

ΧΡΥΣΟΣ

Theos

Volume 4

Battle Over Begotten 4

The Battle over Begotten

Part 4

“Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.”

Ellen White, *Great Controversy*, p. 595

Volumes 1 and 2 of this series traced the belief of the original Adventist pioneers in two divine beings, the Father and His begotten Son. Since God is a divine spirit being, His Son inherited the same nature, the same powers, same eternal life. They are kindred Spirits, sharing the same character, mind, and purpose. The Father then created the universe and everything in it through His Son, Michael—“Who is like God.”

Together they planned for the future security of their creation. In a counsel of peace they pledged to sacrifice themselves to save anyone who might choose to rebel against their law of love and service. If such a one repented and returned to them, they promised to take the sinner’s place and suffer the consequences of sin’s separation.

In order to commune and manifest their love to finite creatures, Michael offered to take on the very form of

these new angelic beings. Although he was not an angel, he appeared as one that they might be able to see and understand what the invisible God is like. He was the archangel who stood next to God his Father and declared His will to the angelic host. Michael was the divine Mediator between infinite God and His created angels.

The angels were free to make their own independent decisions. The first created being from their hand was a masterpiece of beauty, power, skill and intelligence. They named him Lucifer, light bearer, day star, and provided him with the most honored position, standing next to the Father along with Michael, His Son, at the center of heaven.

As the Father and Son privately discussed the creation of man, Lucifer questioned why he was not included. Discontent began to brew in his heart. After all, he stood next to God, a covering cherub on the mountain of

God. Jealousy grew into ambition, and Lucifer desired to place his throne above the stars of God. He began to share what he regarded as injustice with his fellow angels. The seeds of rebellion had been planted.

God the Father called all the inhabitants of heaven before Him and “set forth the true position of His Son.” He announced to all that Michael really was His only begotten Son, who came from His own bosom, who inherited His name, His authority, and power. All the angels were to respect and worship the Son as they did the Father. Hebrews 1.

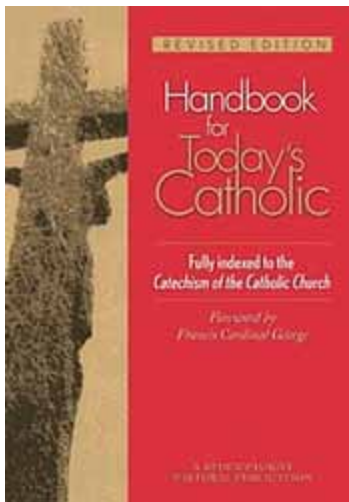
In order to further demonstrate the loving relationship between the Father and His begotten Son, they began to plan a new species of created beings that would be made in their own image—just like themselves.

But, as Jesus was later considered just a man on earth, Lucifer saw Michael as just an angel in heaven.

Even after the Father clarified the true position of His Son, pride kept Lucifer from repenting of his goal to secure the worship and allegiance of the heavenly angels. He determined to “obscure” the fact that Michael was the begotten Son of God. Thus was born the Great Controversy between Christ and Satan.

Theos part 3 examined the emergence of a new theology among the Seventh-day Adventists. A desire to be like other “nations” around them, led to a repudiation of the begotten Son and gradual acceptance of a triune God. Since the 1940s it has become common place for church historians to charge the pioneers of our movement with teaching “error.” Editorial license was exercised in revising original books and manuscripts to comply with current doctrinal policy. A new order of books was produced; philosophy and tradition taking the place of the Word as it reads.

Part 4 explores the consequences of changing gods, of forsaking our belief in the begotten Son, and denying the real Son of God and the true God, his Father.



“The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church.”

Handbook for Today's Catholic
by John O'Connor, Redemptionist
Pastoral Publications, 1994, p. 11.

Gods Many

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1Cor 8:5,6.

Paul recognized that there were many “gods” who had various names and titles. Many different concepts of what the true God is, the “unknown God” that Paul identified for the Athenians, still prevail today. Jesus said that only as we know “the only true God, and Jesus Christ” can we have eternal life. John 17:3. Jesus warned us about the many “false Christs” who would come to “deceive if possible the very elect” Matt 24:24. Who are these imposters?

John identified “many antichrists” in his time (1John 2:18) that “went out from us” verse 19 (from their “own selves” Acts 20:30) as “a liar” denying “that Jesus is the Christ” and denying “the Father and the Son” verse 22. The Father and the Son is John’s incessant theme for his letter.

