 1931 to conform with the Trinity doctrine. But first, please check the "baptismal certificate", – VOW Number One.

.....

1931 – [Baptismal vow of 1931 was based on the Trinity doctrine as stated in the Fundamental belief]. The second Fundamental belief states the following:

2. 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.

1941 – General Conference Committee votes that the Statement of Beliefs be made available in leaflet form and officially released as our accepted Statement of Faith. The committee also approves a **uniform ‘Baptismal Covenant’ or ‘Vow’ in certificate form**, based on the now generally accepted Fundamental Beliefs declaration of 1931. (G.C Session in San Francisco). **The Trinitarian-worded baptismal vow is formulated by 13 men led by Prescott. They call the Father the first person, Jesus the second person, and the Holy Spirit the third person.** The word Trinity is not used.

1946 – The General Conference, after being conditioned for 27 years (and a new generation of members coming into the church during those 27 years that knew nothing but the Trinity), **votes to retain the 1931 Baptismal Vow officially.** They then vote that “changes to the baptismal vow could only be made by the General Conference delegates in official session.” (Movement of Destiny, p. 422) The Trinity is now protected by the necessity of an entire church vote in session. The entire ministry and the world membership now believes the Trinity is true.

1951 – **The Church Manual was published endorsing trinitarian sentiments in both the Fundamental Beliefs and the Baptismal Vows.** One thing to take note is that while the expression, “trinity” or the “godhead” was defined as consisting of the Father, Jesus, and the Holy Spirit, the 3 Persons (Father, Jesus, Holy Spirit) were not necessarily defined as “One God” of the Bible as they are now. Moreover, while the **“Doctrinal Instruction for Baptismal Candidate” certainly appears to affirm the trinitarian position of Church during this time, the Baptismal Vows, 1 and 2 remains not as explicitly trinitarian (3 Gods = 1 God of the Bible concept) until it was amended in 1990.**

1980 – World General Conference in session (Dallas, TX), officially votes to accept the Trinity doctrine, as part of 27 Fundamental Beliefs of Seventh-day Adventists.

BAPTISMAL VOWS

And HOW THEY WERE CHANGED TO CONFORM WITH the TRINITY DOCTRINE

1981 – Adventist Review 7-30-1981 Special Issue on Bible Doctrines— The Trinity doctrine is explained one year after it was voted as an official doctrine (which was in 1980). It states, “While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times... Only by faith can we accept the existence of the Trinity.” (p. 4) “The concept of the Trinity, namely the idea that the three are one, is not explicitly stated but only assumed.” – (Fernando L. Canale, *Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopedia, vol. 12, p. 138, ‘Doctrine of God’*)

1984 – **Baptismal vow is reformatted again – pro-Trinity.**

1986 – The official doctrine of the church is stated in the Church Manual: “There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons.” – (SDA Church Manual, chapter 2, p. 23. Refer also to the book – Seventh-day Adventists Believe 27 Fundamental Beliefs, “The Trinity”)

1986 — **Baptismal Vow:** In the presence of the church or in the presence of a properly appointed body, **the following questions should be posed and answered in the affirmative by candidates for baptism**, and by those being received on profession of faith.

- 1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?**
- Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

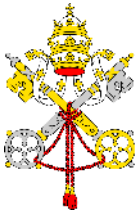
1990 – **Baptismal vow revised to make it decidedly Trinitarian.** Fifty-Fifth General Conference Session, on July 11, 1990, 2:00 p.m. voted to revise the church manual p. 44, Baptismal Vow and Baptism, to read as follows;

1986 – Church Manual’s first baptismal vow states, “**1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?**”

1990 – Revised first baptismal vow states, “**1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons?**”

2005 – Baptismal Vow is revised to the Trinity creed to read: “**Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge to live your life by God’s grace in harmony with these teachings?**” For the first time in Adventist history, the Church has based its membership on a creed. The prophet had told us 95 years earlier, “The Bible, and the Bible alone, is to be our creed.” (RH, Dec 15, 1885)

Almost all the churches have adopted trinity doctrine in their **Baptismal vows**



ROMAN CATHOLIC CHURCH

“1278 The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the **Most Holy Trinity: the Father, the Son, and the Holy Spirit**”. (*catechism of the catholic church*)
<http://www.scborromeo.org/ccc/p2s2c1a1.htm>



General Conference of SEVENTH-DAY ADVENTISTS CHURCH

”*COMMITMENT 1. “Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons?” (1990 Revised first baptismal vow)*
<https://asitreads.com/wp-content/uploads/2022/01/GCC1990-Baptismal-Vow-Changed-WO-Denied.pdf>



ANGLICAN CHURCH

• “The people standing. *the Celebrant says; Blessed be God: Father. Son, and Holy Spirit. And blessed be his kingdom, now and for ever. Amen. CELEBRANT: Dost thou believe in God the Father? Dost thou believe in Jesus Christ, the Son of God? Dost thou believe in God the Holy Ghost*”
http://justus.anglican.org/resources/bcp/Anglican_Service_Book/baptism.html#



CHURCH OF SCOTLAND

• “Do you believe in God the Father? Do you believe in God the Son? Do you believe in God the Holy Spirit? **This is the faith of the Church: This is our faith in one God, Father Son and Holy Spirit** . We are proud to profess it together”.
https://www.churchofscotland.org.uk/data/assets/pdf_file/0011/3116/baptism_liturgy.pdf



EVANGELICAL LUTHERAN CHURCH (AMERICA)

• Lutherans baptize by sprinkling or pouring water on the head of the person (or infant) as the Trinitarian formula is spoken. Lutherans teach baptism to be necessary, but not absolutely necessary, for salvation. (source: Wikipedia). The **Trinitarian formula** is the phrase "in the name of the Father, and of the Son, and of the Holy Spirit" https://en.wikipedia.org/wiki/Trinitarian_formula



PRESBYTERIAN CHURCH (USA)

• The **baptismal formula** is: “_____, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”
<https://www.presbyterianmission.org/ministries/worship/faq/faq-baptism/#>

THE PROPONENTS WAITED FOR PIONEERS TO DIE TO BRING THE TRINITY DOCTRINE INTO THE CHURCH

**In this part, we trace the deaths of the SDA
Pioneers to see when and how promoters of
trinity pushed the false trinity doctrine into the
church.**

THE HISTORICAL TIMELINES OF DEATHS OF PIONEERS

YEAR OF DEATH OF THE ORIGINAL PIONEERS

1860 – The remnant (Sabbath-keeping Advent believers) is given the name Seventh-day Adventists which carried Heaven’s approval.

1863 – Organization of the General Conference of Seventh-day Adventists (May 20, 1863). *Source: (Transcript of minutes of GC sessions from 1863 to 1888)*

1872 – The “Declaration of Fundamental Principles Taught and Practiced by Seventh-day Adventists” consisting of 25 propositions largely written by James White is published as a pamphlet at Battle Creek, Michigan.

1872 – Death of Elder Joseph Bates.

1881 – Death of Elder James White.

1883 – Death of Elder J.B. Frisbie and Elder John Nevins Andrews.

1889 – Death of Elder Joseph Harvey Waggoner (Ellet Joseph Waggoner’s father).

1892 – Death of Elder Roswell F. Cottrell.

1898 – Ellen White states, “[The church is in the Laodicean state. The presence of God is not in her midst.](#)” (*Ms 156, 1898 – Notebook Leaflets from Elms haven Library, Vol.1, Need of Self-Sacrificing Effort, p. 99*)

1902 – Ellen White feels perplexed and frustrated with the G.C and decides to withdraw herself from all their meetings.

1903 – Uriah Smith dies.

THE HISTORICAL TIMELINES OF THE DEATHS OF PIONEERS

1904– In 1904, Ellen White writes, “For the past 50 years every phase of heresy has been brought to bear upon us.

Notice that in 1904, the foundation of faith has been firmly established. “Many of our people do not realize how firmly the foundation of our faith has been laid.

1905 – Daniel Bourdeau dies.

1907 – Apostasy is here. With the apostasy of J.H. Kellogg, Ellen White warns: “*The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions we have occupied for over half a century.*” (Letter 410, 1907, p. 2 [to J.E. White, Aug 26, 1907]; 7MR 195)

1915 – Ellen White warns of great changes to take place after her death.

1915 – Ellen G. White dies.

1916 – Elder E.J. Waggoner and Dr. David Paulson die.

1918 – Death of Elder George I. Butler, Elder James H. Morrison and Elder W. H. Littlejohn.

1922 – Elder Stephen N. Haskell, author of many best selling books and Adventist Pioneer, dies.

1923 – Elder Alonzo Trevor Jones and Elder O.A. Johnson die.

1924 – John Norton Loughborough, the last of the first generation core of Pioneers, dies.

THE HISTORICAL TIMELINES OF THE DEATHS OF PIONEERS

DEATHS OF SECOND GENERATION PIONEERS

1928 – Death of Elder James Edson White, son of James and Ellen White.

1930 – General Conference votes to publish a Church Manual. The last of the pioneers has died and their voices are no longer heard. Leadership wants to change the old SDA doctrines on (1) The final atonement in heaven, (2) The human nature of Christ, (3) The place of Scripture and prophecy in the church, and (4) **The doctrine of the Trinity as taught by evangelicals.**

1931 – The Yearbook with new Statement of Beliefs is published without a vote or authority.