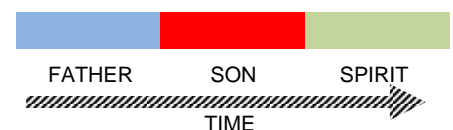
Our fellowship is with the Father and His Son 1:3, who is our Advocate *with* the Father 2:1. Denying the Son is a denial of the Father 2:23. We should continue in the Son and the Father as we heard from the beginning 2:24. We have confidence in God and believe on the name of His Son 3:21,23. The spirit of antichrist denies that Jesus came in the flesh 4:3. God sent His only begotten Son into the world 4:9,10. The Father sent the Son to be our Saviour 4:14. God dwells in us if we confess that Jesus is the Son of God 4:15. We love Him that begat and him that is begotten of Him 5:1. We can overcome the world by believing that Jesus is the Son of God 5:5. God gave His Son 5:10. God has given us eternal life which is in His Son 5:11. “These things have I written unto you that you might believe on the name of the Son of God” 1John 5:13. The Father and Son are “the true God and eternal life” 5:20. Both are very important to the apostle John. Why?

Upon This Rock

When Jesus asked his disciples who it was they believed him to be, Peter answered, “Thou art the Christ—the Messiah, the Anointed One—the Son of the living God.” Jesus said that this truth had been revealed by his Father in heaven, not by flesh and blood. Matt 18:16,17. Jesus further said that it was this truth of his divine origin as the Son of God that would be the bedrock, the foundation, himself the Cornerstone, upon which he would build his church.

But those that “went out from us” when there came “a falling away” 2Thes 2:3 and a new power arose to “speak great things against the Most High,” teach that the Rock was not Christ, but Peter, the first Pope. In time the pope would “magnify himself above every god” “Neither shall he regard the God of his fathers” but “a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones” Dan 11:37-38. In time the church changed gods “but the people that know their God shall be strong,” verse 32. “And they that understand among the people shall instruct many,” verse 33.

Ideas about God began to flourish. Some, desiring to maintain the truth that there is but one God, believed that God manifested Himself in different ways at different times. Sabellius in the 3rd century taught this “modal” God. Unitarianism, Oneness Pentecostalism, or the Jesus Only movement promotes this concept today. In the old testament God was a father; in the time of Christ He was a son, and since Pentecost He has been known as the Holy Spirit. But this version of God denies the true Father and Son and is therefore one of the “many antichrists” that have come into the world.



A Modal God

Another God

By the 4th century, debate over the nature of God really began to heat up. Arius and Alexander in Alexandria, Egypt disputed over whether the Son consisted of the very same substance of the Father or was separate. Alexander, the bishop, said they were equal, exactly the same quoting Paul in Phil 2:6. Arius, alarmed that this was a revival of Sabellianism (making the Son and the Father the same being), objected on the basis that a son is in the “image” of the father (Heb 1:3) and cannot be the *same* person. The Son in his incarnation “as possessing free will was capable of virtue or of vice” (Sozomon, *Historia Ecclesiastica* c. 440). His temptations and his death, to be real, required the Son to be separate from the Father who cannot sin or die.

This issue soon spilled over into the church at large, sides were taken, arguments raged, threatening to split the church. In the year 325 Constantine, the new emperor of the Roman Empire, convened the first Ecumenical Council in the city of Nicaea (Izник, Turkey) to settle the matter. 1500 bishops were invited; only 318 showed up.

Church historian Philip Schaff summarized the situation:

“In reference to the theological question the council was divided in the beginning into three parties. The Orthodox party, which held firmly to the deity of Christ, was at the first in the minority...” *History of the Christian Church*, Vol. 3 p. 627, 628

Led by Alexander, they believed that Christ was equal to his Father (of the same substance) and numbered less than 20 bishops.

“The Arians or Eusebians numbered perhaps twenty bishops, under the lead of the influential bishop Eusebius of Nicomedia.” *ibid.*

This group believed that the Son of God was begotten or generated and therefore a separate substance.

“The majority, whose organ was the renowned historian, Eusebius of Caesarea, took the middle ground.” *ibid.*

Schaff describes this group as having “little discernment” and “no firm convictions, but only uncertain opinions.” This seems inconsistent with the detailed statement of belief that Eusebius presented after the Arian and Orthodox proposals were dismissed. In the end it was essentially his language that became the famous Nicene Creed.

Avoiding the two Greek words of contention, *homo-usios* and *homoiosios* (differing by only one letter and not even found in Scripture), Eusebius of Caesarea read a simple confession of faith from an “ancient Palestinian” source that “acknowledged the divinity of Christ in general biblical terms”

one God, the Father Almighty, maker of all things;

one Lord Jesus Christ, the Word of God, the only begotten Son, the First-born of every creature, begotten of the Father before all worlds, by whom also all things were made;

and one Holy Spirit, as our Lord said, baptizing them in the name of the Father, the Son, and the Holy Spirit. Each of them to be and to have existed.

No one has known the Father, but the Son, that Light which existed before the world was, that living Word which was in the beginning with the Father before all creation, the first and only offspring of God, the prince and leader of the spiritual and immortal host, the angel of the mighty council, the agent to execute the Father’s secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, the Lord and God and King of all created things, who has received power and dominion with divinity and honour from the Father.

The Arians welcomed this readily and even Constantine favored such a neutral version. All agreed in the begotten Son. But the tiny orthodox contingency was so vocal in insisting that the term *homousios* (same substance) be included in the final draft, that Constantine finally sided with them for the sake of peace. Arius left the council in protest and was soon banished into exile. Alexander’s party was then free to add the following changes:

...the only begotten of the Father’s substance, not made, being of one substance with the Father...

The “same substance,” *homousios*, a concept that would later be expressed as “undivided,” was the first step to making the Father and Son into one being. This was the same word that Sabellius used based on Christ’s statement, “If you have seen me you have seen the Father” for which he was excommunicated by Pope Callistus in 220 AD. But it was used to counter any thought that the Son was formed or separate from the Father.



Once the creed was authorized, the winning side attempted to insure that their position would be preserved by explicitly specifying more details.

Those who say there was a time when he was not, and before he was begotten he was not, and he came into existence from what was not, or the Son of God is a different person or substance, or he is created, or changeable, or variable... are condemned by the catholic Church.

When Alexander died two years later, Athanasius took over the job of defending the “co-eternal, co-equal, consubstantial” Son of God. But it soon became apparent that a begotten son cannot be co-eternal with his father. Despite creed or decree the controversy continued with the proponents, at times, switching sides (which explains why there are seen numerous

internal contradictions and a propensity for both sides to cite Origen in their defense).

For example, Athanasius in his *Defense of the Nicene Definition* (c. 353) appeals to the Greek word *monogenes* (μονογενής) “only begotten” in John 1:14 to prove the literal Son.

“**The Word is from the Father**, and the **only Offspring** proper to Him and natural. For whence may one conceive the Son to be, who is the Wisdom and the Word, in whom all things came to be, but **from God Himself**? However, the Scriptures also teach us this.... John in saying, ‘The **Only-begotten Son** which is **in the bosom of the Father**, He hath declared Him,’ spoke of what He had learned from the Saviour. Besides, what else does ‘in the bosom’ intimate, but **the Son’s genuine generation from the Father**?’”

He felt it was necessary to defend the begotten origin of the Son in order to preserve his belief that the Father and Son are of the *same substance*.

Ironically, Athanasius was ultimately exiled for teaching the original Arian position while Arius was ordered by Constantine to be reinstated! Alas, the day before he was to resume communion, he died suddenly of an explosive hemorrhagic diarrhea with intestinal prolapse suspiciously suggesting a case of acute poisoning. Indeed, Arius had many enemies who coincidentally were praying just the night before for his immediate demise.

The problem, however, of harmonizing a begotten Son with a co-eternal

Father remained. Different solutions were offered. The orthodox catholic approach was to make the begetting a mysterious never-ending process—the Son has always been begetting and will forever continue to be in the process of begetting. So, at the Council of Constantinople in 381 AD the Nicene creed was further refined to read:

...the only Son of God,
eternally begotten of the Father
...of one Being with the Father

This mystical concept of “eternal begetting” is based on the idea that God has always “known” Himself (in the sense that Adam “knew” Eve and she begat Cain). So, it was reasoned, that God continually “knows” Himself to continually beget the Son.