The 1931 Yearbook now states, ***“That the Godhead, or Trinity, consists of the Eternal Father,... the Lord Jesus Christ, the Son of the Eternal Father,... the Holy Spirit, the third person of the Godhead...”*** (p. 377)

These doctrinal changes place the SDA Church in harmony with the Sunday-keeping churches of Babylon, and make it possible for ecumenical ties with other denominations. To substantiate these new apostate doctrines, a new Bible, the American Revised Version (now approved by the Papacy), is embraced.

1931 – F.M. Wilcox publishes Review and Herald article called, “Christ is Very God” where he states, ***“We recognize the divine Trinity,— the Father, the Son, and the Holy Spirit,—each possessing a distinct and separate personality, but one in nature and in purpose, so welded together in this infinite union that the apostle James speaks of them as “one God.”*** (Review and Herald, October 29 1931 pg. 3, ‘Christ is Very God’)

1937 –Death of Willie C. White, son of James and Ellen White.

1955 –Death of Elder Judson S. Washburn, one of the last of the connecting links to truth.

1957 – The Church declares oneness with the fallen Protestant denominations. *“We are one with our fellow Christian denominational groups in the great fundamentals of the faith once delivered to the saints.”* (Questions on Doctrine, p.32)

1957 – SDA Church joins the CWC – Christian World Communions.

1958 – Death of Charles S. Longacre, a champion of religious liberty, an author who stood for the original Pioneer views within Adventism.

1962 – The World Council of Churches incorporates the Trinity doctrine in its prerequisite for membership, and becomes the foremost Ecumenical organization.

THE HISTORICAL TIMELINES

THE DEATHS OF PIONEERS

1968 – Death of Elder Benjamin G. Wilkinson, Ph.D., after 76 years of active church service. This pioneer of Adventism spoke out against the new Trinity doctrine until his death.

1968 – Uppsala, Sweden – World Council of Churches admits to full membership the representatives from non-member churches, which include the Seventh-day Adventist Church. Published on July 12, New York Times newspaper.

1973 – Bert B. Beach, secretary of the Northern Europe-West Africa Division, and company begin Social Engineering of acceptance of being one with the world in joining the World Council of Churches.

Ellen White had warned that [“it is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separate them from the children of darkness by yielding principle, by compromising the truth.”](#) (BEcho, April 9, 1894, par. 6)

1976 – Neal Wilson, President of the North American Division of SDA, gives this sworn statement in the Silver-Tobler legal case involving the Seventh-day Adventist Church: “Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term hierarchy was used in a perjorative sense to refer to the papal form of church governance, that attitude on the Church’s part was nothing more than a manifestation of widespread anti-popey among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.” (Merikay McLeod lawsuit, p. 4, footnote #2, Docket Entry #84: EEOC vs PPPA C-74-2025 CBR, Sworn statement dated Feb.6, 1976) Ellen White warned in 1894, [“It is a backsliding church that lessens the distance between itself and the papacy.”](#) (ST, Feb 19, 1894)

1980 – World General Conference in session (Dallas, TX), officially votes to accept the Trinity doctrine, as part of 27 Fundamental Beliefs of Seventh-day Adventists.

1980 – Ex-Jesuit priest Alberto Rivera states that “all the mainstream churches were taken over (under control of Rome) by 1980.” (Secret Terrorists, p. 108)

1981 – Neal C. Wilson, now General Conference President, announces that the Church has officially adopted the Trinity doctrine, which is now number 2 in the Church’s 27 Fundamental Beliefs.

1986 – The official doctrine of the church is stated in the Church Manual: “There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons.” – *(SDA Church Manual, chapter 2, p. 23. Refer also to the book – Seventh-day Adventists Believe 27 Fundamental Beliefs, “The Trinity”)*

CONCLUSION

Seventh-day Adventists did not believe in the Trinity in the early years of the movement. God's remnant Church had the God's given truth the entire time while Ellen White was alive. It was not until after her death and that of the pioneers that error was able to be brought into the Adventist Church. The pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.

The reality is that the SDA change to the Trinity doctrine from its non-trinitarian position took place very slowly over many decades. Since 1844, the trinity doctrine did not get into the fundamental beliefs for 87 years and even then, most did not know it had happened, and it was not official until 136 years after the Church began (that is, until 1980). Progressive error of trinity was slowly brought in over time so as not to be noticed. Adventist's adoption of the current trinitarian doctrine is not a progressive truth but a total reversal on the most important of all doctrines. It was the Trinity doctrine, which crept into our early church, many years after Ellen White's warning, that has led our church to discard its former beliefs and regard them as error. The church is now an apostate, with just a handful of remnants.

God being removed by trinity god, the present SDA church foundation is now built on the quick sand, worshipping at the altar of Catholic's idolatrous god of the trinity. No wonder the catholic Church asserts that "the faith of all Christians rests on trinity " (catechism of the catholic Church). The present church has placed its dependence on human power, which, without God, is worthless.

“I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, **which denies the personality of God and of Christ.”** {Review and Herald – RH, August 31, 1905 par. 11}:

CONCLUSION

EGW Quote 1

“A liar is one that presents false theories and doctrines. **HE WHO DENIES THE PERSONALITY OF GOD and of His Son Jesus Christ is denying God and Christ.** ‘If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.’ If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love.” [Ms 23-1906.20]

EGW Quote 2

“**When men who come in who would MOVE ONE PIN OR PILLAR FROM THE FOUNDATION which God has established by his holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals.** Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial. — *Manuscript 62, 1905, 6.* (“A Warning against False Theories,” May 24, 1905.) {1MR 55.1}

EGW Quote 3

The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume **TO MOVE A PIN OR A FOUNDATION STONE** from the structure. **those who attempt to undermine THE PILLARS OF OUR FAITH are among those of who the bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’**” Letter 87, 1905, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.) {1MR 55.2}

EGW Quote 4

“**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. {YRP 235.3}. “A Warning Against False Theories,” May 24, 1905.) {MR760 12.2}

Every church member should know what we believe in and why we believe it, and we should be able to give an intelligent reason for our religious convictions.

CONCLUSION

EGW Quote 5

"I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. **Reject every phase of error, even though it be covered with a semblance of reality, WHICH DENIES THE PERSONALITY OF GOD AND OF CHRIST.**" *{Review and Herald – RH, August 31, 1905 par. 11}*

EGW Quote 6

"Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear." — *Ellen G. White, Vol 5, Testimonies, p.708. (Emphasis supplied)*

EGW Quote 7

"I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. **We may safely discard those ideas that are not found in His teaching.**" Ellen G. White, *{CCh 326.1}*

EGW Quote 8

"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." *(Ms. 62, 25-5-1905)*

EGW Quote 9

"**BEWARE OF THOSE WHO WOULD TEAR DOWN THE FOUNDATION, upon which we have been building for the last fifty years**, to establish a new doctrine. I know that these new theories are from the enemy. *{Ms137-1903.10}*

Personality of God and the old Pillars of Our Faith Under Attack

“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.” {760MR 9.5}

“The light is given to me in regard to the POOR UNDERSTANDING OF THOSE THAT HAVE BEEN IN THE TRUTH, that these sophistries, and this mysticism, and DOING AWAY WITH THE PERSONALITY OF GOD, AND WITH THE PERSONALITY OF CHRIST, will get the hall-room of the heart all ready for these miracles that Satan will come to work right in our midst. Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” (Ms138-1906.40)

“Here is the very work that is resting upon us to perform. Do not, I beg of you, listen to the unbelief that will be crowded into your mind, and sophistries. Some are to depart from the faith. Where are they? Who are they? WHO IS DEPARTING FROM THE FAITH LAID DOWN, THE VERY FOUNDATION THAT WE WERE ON A WHOLE CENTURY AGO? WE ARE ON THE VERY SAME FOUNDATION; we have the same evidence, and we worked on it day and night, TO KNOW IN REGARD TO THE SANCTUARY QUESTION, AND REGARD TO THE PERSONALITY OF GOD AND OF CHRIST, and of all these subjects.” {Ms138-1906.40}

“I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God’s Word are plain. Plant your feet firmly on the platform of eternal truth. REJECT EVERY PHASE OF ERROR, even though it be covered with a semblance of reality, WHICH DENIES THE PERSONALITY OF GOD AND OF CHRIST. {RH August 31, 1905, par. 11}

“Just such theories as you have presented in Living Temple were presented then. These subtle, deceiving sophistries have again and again sought to find place amongst us. But I have ever had the same testimony to bear which I now bear regarding the personality of God. Lt253-1903.9

“May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body shook and trembled like a leaf. I thought that if it should come near me, I would be struck out of existence; but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do.” Lt253-1903.11

“I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person, and had a form like Himself. Said Jesus, ‘I am the express image of My Father’s person!’” Lt253-1903.12

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.... The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples... 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.” (The Ministry of Healing, p. 421, 422)

ANSWERS TO THE OBJECTIONS

Raised by Trinitarians

PART 4:

ANSWERS TO THE OBJECTIONS RAISED BY ADVOCATES OF TRINITY DOCTRINE IN THE SDA CHURCH

Next, we address several objections raised by proponents of trinity doctrine in order to separate the truth from the lies.

OBJECTION 1: “LET US MAKE MAN IN OUR IMAGE” (Genesis 1:26) (The Bible answers)

Genesis 1:26

“Then God [אלהים, el·ō·hēm’; Strongs H430] said, Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” — (Genesis 1:26).

Many trinitarians often quote this verse to prove that God is a trinity. They claim God the Father was telling two other beings; God the Son, and God the holy Spirit. But whom did God address in Gen 1:26? Does this verse talk about the plurality of the Godhead

Is Elohim a single God or multiple gods?

The Hebrew word for God is Elohim. Does the Hebrew word “elohim” denote a God of plurality and therefore the “God” spoken of in Genesis 1:26 should be understood to mean more than one or rather three personalities of Divine Persons/Beings? And yet spoken of as “one” God conversing amongst themselves saying, “Let us make man in our image”?

Who was it that actually said, “Let us make man in our image” according to the bible?

The bible tells us that it was the Father who created all things THROUGH the Son and that the Son shares the SAME image as the Father.

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in 'GOD [Father], who [Father] created all things by Jesus Christ:”
_Ephesian 3:9 (brackets supplied by me)

“God [Father], 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 [Christ] ALSO HE [Father] MADE THE WORLDS; Who [Christ] being the brightness of his glory, and the EXPRESS IMAGE of his person...” Hebrews 1:1-3 (brackets supplied by me).

OBJECTIONS 1:

“LET US MAKE MAN IN OUR IMAGE” (Genesis 1:26) (The spirit of prophecy answers)

Whom did the spirit of prophecy confirm that created all things? Ellen G. White's statements provides the answer:

EGW Quote 1

“After the earth was created, and the beasts upon it, the **FATHER AND SON CARRIED OUT THEIR PURPOSES**, . . . And now **GOD SAID TO HIS SON, ‘LET US MAKE MAN IN OUR IMAGE.’**” (*The Spirit of Prophecy, vol. 1, pp. 24, 25*)

EGW Quote 2

“Before the fall of Satan, the **FATHER CONSULTED HIS SON IN REGARD TO THE FORMATION OF MAN.**” (*Ellen G. White, Spiritual Gifts, Volume 3, page 36, ‘The temptation and fall’, 1864*)

EGW Quote 3

“Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. **BUT WHEN GOD SAID TO HIS SON, “Let us make man in our image,” Satan was jealous of Jesus.**” {EW 145.1}

EGW Quote 4

“**GOD, in counsel with HIS SON,** formed the plan of creating man in **THEIR OWN IMAGE...**” {*Review and Herald February 24, 1874, par. 3*}

EGW Quote 5

“Man was to bear God's image, both in outward resemblance and in character. **CHRIST ALONE IS ‘THE EXPRESS IMAGE’** (Hebrews 1:3) **OF THE FATHER;** but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.” {*Patriarchs and Prophets pg. 45.2*}

EGW Quote 6

“And I saw that **WHEN GOD SAID TO HIS SON, LET US MAKE MAN IN OUR IMAGE,** Satan was jealous of Jesus.” {1SG 17.1}

OBJECTIONS 1: “LET US MAKE MAN IN OUR IMAGE” (Genesis 1:26)

Whom did the spirit of prophesy confirm that created all things?

EGW Quote 7

“And **GOD SAID**, Let us make man in our own image, after our likeness.” **WHOM DID HE ADDRESS?—THE LORD JESUS CHRIST**, who declares Himself to have been with the Father from the beginning...” {Ms43-1906.6}

EGW Quote 8

“We take not the fallacies of man but **THE WORD OF GOD THAT MAN WAS CREATED AFTER THE IMAGE OF GOD AND CHRIST**, for the Word declares “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 of heaven.” Hebrews 1:1-3. {Ms236-1902.4}

Conclusion

As you can see, the spirit of prophesy commentary on the Genesis narrative clearly refers to “God” (Elohim) as one Person (the Father) and He was talking to another Person (His Son) in Genesis 1:26.

Thus, “**US**” in Genesis 1:26 refers to the Father and the Son and it was God the Father (Elohim) who said to His Son (who bears the express image of the Father-two of them share an image.), “Let us make man in our image.”

Note:

The trinity requires the reader of Scripture to insert a triune God, including the Holy Spirit (as an entirely separate individual Being) into narrative contexts where the Holy Spirit is not even mentioned. It requires you to read into it all “three” when only one or two are mentioned in the Bible, thus, it constantly redefines passages of Scripture that are describing “God” as a singular Personal Being.

OBJECTION 2: “WHO WILL GO FOR US?” (Isaiah 6:8) and “LET US GO DOWN” (Genesis 11:6, 7)

Isaiah 6:8

“Also I heard the voice of the Lord, saying, Whom shall I send, and WHO WILL GO FOR US? Then said I, Here am I; send me. (Isaiah 6:8)

Now let’s see if God (Elohim) was a plurality of persons speaking here according to the following inspired commentary:

EGW Quote 1

“When God asked, ‘whom shall I send, and who will go for Us?’ CHRIST ALONE of the angelic host could reply, “Here am I; send Me.” {12MR 395.3}

According to the above Ellen G. White commentary, obviously the person speaking was God the Father and not Christ because we are told that it was “Christ alone of the angelic host” who could respond positively, saying, “Here am I; send Me”

OBJECTION 3:

Genesis 11:6-7

“And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, LET US GO DOWN, and there confound their language, that they may not understand one another’s speech.” (Genesis 11:6, 7)

Again some assume that God was speaking to Himself or to the Trinity here as a plurality of persons but He was actually speaking to the heavenly host. It was a figure of speech with the inclusion of who He was speaking to, because that’s who went down.

Ellen G. White statement Reveal this:

“ANGELS WERE SENT to bring to naught the purpose of the builders.” {PP 119.2}

OBJECTION 4

“Does 1 JOHN 5:7-8 prove that God is a TRINITY?”

Question: DOES 1 JOHN 5:7-8 PROVE TRINITY?

1 John 5:7-8:

“For there are three that bear record **[IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST: AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR WITNESS IN EARTH]**, the Spirit, and the water, and the blood: and these three agree in one.” (1 John 5:7-8). (brackets and emphasis in caps mine)

The words in UPPERCASE and in red color are simply not a part of the generally accepted New Testament manuscripts. These words are considered by many, including SDA Bible Commentary, to be an insertion and therefore false. **There are many evidences** to suggest that 1 John 5:7-8 is an insertion. Most Bible commentaries that mention this addition tell us that it is false comment added to the biblical text.

Many other more recent Bible versions likewise recognize the spurious added text and omit it, including: **1. New International Version, 2. American Standard Version, 3. New American Standard Bible, 4. English Standard Version, 5. New English Bible, 6. Revised English Bible, 7. New American Bible, 8. Jerusalem Bible, 9. New Jerusalem Bible, 10. Good News Bible 11. New Living Translation, 12. Holman Christian Standard Bible, 13. Bible in Basic English 14. Twentieth Century New Testament.**

THE SEVENTH DAY ADVENTIST BIBLE COMMENTARY:

“The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek Testament if he were shown even one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on Holy Scripture freely admits regarding these words: “It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries” (Thomas Nelson and Sons, 1951, p. 1186).” — (The Seventh-day Adventist Bible Commentary, vol. 7, p. 675)

More evidence, read here

<https://asitreads.com/wp-content/uploads/2022/01/1John5.pdf>

OBJECTION 4

“Does 1 JOHN 5:7-8 prove that God is a TRINITY?”

Question: DOES 1 JOHN 5:7-8 PROVE TRINITY?

1 John 5:7-8:

“For there are three that bear record [IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST: AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR WITNESS IN EARTH], the Spirit, and the water, and the blood: and these three agree in one.” (1 John 5:7-8). (brackets and emphasis in caps mine)

ELLEN WHITE CONFIRMS CHANGES HAVE BEEN MADE TO SCRIPTURE ALSO:

“I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition.” — (E.G. White, *EW*, 220.2, 1882)

SEVENTH DAY ADVENTIST BIBLICAL RESEARCH INSTITUTE:

The Seventh day Adventist Biblical Research Institute also admits this text in 1 John 5:7 is added. So their final conclusion and advice to Seventh day Adventists was “...you should not use this text.” (<https://www.adventistbiblicalresearch.org/materials/bible-nt-texts/1-john-57>) So the SDA BRI and the SDA Bible Commentary both acknowledge this text is added and say it should not be used, and yet you see many Adventists and their key organizations continue to use this verse in their insistence to prove the trinity doctrine. So Seventh-day Adventists are not following their own advice.

SEVENTH DAY ADVENTIST SABBATH SCHOOL QUARTERLY:

“In some versions of the Bible the words ‘in heaven, the Father, the Word, and the Holy Spirit’ and these three are one. And there are three that bear witness on earth” appear in 1 John 5:7, 8 (NKJV). The only problem is they are a later addition, not found in the original manuscripts. “Among biblical scholars there is agreement that this statement is not genuine and has been added, probably to support the doctrine of the Trinity...” — (*Sabbath School Bible Study Guide: July – Sept 2009*, p. 108)

SEVENTH DAY ADVENTIST MINISTRY MAGAZINE:

R.M. Johnston: “The term ‘Trinity’ is nowhere to be found in the Bible... Nor need we be disturbed by the knowledge that certain words in 1 John 5:7, 8 are spurious additions that found their way into our King James Version from certain manuscripts of the Latin Vulgate, where they originated. For while it is true that no formal statement of the doctrine can be found in the most reliable Biblical manuscripts, nevertheless a comparison of Scripture with Scripture makes any contrary teaching untenable.” — (R. M. Johnston, *Ministry*, Nov 1964, *What can we know about the Holy Trinity?*)

J.N. LOUGHBOROUGH: (AN SDA PIONEER)

“The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is '1 John i, 7, which is an interpolation. Clarke says, " Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215."—Com. on John i, and remarks at close of chap.” — (J.N. Loughborough, *Adventist Review*, and *Sabbath Herald*, November 5, 1861) [https://adventistdigitalibrary.org/islandora/object/adl:349160/issue_pages \(8/8 on the digital pdf\)](https://adventistdigitalibrary.org/islandora/object/adl:349160/issue_pages%20(8/8%20on%20the%20digital%20pdf))

So why are most Adventists ignorant of these facts and continually quote it? This text is also missing from 99% of all Bible translations.

OBJECTIONS 5

“THE THIRD PERSON OF THE GODHEAD”

QUESTION: Who is the third person of the Godhead?

Who is this third person? Is He a "distinct person" or the third God in the Godhead as claimed by many who support trinity doctrine?

Many (Seventh-day Adventist) who believe in trinity argue that Ellen White was a Trinitarian for she had said, the Holy Spirit is a “Person”. But what does inspiration mean when it says “third person of the Godhead”? Who or what is this mighty agency that can help us to resist and overcome sin?

We will let the inspired words of the spirit of prophesy to answer these questions:

EGW Quote 1:

“The **HOLY SPIRIT** was the highest of all gifts that **He** could solicit from **His** Father for the exaltation of His people. **The Spirit** was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome ONLY THROUGH THE MIGHTY AGENCY OF THE THIRD PERSON OF THE GODHEAD, who would come with no modified energy, but in the fullness of divine power.” — (E.G. White, DA, 671.2)

“Only through the mighty agency of the Third Person of the Godhead”

We are told that, “*Sin could be resisted and overcome ONLY through the mighty agency of the third person of the godhead.*” (DA 671.2). If that is the case, and if the “third person” is an entirely a different being, then how is it that Christ (or His Spirit) is also described as one that helps us to resist and overcome sin? See below quotes;

EGW Quote 2:

“CHRIST IS PRESENT BY HIS HOLY SPIRIT. IT IS THIS SPIRIT THAT BRINGS CONVICTION TO HEARTS.” {Ev 275.1}

EGW Quote 3:

“There is **NO POWER IN YOU APART FROM CHRIST**, but it is your privilege to have Christ abiding in your heart by faith, and HE can **OVERCOME SIN** in you, when you cooperate with His efforts.” — (E.G. White, OHC, 76.5)

OBJECTIONS 4

“THE THIRD PERSON OF THE GODHEAD”

QUESTION: Who is the third person of the Godhead?

EGW Quote 4:

“With **HIS SPIRIT CHRIST** sends a reconciling influence and **A POWER that TAKES AWAY SIN.**” — (E.G. White, RH, May 19, 1904)

EGW Quote 5:

“**JESUS ALONE** has power **TO SAVE FROM SIN**, to free from the **POWER OF EVIL**; and to doubt him who has laid down his life for us, is to grieve and insult the Father,” — (E.G. White, RH, Feb 10, 1891)

EGW Quote 6:

“The **ONLY DEFENCE AGAINST EVIL** is the **INDWELLING OF CHRIST** in the heart through faith in His righteousness.” — (E.G. White, DA, 324.1)

EGW Quote 7:

“They have **ONE** God and **ONE** Saviour; and **ONE** Spirit—**THE SPIRIT OF CHRIST**—is to bring unity into their ranks.” — (E.G. White, 9T 189.3, 1909)

EGW Quote 8:

“**CHRIST** is the source of every right impulse. **HE IS THE ONLY ONE** that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that **HIS SPIRIT** is moving upon our hearts.” — SC 26.3

EGW Quote 9:

“You want that help **THAT COMES FROM CHRIST**, having escaped the corruption that is in the world through lust. You are to be a partaker of the divine nature. **THERE IS NOTHING ELSE THAT CAN SAVE US. CHRIST COMES IN HIS DIVINE NATURE**, and here is every soul will be enlightened according to what you study, according to what you give the mind to feed upon.” {Ms138-1906.20}

EGW Quote 10:

“Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. **THERE IS BUT ONE POWER** that can break the hold of evil from the hearts of men, **AND THAT IS THE POWER OF GOD [Father] IN JESUS CHRIST. ONLY THROUGH THE BLOOD OF THE CRUCIFIED ONE IS THERE CLEANSING FROM SIN. HIS GRACE ALONE CAN ENABLE US TO RESIST AND SUBDUE THE TENDENCIES OF OUR FALLEN NATURE.** This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.” — {CCh 322.8} (bracket supplied)

OBJECTIONS 4

“THE THIRD PERSON OF THE GODHEAD”

QUESTION: Who is the third person of the Godhead?

EGW Quote 11:

“It is the **SPIRIT** that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are **SPIRIT**, and they are life.” **CHRIST IS NOT HERE REFERRING TO HIS DOCTRINE, BUT TO HIS PERSON, the divinity of his character.**” { E. G. White, Review and Herald , April 5, 1906 par. 12}

Question: Again, if “Sin could be resisted and overcome ONLY through the MIGHTY AGENCY of the THIRD PERSON OF THE GODHEAD,” how is it then that “JESUS ALONE has power to save from sin, to free from the power of evil” and that “The ONLY defense against evil” is also the “INDWELLING OF CHRIST in the heart through faith in His righteousness?” (E.G. White, DA, 324.1). (Could it be that they are one and the same?)

Also consider the following statements:

EGW Quote 12:

“To all who desire to be recipients of **HIS SPIRIT, THE VIRTUE FLOWS OUT FROM CHRIST**. And it is **IN THIS WAY** that the character of God, the perfection of Christ and the Father, is brought before the world.” (RH, October 14, 1902 par. 11)

EGW Quote 13:

“It is the virtue **THAT GOES FORTH FROM CHRIST**, that leads to genuine repentance” — SC 26.2

EGW Quote 14:

“The **HOLY SPIRIT**, which **PROCEEDS FROM THE ONLY BEGOTTEN-SON**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.” (EGW Selected Messages book 1, p250 – 251)

EGW Quote 15:

“Then Jesus would **BREATHE UPON THEM THE HOLY GHOST**. In that breath was light, power, and much love, joy, and peace.” (EW 55)

Note: It is made clear from the above statements that the Holy Spirit (i.e., Third Person of the Godhead) is equated with the Spirit of Christ proceeding from Himself.

OBJECTIONS 4

“THE THIRD PERSON OF THE GODHEAD”

QUESTION: Who is the third person of the Godhead?

This is not unlike how Satan breathes his unholy influence on people. “Satan would then breathe upon them an unholy influence.” {EW 56}.

Did Satan breathe another person? Did another person proceed out of him? Likewise, did a “Third Individual God-Being” proceed out of Jesus or jumped out of him? Does Jesus’ “breathe” a “Third God”? Or is this Third Person the very breath and spirit of Christ that He himself breathes upon the faithful?

EGW Quote 16:

“Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be his donation.... {ST December 1, 1898, par. 2} {6BC 1052.5}

Note: Here we find that the “third person of the Godhead” is identified as a “MIGHTY AGENCY”, “POWER OF GOD”, or Christ’s “REPRESENTATIVE”, that “CONVERTING, ENLIGHTENING, AND SANCTIFYING POWER”, which would be considered Christ’s “DONATION.”

The identity of the third person of the Godhead becomes obvious if you actually read the entire quotation taken from the same book — see below:

EGW Quote 17:

“Sin could be resisted and overcome only through the mighty agency of the **THIRD PERSON OF THE GODHEAD**, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. **CHRIST HAS GIVEN HIS SPIRIT AS A DIVINE POWER** to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” (The Desire of Ages {DA 671.2})

Thus, the Third Person of the Godhead is none other than Christ’s own Spirit given to us as a divine power to overcome all hereditary and cultivated tendencies to evil....

OBJECTIONS 5

“THE THIRD PERSON OF THE GODHEAD” IS THE SPIRIT OF CHRIST

QUESTION:

So why does the Scriptures and Spirit of Prophecy often speak of the Holy Spirit like It/He is “ANOTHER” Person?

The Holy Spirit is indeed a “third person,” Who represents Christ. But He is not a person in the same sense that Father and Son are Persons. In other words, the Holy Spirit is really Christ (imbued with the Spirit of His Father) but it is Christ that is divested of his physical/visible human personage.

Therefore, when Christ gives Himself through the agency of the Holy Spirit, it has its own distinct personality that is different than Christ’s bodily (corporeal) personality and yet in another sense, it is the very presence of Christ Himself but in an intangible (incorporeal) personality.

OBJECTION 5

Does Godhead denote there are other Gods WHAT DOES "GODHEAD" MEANS?

Does Godhead denote a separate head of a trinity God? Many who believe in the trinity doctrine attribute the term 'Godhead' to imply one of the three persons of the triune God. But this is not true. **GODHEAD Means DIVINITY:** According to both the Bible and the Spirit of Prophecy writings, the word "Godhead" is used as an attribute meaning "**Divinity,**" "**Deity,**" or "**Divine nature.**"

EGW Quote 1:

"In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character." — *Christ's Object Lessons*, p. 115.1 • EGW

EGW Quote 2:

"Christ was God manifest in the flesh; in him dwelt "all the fullness of the Godhead bodily." — *Youth's Instructor*, March 21, 1901, par. 8 • EGW

EGW Quote 3:

"The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory." — *Youth's Instructor*, April 25, 1901, par. 11 • EGW

EGW Quote 4:

"But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. ... Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty." — *Signs of the Times*, May 10, 1899, par. 11 • EGW

EGW Quote 5:

"The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world, by very simple means. It is God's plan that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing his Spirit to touch invisible chords, and the vibration rings to the extremity of the universe. The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit." — *E.G. White, Special Testimonies, Series A, No. 10 (SpTA10)*, p. 36.3 to 37.1

OBJECTION 5

Does Godhead denote there are other Gods

WHAT DOES "GODHEAD" MEANS?

WHAT DOES "GODHEAD" MEANS?

EGW Quote 6:

"There is **NO POWER IN YOU APART FROM CHRIST**, but it is your privilege to have Christ abiding in your heart by faith, and **HE can OVERCOME SIN** in you, when you cooperate with His efforts."
— (E.G. White, OHC, 76.5).

In summary

- > Godhead means divinity, deity or divine nature of Christ.
- > The third person (personage) of the Godhead (divinity) is the Holy spirit.
- > The Holy spirit is the very personality of God and Christ manifested in their omnipresence. Beyond this simple explanation, God has not revealed what exactly the Holy spirit is.

.....

The Identity, personality and individuality of God, Jesus Christ and the Holy spirit is revealed for us to study. The nature is not revealed. Hidden things are not for us to speculate, revealed things are for us to understand.

.....

"No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion." {*Ministry of Healing* p. 429}

These statements of inspiration suggest that the nature or the workings of the holy Spirit cannot be explained precisely. No human reasoning, even of the most learned man, can define the operation of the Holy Spirit upon human minds and characters.

Ellen White tells us not to penetrate beyond which God has not revealed to us, namely, not to indulge in speculating the nature of God.

But she also stated, "The revelation of Himself that God has given in His word is for our study. This we may seek to understand."

Moreover the Bible says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" (Rom 1:20)

Ellen G. White agrees with the Scripture: "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)

OBJECTION 6

IS THE HOLY SPIRIT ANOTHER GOD?

19 questions to Test If the Holy spirit IS a DISTINCT PERSONAL GOD

SDA Fundamental belief

#5 God Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. **He [the holy spirit] is as much a person as are the Father and the Son.**

#2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God [singular: now a composite of three] is immortal, all-powerful, all-knowing, above all, and ever present...." [bracket and italics supplied by me]

Note the shared attributes by the trinity God: **IMMORTAL, ALL-POWERFUL, ALL-KNOWING. Meaning "God the eternal Spirit" who is a separate, individual, divine person also share these attributes as the Father and Son does.**

Let's consider a few statements from **the spirit of prophecy**

"Christ the Word, the only-begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—**the ONLY BEING** in all the universe that could enter into all the counsels and purposes of God." — *The Great Controversy*, 493

"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..." — *ST October 14, 1897, par. 3*

"To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work **ONLY ONE BEING in all the universe could do. only he who knew the height and depth of the love of God could make it known.** Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. —*Desire of Ages, DA 22.1*

According to the above statement, Christ (Sun of Righteousness) is the **only being** who could "MAKE IT KNOWN" to us the Father's love because He is the "only one being in all the universe...who knew the height and depth of the love of God."

OBJECTION 6

IS THE HOLY SPIRIT ANOTHER GOD?

19 questions to Test If the Holy spirit IS a DISTINCT PERSONAL GOD

Assume the above (see the previous page) SDA trinity beliefs are true,

Here are **19 Questions** to Test If the Holy spirit IS a DISTINCT PERSONAL GOD as claimed by those who BELIEVE In the TRINITY.

Question 1: According to SDA 28 fundamental Belief #2, “God” is defined as “Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, **ALL KNOWING...**” which indicates that each member of the three persons of the godhead are omniscient. Then why is it that only Christ “knew the height and depth of the love of God? What about the other divine “being”, the Holy Spirit (who is supposed to be omniscient according to trinity)?

These statements denote only two “beings.” If the Holy Spirit was a “being” in the same sense as Christ, then why was the Holy Spirit not able to enter into all the “counsels and purposes of God?” or why is Christ the “only being who was one with God?” The conspicuous absence of the Spirit in these narratives makes the doctrine of coeternal trinity gods very questionable.

Question 2: Is there one verse, anywhere in Scripture, where God speaks to and/or expresses His love for the Holy Spirit, as He often does to His only begotten Son?

Question 3: Is there one verse, anywhere in Scripture, where God’s only begotten Son speaks to and/or expresses His love for the Holy Spirit, as He often does to His God and Father?

Question 4: Is there one verse, anywhere in Scripture, where the Holy Spirit speaks to and/or expresses His love for either God or the Son of God, as God and His Son often do towards one another?

Question 5: Is there one verse, anywhere in Scripture, where the Holy Spirit expresses His love toward us as does the Father and the Son?

Question 6: Is there one verse, anywhere in Scripture, where we are told that we will ever see and/or meet the Holy Spirit?

Question 7: Is there one verse, anywhere in Scripture, where the Holy Spirit is spoken of as sitting on a throne in heaven?

OBJECTION 6

IS THE HOLY SPIRIT ANOTHER GOD?

19 questions to Test If the Holy spirit IS a DISTINCT PERSONAL GOD

Question 8: Is there one verse, anywhere in Scripture, where “one divine being” (which trinity claims) is said to be three persons?

Question 9: Is there one verse, anywhere in Scripture, where we find any of these terms mentioned: trinity, triune or God the Holy Spirit?

Question 10: Why does the Scripture almost always mention the Holy Spirit as a possessive pronoun/noun, as in ‘His Spirit’, ‘His Holy Spirit’, ‘Spirit OF God’ or ‘Spirit OF Christ’?

Question 11: According to Matthew 1:20, we read, “fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

Question: If the Holy Spirit is a separate being as the trinity doctrine claims, then how is it that, Jesus was conceived by the Holy Spirit and yet Christ continually prayed to and addressed God the Father, not the Holy Spirit, as His father (Matthew 10:32-33; Matthew 11:25-27; Matthew 12:50; Matthew 15:13; Matthew 16:17; Matthew 16:27; Matthew 18:10; Matthew 18:35). Never did Christ refer to the Holy Spirit as His father.

Question 12: Galatians 4:4-6 says, “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, **GOD HATH SENT FORTH THE SPIRIT OF HIS SON INTO YOUR HEARTS, CRYING, ABBA, FATHER.**”

Question: If the Holy Spirit is another deity other than Christ’s own spirit, then why would he call God the Father “Abba”? Are there two sons in the Godhead?

Question 13: Speaking of Jesus’ Second Coming, Matthew 24:36 (and Mark 13:32) tells us, “No one knows about that day or hour, not even the angels in heaven, nor the Son, but **ONLY THE FATHER.**” When asked, “If Jesus was God (being omniscient), why did He not know when He would return? A Trinitarian may answer, “When Christ became a man, He voluntarily restricted the use of certain divine attributes... His omniscience, omnipresence, etc.”

Question still remains: Holy Spirit, according to Seventh-day Adventist 28 Fundamental Beliefs No. 2 is “all-knowing.” Then why doesn’t the Holy Spirit know, isn’t the Holy Spirit also a divine being who is omniscient as the Father? Why **ONLY** does the Father know?

OBJECTION 6

IS THE HOLY SPIRIT ANOTHER GOD?

19 questions to Test If the Holy spirit IS a DISTINCT PERSONAL GOD

Question 14: In Matthew 11:27 it says, “All things are delivered unto me of my Father: and no man knoweth the Son, **BUT THE FATHER**; neither knoweth any man the Father, **SAVE THE SON**, and he to whomsoever the Son will reveal him.”

Question: How is it that only the Father knows the Son and vice a versa but the Holy Spirit is excluded? It also says, “and he to whomsoever the Son will reveal him.” Does this mean then that the Holy Spirit is also dependent on the Son to get to know the Father?

Question 15: In John 1:18 it says, “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.”

Question: How is it that “no one hath seen God at any time” except the Son? Surely, if the Holy Spirit was a being and was present during the creation week as the trinity doctrine claims, then He would have certainly seen the Father.

Question 16: How is it that the Holy Spirit doesn't have a name, as does the Father and the Son?

The name “Jesus” comes from the Greek name “Iesous”, a rendition of the Hebrew Yeshua (ישוע) but if you look up Iēsous in the Strong's Concordance, it has its origin in Hebrew which is, יהושוע Yěhowshuwa` (yeh·hō·shü'·ah; Strong's H3091). So the Messiah's original name in Hebrew is Yěhowshuwa. (“and thou shalt call his name JESUS” Matthew 1:21).

According to Strong's Bible Concordance, the Father's name (translated as LORD in KJV) given in Hebrew is Yěhovah, pronounced, “yeh·hō·vā”. This is a vocalization of the Tetragrammaton, more commonly referred to as Jehovah which is an anglicized representation of Hebrew יהוה-YHWH).

Strong's Number H3068 matches the Hebrew יהוה(Yěhovah), which occurs 6519 times in 5521 verses in the Hebrew concordance of the KJV.

Question 17: If the Holy Spirit is a divine person like the Father and the Son then why does the Scripture refer to the Holy Spirit as an IT? Father and the Son were never referred as IT.

Romans 8:16 (KJV) says, “The Spirit itself [not himself] beareth witness with our spirit, that we are the children of God.” Similarly, Romans 8:26 says “the Spirit itself [again, not himself] maketh intercession for us with groanings which cannot be uttered.”

OBJECTION 6

IS THE HOLY SPIRIT ANOTHER GOD?

19 questions to Test If the Holy spirit IS a DISTINCT PERSONAL GOD

Question 18: Notice the below statement from spirit of prophesy

“In all the universe **there was but one who could**, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, **only one equal with GOD** could make atonement for its transgression. **NONE BUT CHRIST COULD** redeem fallen man from the curse of the law and bring him again into harmony with Heaven.” — *Ellen White, Patriarchs and Prophets, p. 63*

Question: If, Christ is the “only being that could enter into all the counsels and purposes of God” and He is the **“ONLY ONE EQUAL WITH GOD”** Who “could make atonement for its transgression.” And if **“NONE BUT CHRIST COULD** redeem fallen man...” Then, Christ is the only one equal with God...This excludes "God the Holy spirit" as Trinitarians calls him. Isn't it?

Question 19: 1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus;”

The spirit of prophesy confirms:

“Why Only One Mediator – Jesus alone could give security to God; for He was equal to God. **HE ALONE could be a mediator between God and man; for he possessed divinity and humanity.**”
(*The Review and Herald, April 3, 1894*). 7BC 914.7

“Only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the infinite God in man’s behalf, and also represent God to a fallen world. **Man’s substitute and surety must have man’s nature, a connection with human family whom he was to represent, and as God’s ambassador, he must partake of the divine nature, have a connection with the Infinite**, in order to manifest God to the world, and be a mediator between God and man. {1SM 257.1}

“**This qualifications were found alone in Christ. Clothing his divinity with humanity**, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God—the surety for man to satisfy by His righteousness in man’s behalf the demands of the law, and the representative of God to make manifest His character to a fallen race. {1SM 257.2}

“No middle-man comes between the sinner and Christ.” — *Signs of the Times, June 28, 1899*

Question: If we are to believe that “God the Holy Spirit” is an entirely separate individual), Could he fits into this narrative? How can “God the Holy Spirit” (who is wholly divine and have not partaken humanity-according to trinitarian teaching) mediate or intercede on behalf of man, when He does not meet the qualifications?

OBJECTION 7

"Holy Spirit, who is as much a person as God is a person, IS WALKING THROUGH THESE GROUNDS"

QUESTION: Who is this "person" that is "WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES," and who "HEARS EVERY WORD WE UTTER?" Is holy Spirit a person?

EGW Quote:

"We need to realize that the Holy Spirit, who is as much a person as God is a person, IS WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES; ... HE HEARS EVERY WORD WE UTTER and knows every thought of the mind." — *Ellen G. White, 1899, 2SAT 136.6 (Sermons and Talks, Vol. 2, pp. 136, 137); Also published on Ev 616.5, 7MR 299.2, Ms66-1899.11*

The statement above has been used to establish the personhood of the Holy Spirit since Leroy Edwin Froom composed a compilation of Ellen White's writings to support the Trinity doctrine in the book, *Evangelism*, in 1946. And as many of the SDA trinitarians will attest, the phrase, "the Holy Spirit, who is as much a person as God is a person," when viewed without any corroborating statements, appears to suggest that the Holy Spirit is an Individual no different than how the Father and Son are distinct, personal individuals. However, the reader should be made aware that the statement above comes from a stenographer's transcript of a sermon Ellen White preached at the Avondale Church, March 25, 1899.

Note that this particular statement was not published until 1994 and therefore Ellen White was not alive to oversee the publication to verify the accuracy of the wording nor the intent of the phrase.

But let's take a look again the Whole quote under consideration:

EGW Quote:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" [Romans 12:1].

"THE LORD SAYS this because HE knows it is for our good. HE would build a wall around us, to keep us from transgression, so that HIS blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The LORD INSTRUCTED US that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes; that the Lord is our keeper and helper. He hears ever word we utter and knows every thought of the mind." {*E. G. White, Sermons and Talks Volume 2 {2SAT 136.5, 136.6} {Also published in Manuscript Releases Vol. 7, p. 299}*}

OBJECTION 7

"Holy Spirit, who is as much a person as God is a person, IS WALKING THROUGH THESE GROUNDS"

Following paragraph (from previous page) reads,

"No one will be forced into the kingdom of heaven. Those who do not wish to enter show it by their actions. It is because we want to enter this kingdom that we have established a school here, and have called for the youth to come. We desire that they should be educated and trained aright, that they may learn what they should do in order to keep the intellect unimpaired. As we look at the world we know that iniquity abounds. Very little that is of God and heaven can be seen. We desire to bring all of heaven we possibly can into our homes, into the church, into the school, and we desire that the LORD shall see in us no perversity, no stubbornness, no disobedience." {2SAT 137.1}

Thus, Mrs. White is not talking about more than one individual, for she is using the singular pronoun, "**he**" all through out. Please note that she ends the paragraph with, "The Lord is our keeper and helper," not someone else. The Lord is the one who hears every word. It is the Lord who is "unseen by human eyes."

QUESTION: Who is this "person" that is "WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES," and who "HEARS EVERY WORD WE UTTER?" Is holy Spirit a person?

The spirit of prophesy answers who it is:

EGW Quote 1:

"CHRIST WALKS UNSEEN THROUGH OUR STREETS. With messages of mercy, He comes to our homes." (E.G. White, Ministry of Healing, p. 107)

EGW Quote 2:

"How few realize that JESUS, UNSEEN, IS WALKING BY THEIR SIDE! How ashamed many would be to hear His voice speaking to them, and to know that HE HEARD ALL THEIR FOOLISH, COMMON TALK!" (E.G. White, Manuscript Releases, Vol. 14, p. 125.3)

EGW Quote 3:

"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." 70 {FLB 52.4}

OBJECTION 7

Who is this “person” that is “WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES,” and who “HEARS EVERY WORD WE UTTER?”

EGW Quote 4:

“I have been instructed that we should lead the sick in our institutions to expect large things because of the faith of the physician in the Great Healer who, in the years of His earthly ministry, went through the towns and villages of the land, and healed all who came to Him. None were turned empty away; He healed them all. Let the sick realize that, ALTHOUGH UNSEEN, CHRIST IS PRESENT to bring relief and healing.” — Letter 82, 1908. {MM 28.2}

EGW Quote 5:

“Jesus desires to make celestial harmony in your soul. Read His words, not with discouragement, but with confidence and hope. Listen to the blessed words which God speaks to you. Walking with Christ means to believe that, THOUGH UNSEEN, CHRIST IS WALKING WITH YOU.” — Letter 104, August 4, 1901, to E. K. Beaman. {TDG 225.7}

EGW Quote 6:

“Remember that JESUS IS BESIDE YOU WHEREVER YOU GO, noting your actions and LISTENING TO YOUR WORDS.” (E.G. White, *The Youth Instructor*, Feb. 4, 1897).

EGW Quote 7:

“Go forth in the name of CHRIST, REMEMBERING, THAT-HE IS YOUR COMPANION, THAT EVERY PRAYER, EVERY WORD, EVERY SONG IS HEARD BY HIM. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts.” {RH, February 4, 1904, pg. 8}

EGW Quote 8:

“THE LORD JESUS RECOGNIZES THE REAL VALUE OF SINCERE BELIEF IN HIS PERSONALITY, WHICH THO UNSEEN, IS VIEWED BY THE EYE OF FAITH.” (Letter 248-1906.4)

EGW Quote 9:

“The LORD JESUS standing BY THE SIDE OF THE CANVASSER, WALKING WITH THEM, is the chief worker. If we recognize CHRIST as the ONE who is with us to prepare the way, THE HOLY SPIRIT BY OUR SIDE WILL MAKE IMPRESSIONS IN JUST THE LINES NEEDED.” {Manual for Canvassers, p. 40}{E. G. White, *Colporteur Ministry*, p. 107}

Note: Notice how Jesus is interchanged with the Holy Spirit. We know Christ is in heaven so how can it be that its said He walks by the side of the canvasser.

OBJECTION 7:

Who is this “person” that is “WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES,” and who “HEARS EVERY WORD WE UTTER?”

EGW Quote 10:

“By the **Spirit the Father and the Son will come and make their abode with you.**” {E. G. White, Bible Echo and Signs of the Times, January 15, 1893 par. 8}

Therefore, we may rightly conclude that it is “by the Spirit” we can have the presence of Christ or the unseen presence of the Father and the Son together.

Regarding such expressions as, “Jesus standing by the side of the canvasser, walking with them,” etc. Does this mean that there are thousands if not tens of thousands of invisible, ghostly Jesuses literally walking on foot next to each of the canvassers around the world? No, I don’t believe that’s what Ellen White intended to convey. I’m incline to think that she is merely using a literary expression to suggest how close and intimate we can experience the presence of Christ by His Spirit here on earth while He is literally in heaven. Christ does not need to be literally walking next to us to hear what we say and to know what we do. He is omniscient!

EGW Quote:

“The human agent, the seen instrument, is to preach the Word, and the **LORD JESUS, THE UNSEEN AGENCY, BY HIS HOLY SPIRIT** is to make the Word efficacious and powerful.—Letter 105, 1900.” (E.G. White, *Selected Messages, Book 2, p. 18.3*)

EGW Quote:

“Of the thousands converted in a day [at Pentecost], one subject was deeply impressed on their minds. One interest prevailed: Who should walk in [the] humble footsteps of Jesus Christ in doing the work He had given them to do? Christ Jesus had promised to be with them; the influence of His Spirit would follow them in their interested work to convince the world of sin. **CHRIST WAS THE UNSEEN AGENCY** and His field composed the world. God called on every believer in Him to be His agency. Their lips were to speak forth His words and their voice [was to be] the talent to convince the world of sin. Therefore, the law of God was to be their interested subject and their voice sanctified [and] subdued by the Holy Spirit. Truth from His own [lips], subjects on which He dwelt, were the weapons they were to use, learning every day.” (*Manuscript 151-1906.19*)

EGW Quote:

“When trials overshadow the soul, remember the words of Christ, remember that **HE IS AN UNSEEN PRESENCE IN THE PERSON OF THE HOLY SPIRIT**, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. ‘If a man love me,’ Christ said, ‘he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’ Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.—Letter 124, 1897.” (E.G. White, *Daughters of God, p. 185.2*)

OBJECTION 7: Who is this person who is “UNSEEN BY HUMAN EYES”? and who “HEARS EVERY WORD WE UTTER?”

EGW Quote:

“THE DISCIPLES STILL FAILED TO UNDERSTAND CHRIST’S WORDS IN THEIR SPIRITUAL SENSE, AND AGAIN HE EXPLAINED HIS MEANING. BY THE SPIRIT, HE [JESUS] SAID, HE WOULD MANIFEST HIMSELF TO THEM. ‘The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things.’ No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall ‘be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.’ Ephesians 3:18, 19.” (Desire of Ages, p. 669.4-670 p.1)

Note: The concept of Christ appearing as the Holy Spirit, unseen by the world, was difficult for Christ’s disciples to grasp.

EGW Quote:

“Cumbered with humanity, Christ could not be in every place personally; therefore, it was altogether for their advantage that he should leave them, go to his Father, and send the Holy Spirit to be his successor on earth. THE HOLY SPIRIT IS HIMSELF divested of the personality of humanity and independent thereof. HE WOULD REPRESENT HIMSELF AS PRESENT IN ALL PLACES BY HIS HOLY SPIRIT, AS THE OMNIPRESENT. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (ALTHOUGH UNSEEN BY YOU), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] TEACH YOU ALL THINGS, and bring all things to your remembrance, whatsoever I have said unto you” [John 14:26] ‘Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you’ [John 16:7].” (Manuscript Releases, Vol. 14, p. 23.3)

Note: The above statement is self-evident. She says,

1. “THE HOLY SPIRIT IS HIMSELF”
2. “CHRIST WOULD REPRESENT HIMSELF AS PRESENT IN ALL PLACES BY HIS HOLY SPIRIT, AS THE OMNIPRESENT.”
3. “(ALTHOUGH UNSEEN BY YOU)”– THIS PHRASE WAS ADDED BY ELLEN WHITE, as noted by the publisher.

Conclusion

Thus, it is Christ Himself, not visibly nor physically, but by His own Holy Spirit, who is **“WALKING THROUGH THESE GROUNDS, UNSEEN BY HUMAN EYES...”**

So, the Holy Spirit is indeed like a third person, though not a literal person. Ellen White understood that “representative” does not necessarily make another third being, but that Christ represents Himself in a different medium. God and His Son have a Spirit and that is how “They” represent “Themselves” while they are not visibly nor physically present.

'EVANGELISM' BOOK

PART 5:

**How LeRoy Fromm systematically altered the course of
Adventist history to insert trinity doctrine**

The Alpha of apostasy

LEROY FROMM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

Two men played the greatest role in introducing the trinity doctrine in the SDA church: **H. KELLOG** and **LeRoy FROMM**. In this part we pay a special focus on the role LeRoy Froom played in changing the SDA history in regard to trinity doctrine.

Many (Seventh-day Adventists) who believe in the Trinity doctrine often quote the Book "Evangelism" - denoted as "EV" to defend this doctrine. It is the single most quoted book to defend trinity doctrine.

It is claimed that Ellen G. White was the author of this book, and through this book the evidence is alluded to that she was a Trinitarian. However, a few questions beg answers;

1. Who was the author of this book?
2. Which year was it written?
3. What was the intention of writing this book?
4. What sources did the author use in writings the book?
5. Was the author a bona-fide member of the SDA church?
6. What can we learn from the character (CV or resume) of the author.

Let's find out in the next pages of this study.

LEROY FROOM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

LeRoy Froom [born, Oct 16, 1890 – died, Feb 20, 1974], is one of the main persons responsible for Seventh-day Adventists to accept the Trinity doctrine.

He was a Seventh-day Adventist minister and historian whose many writings have been recognized by the church. He was also a central figure in the meetings with evangelicals that led to the publication of the Adventist theological book, "Questions on Doctrine" ; he authored such books as "The Coming of the Comforter," 4 Volumes of "Prophetic Faith of Our Fathers", "Movement of Destiny", and the notable compilation of the writings of Ellen G. White, into a book called Evangelism."

So how did the central doctrine of the Catholic Church end up as a doctrine of the Seventh-day Adventist faith?

It may come as a surprise to many that LeRoy Froom was largely responsible for introducing the Trinity doctrine into the Adventist Church, and purposefully set about to promote its acceptance and institute it into the beliefs of the Church.

LeRoy Froom set out to search over 100,000 pages of her 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 rightly figured could. He then placed these quotes into a book called "Evangelism". Most think that the quotes called "EV" or "Evangelism" are from a book written by Ellen White. But it was a compilation by Froom in 1946 which was 30 years after the death of Ellen White.

While we may not know his true intent, Froom compiled various statements from Ellen White in the book Evangelism (mostly found in pages 613 to 617), purposefully designed to squash anti/non-trinitarianism, including titles that would give "trinitarian" bias to the statements that would follow. Below is a letter by Froom giving some clues about his intent:

"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).

LEROY FROM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

It so happened that the collection of these statements in the book *Evangelism* presents only one side of the story when it comes to the personality of God. It has left out volumes of evidence in dealing with the Holy Spirit and the personality of God that would give you a full, comprehensive understanding on the subject.

Unfortunately, **Evangelism became the go to book in defending the Trinity doctrine of the church.** Too many people go to this single book, and they stop there and the subject is already settled in their minds; they don't see what is left out. They fail to realize that the representations of the Godhead in the book is not the whole picture but only a partial truth and therefore dishonest. But even so, most say, "the views contained in these few statements (that are found in *Evangelism*) are clear enough and therefore we don't need to go any further." They fail to include volumes of statements that would bring much clarity to many misunderstandings and false representations.

This is how Froom eventually managed to influence the majority of the Adventist Church astray because people did not take the time to research what else Ellen White wrote in this regard. She in fact wrote numerous 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.

What Le Roy Froom did:

1. Falsify the history about the original SDA pioneer position regarding the trinity. This revisionist history can be seen in the books *Questions on Doctrine* and *Movement of Destiny*. While Froom is not the originator of this tactic he is most certainly the key perpetuator and popularizer of it.
2. Burn evidence to the contrary. This little known fact reveals much about Mr. Froom. True historians do not burn the source material yet Froom did! It fit the pattern perfectly because based on the personal letters that he received, LeRoy Froom actually knew the truth but chose to lie anyway. It's just more dishonest, underhanded tactics on Froom's part.
3. Promote unbegottenism by introducing new theology and playing a part in having the old pioneer references to the begotten Son expunged. Due to this Froom is certainly culpable for the pseudo-tritheistic doctrine that exists in Adventism today.
4. Manipulate the inspired data from the Spirit of prophecy. Froom did this on a few subjects. Basically he used partial data presentations, out of context quotations and ellipses to make Mrs. White seem like she was supporting doctrines that she really was not (i.e. trinity, [pre-fall, sinless flesh] nature of Christ, [completed] atonement [at Calvary]) [brackets added for clarity].

LEROY FROMM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

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 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 passed 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... The next logical and inevitable step... involved REVISION of certain standard works, so as to **ELIMINATE** statements that taught, and thus perpetuated **ERRONEOUS** views on the Godhead" (LeRoy Froom, *Movement of Destiny*, p. 322, 422)*

In his book "Movement of Destiny", which was published in 1971, he tells us how he came to write about the Holy Spirit and believe in the Trinity. How much of what he wrote is truth as he understood is unknown considering other facts. 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 the book *The Desire of Ages* presented an "inspired depiction" of the Trinity doctrine and because of this it has become our denominations' "accepted position." And yet the *Desire of Ages* is filled with non-Trinitarian statements.

LeRoy Froom boasts that the *Desire of Ages* was even publicized 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."* (*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? That is what you would expect from a Catholic, not an Adventist.

The book "Truth Triumphant" written by Adventist theologian Dr. B.G. Wilkinson is 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 an Adventist do such a thing unless of course he was a Catholic? Something is very wrong here and I am inclined to believe the testimony.

LEROY FROMM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

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 1940's. I believe Dr. B.G. Wilkinson had very good reason for saying this, much to the disgruntlement of Froom.

Note that the "old timers" described in Froom's letter below are our pioneers. They are the ones who knew what the Church believed while Ellen White was alive and they denied the doctrine of the Trinity Froom was pushing. So who was left to oppose Froom once Ellen white and the pioneers had passed on?

*"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 Spirit 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, October 27, 1960).*

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 found "every" major 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? 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 tens of thousands of non-Trinitarian statements that she wrote throughout her entire life. And he 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 he did not be intentional?

LEROY FROMM AND HIS "EVANGELISM" BOOK

How LeRoy Froom systematically altered the course of Adventist history to insert trinity doctrine

Ask yourself what the following points reveal about LeRoy Froom and his agenda:

- 1) He looked to sources outside the Adventist Church because he couldn't find anything within our writings to fit his agenda.
- 2) He searched 100,000 pages (25,000,000 words) of Ellen White's writings for anything that could be misunderstood.
- 3) He wrote his book Evangelism after a trip to the Vatican 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 yet 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 publicized in a prominent Catholic journal.
- 7) He wrote that the 'Desire of Ages book' 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) It is "alleged" that Froom was seen functioning as a Catholic priest prior to entering the Adventist Church.
- 12) Dr. B.G. Wilkinson publicly denounced Froom as being the most dangerous man in the Adventist Church.
- 13) 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.

EGW Quote

"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..." (E.G. White, Review and Herald, August 1, 1849)

LEROY FROMM AND HIS "EVANGELISM" BOOK

How LeRoy Fromm systematically altered the course of Adventist history to insert trinity doctrine.

Below quotes from the spirit of prophesy through pen of Ellen G. White shed light on this.

EGW Quote 1

"About the time that *Living Temple* was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding **THE FOUNDATION PRINCIPLES OF OUR FAITH**. A copy of *Living Temple* was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. {1SM 202.3} "In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true." {1SM 203.1}

Finally, my son said to me,

"Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. *Living Temple* contains the ALPHA of these theories. I knew that the OMEGA would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the PRESENCE AND PERSONALITY OF GOD. The statements made in *Living Temple* in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied." {1SM 203.2}

"I am compelled to speak in denial of the claim that the teachings of *Living Temple*(book), can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of *Living Temple*, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings. But God forbid that this sentiment should prevail." {1SM 203.3} (brackets and the word "book" supplied by me)

LEROY FROOM AND HIS "EVANGELISM" BOOK

ELLEN WHITE COMMENTS ON LEROY FROOM

Continuation...EGW Quote

"Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science." {1SM 203.4}

"In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action." {1SM 204.1}

"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". {1SM 204.2}

"Who has authority to begin such a movement? **We have our Bibles. We have our experience,** attested to by the miraculous working of the Holy Spirit. **We have a truth that admits of no compromise.** Shall we not repudiate everything that is not in harmony with this truth?" {1SM 205.1}

"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met." {1SM 205.2}

Conclusion

The trinity doctrine is a false doctrine

It is a Satan deception meant to destroy the first commandment

The trinity doctrine is a false doctrine. God cannot be three and one at the same time. God is a personal being. His Son, Jesus Christ is a separate, personal being. Jesus is the son of God and not the eternal God as trinitarians claim. The holy spirit is not a personal being and not God. For it is the spirit of Jesus. Therefore, anyone who holds to the doctrine of the Trinity commits sin.

“Some Adventists today think, that our beliefs have remained unchanged over the years, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such “historic Adventism” fail in view of the facts of our heritage.”

(Adventist Review Jan 6, 1994 p. 10, written by William G. Johnsson, Editor of the Adventist Review, Article “Present Truth – Walking in God’s Light”).

“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. Many of the pioneers, including James White, J. N. Andrews, Uriah Smith and J. H. Waggoner, held to an Arian or semi-Arian view—that is the Son at some point in time before the creation of our world was generated by the Father... Likewise, the Trinitarian understanding of God, now part of our fundamental beliefs was not generally held by the early Adventists. Even a few today do not subscribe to it.” *(Adventist Review Jan 6, 1994 p. 10, written by William G. Johnsson, Editor of the Adventist Review, Article “Present Truth – Walking in God’s Light”).*

The false trinity doctrine is the omega of apostasy

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. She said Leroy Froom Book “Living Temple” contains the **ALPHA** of these theories. I knew that the **OMEGA** would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the **PRESENCE AND PERSONALITY OF GOD**”

Should we continue to hold firmly the false trinity doctrine as the truth, or should we be ready to unlearn what we think is the truth but is not? We MUST find where we lost the truth, and walk in it, otherwise we will perish!

The present SDA church is in apostasy deep as midnight,

The present SDA church is in apostasy, and God's presence is not in her midst. **Here Ellen White predicted what will happen when the she and the pioneers die**

EGW Quote 1

"No outward shrines may be visible, there may be no image for the eye to rest upon, **YET WE MAY BE PRACTICING IDOLATRY** . . . **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?"** — Testimonies for the Church vol. 5, p. 173-174. (Compare Ezekiel 14:3 "Son of man, these men have set up their idols in their heart")

EGW Quote 2

"I am charged to tell our people, that do not realize, that the devil has device after 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*)

EGW Quote 3

The apostasy will **"develop into darkness deep as midnight, impenetrable as sackcloth of hair,"** and will increase in strength **until the coming of Jesus.** (Manuscript Releases, vol. 7, p. 185.1)

EGW Quote 4

"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".** {1SM 204.2}

Woe to the SDA church members who are asleep

The trinity doctrine has removed the only true God in the church, and a trinity god is now worshipped instead.

The pillars of the Seventh day Adventist faith that were sustained by the pioneers over the 50 years before 1905 are now accounted as error. Books of a new order have been written. A new organization is established. And it is definitely a system of intellectual philosophy to believe that 1 equal 3 or 3 equals 1. Because it is not common sense. The foundation of this new organization and movement is built on sand as you can see, denying the rock on which God's church is built, and leaving the foundation; the true God is removed and another stands in His place. They cannot have His Spirit because they don't know what it is. So their dependence is on human power alone. And many do not like to talk about this doctrine because Satan has sought to destroy any chance at a true understanding and "knowledge of Him" which would give us "all things that pertain unto life and godliness" (2 Pet 1:3, 4). "This is eternal life, to know the only true God and Jesus Christ" (John 17:3).

Whosoever abides in the doctrine of Christ **has two, both** the Father and the Son (2 John 1:9). Truly "there are certain men who crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

*"I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. **Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.**" {RH, August 31, 1905 par. 11}*

ADVISE TO SDA BRETHEREN

When once a God's very own remnant Church has backslidden, and now worship spiritualistic trinity gods and idols, what should God fearing remnants do? The warning and admonition given by God in the spirit of prophesy is this:

"The Lord God of heaven declares, "If they repent, I will pardon their transgressions; but if they do not repent, **i will call them to account for THAT WHICH THEY HAVE MISINTERPRETED IN ORDER TO SERVE THEORIES THAT ARE NOT TRUE.** I will punish them for all the evil they have done by **MINGLING FALSE SENTIMENTS WITH THE TRUE.** They have departed from the faith themselves, and have led others astray." (10MR)

"It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us. **WE HAVE MANY LESSONS TO LEARN, AND MANY, MANY TO UNLEARN.** God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." — *Review and Herald, July 26, 1892, par. 6, 7 • Ellen G. White*

"If your faith in the Word of God is strengthened; if you will fully accept the truths that have called us out of the world and made us a people denominated by the Lord as His peculiar treasure; if you will unite with your brethren **IN STANDING BY THE OLD LANDMARKS,** THEN THERE WILL BE UNITY. But you remain in unbelief, UNSETTLED AS TO THE TRUE FOUNDATION OF FAITH; there can be no hope of any more unity in the future than there has been in the past. {11MR 319.1}

"I am instructed to say that **YOU NEED TO BE RE-TAUGHT THE FIRST PRINCIPLES OF PRESENT TRUTH.** You have not believed the messages that God has given for this time because they do not favor your sentiments. Think you that while you remain in doubt and unbelief you can be fully united with those who have stood for the truth as it is in Jesus and who have accepted the light that God has given to us as a people? {11MR 319.2}

"REPENT AND RETURN TO THE TRUE LIVING GOD AND THE ONLY BEGOTTEN SON OF GOD - JESUS CHRIST!

Acknowledgement

asitreads.com

EXPLORE
ADVENTIST HERITAGE

BELIEVE
INSPIRED TESTIMONIES

REDISCOVER
PIONEER WRITINGS

<https://asitreads.com/>

WELCOME TO AS IT READS

Search...

DONATE

This in-depth study on the trinity doctrine in the SDA church is the work of dedicated truth seekers. We acknowledge all brethren for their firm stand in maintaining the truth. The entire study can be found in this website



[HOME](#) [ABOUT](#) [TRINITY AND ADVENTISM](#) [LIBRARY](#) [RESOURCES](#) [SHOP](#) [BLOG](#)

[CONTACT](#)

<https://asitreads.com/>

EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.



THE END

“A liar is one that presents false theories and doctrines. **HE WHO DENIES THE PERSONALITY OF GOD and of His Son Jesus Christ is denying God and Christ.** ‘If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.’ If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love.” [Ms 23-1906.20]


“...these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name.” (John 20:31)

“Whosoever shall **confess that Jesus is the Son of God**, God dwelleth in him, and he in God.” (1 John 4:15)

For clarification and questions
Mathenge
mathengemwehe@gmail.com

A Plain Understanding of **The Law of God**

BOOK 1



A plain
understanding of
The Law of God

“All the words of My mouth
are all plain to him that understands,
and right to them that find knowledge.”

Proverbs 8:8-9

Revealing the true

ANTICHRIST and the MARK OF THE BEAST

BOOK 2

Revealing the true

Antichrist | 666

**A plain understanding of the
End Time Prophecies in the
books of DANIEL and
REVELATION**

Mathenge
© February 2023

And, know when the end of the world is coming.

THE WORLD IS ENDING SOON
Know when that will be

BOOK 3



Upcoming!

**WHEN IS THE END
OF THE WORLD
COMING?**

© Mathenge
February 2023

This book provide a plain understanding of the prophetic timelines of earth's history and of the end of the world.

70 FALSE DOCTRINES

EXPOSING FALSE DOCTRINES AND THEIR SOURCES

BOOK 4

EXPOSING FALSE DOCTRINES AND THEIR SOURCES

If you knowingly believe or practice any of these false doctrines and heresies, **you shall not inherit the kingdom of God**, unless you repent.

“Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord God.”

(Ezekiel 18:30)

Mathenge
© April, 2023

mathengemwehe@gmail.com

In this book, we expose many false doctrines, their sources, and the Truth.

Role of Women in the Church

What the bible says

Summary Book

Role of women in the church

And the dress code for sabbath keepers

What the bible says

Mathenge
© February 2023