This bizarre teaching conjures up disgusting images of God because of the human desire to make Him like us. But God made man in *His* image; we must not make God in ours. Eve came “out of man” but she was begotten from the same substance as Adam—bone of his bone and flesh of his flesh. She was not the product of sexual reproduction. Neither was the Son.

The Council of Constantinople also included additional detail on the Spirit of God. The Holy Spirit was elevated to a separate independent person with his own will who was also co-eternal, co-equal and consubstantial with both the Father and Son. And since John 15:26 records Jesus saying that the Comforter, the Spirit of truth, “proceedeth from the Father,” and John 16:7 tells us that Jesus sends

him, the council said that the Spirit “eternally proceeds” from both Father and Son.

The Trinity of three persons in one being was finally produced in the form that is so universally accepted today.

But Wait, There’s More

Not everyone bought into this version of God. The blurring of persons within a single being was impossible to understand. One in Spirit but not in person was preferred by many. But as more god solutions were entertained some saw the Son as the problem. Their solution was to teach that he was never really begotten. The word *monogenes*, they declared, was incorrectly translated. Despite the fact that the word which occurs only nine times in the New Testament is used in every instance in reference to a parent-child relationship, the new view translated *monogenes* as “one of a kind,” “unique,” or “only.”

This removed the need to explain how or when the Word of God was born in eternity, because now he wasn’t begotten after all, at least until his birth in Bethlehem. Before that, he was the unique second person of the Godhead! The term Son didn’t really mean Son, it was just an expression to convey an affectionate relationship between the first and second Persons.

The indivisible physical unity of the three *hypostases* eliminated any possibility of change or separation between any one of them—the pre-existent Christ couldn’t actually leave



← Orthodox Catholic Diagram of the Trinity

“My Catholic Faith” by Bishop Louis LaRavoire Morrow, S.T.D.

→ SDA Diagram of the Trinity

“The New Pictorial Aid for Bible Study,” Signs Pub.



heaven, risk being really tempted, or even die.

The eternal triune three person god-being at some time in eternity past decided to assume various “roles” for Himself-Themselves. Part of God took the Father role, another the Son, and yet another the Spirit.



Seventh-day Adventists have generally embraced this version. The voluntary nature of Christ’s sacrifice appeals to the notion of accepting an assigned part in a scripted play called the plan of redemption.

“A plan of salvation was encompassed in the covenant made by **the Three Persons of the Godhead**, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, **one of the divine Beings** accepted, and entered into **the role of the Father**, another **the role of the Son**. The remaining **divine Being, the Holy Spirit**, was also to participate in effecting the plan of salvation.” Gordon Jenson, *Adventist Review* Oct. 31, 1996, p. 12.

This particular version is actually not Trinitarian at all but Tritheistic. <http://en.wikipedia.org/wiki/Tritheism> Notice that it speaks of both “Three Persons” and three “Beings.” The orthodox formula for the original recipe makes a clear distinction between Person and Being. To the true Trinitarian they are *not* the same, nor is the term Person equal to a normal person in the human sense of the word. For this reason, theologians prefer to use the word *hypostasis*, which they explain, is half way between per-

son and personality. Hypostasis, they say, is a very “unique, anomalous species of existence.”

No one is able to explain exactly what it is. As Augustine admitted, “we can only say, it is not this or that.” Though Jesus prayed that we might *know* the only true God, the triune God is a mysterious, unknowable god, beyond our capacity to understand.

Details, Details

To nail down these subtle points, the Roman church eventually forged what is now known as the Athanasian Creed. It was so named in Athanasius’ honor, but not written by him as it emerged during the 6th century. Athanasius admitted that he could not understand it. Because “the more he thought, the less he comprehended;” (Edward Gibbon, *The Decline and Fall of the Roman Empire*, Volume 2, Chapter 21, p. 223)

To give you a taste of what the formalized hard-core Trinity doctrine states, we provide a few excerpts with bracketed comments:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

[Threats for noncompliance indicates an unreasonable doctrine]

But this is the catholic faith: That we worship one God in Trinity, and Trinity in unity.

Neither confounding the persons;

[to avoid Unitarian modalism] nor dividing the substance

[only one being, not three as in Tritheism, a form of Polytheism]

For there is one person of the Father; another of the Son; another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal...

So the Father is God; the Son is God; and the Holy Ghost is God; and yet there are not three Gods; but one God...

And in this Trinity none is before or after another: none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal...

He therefore that will be saved, must think of the Trinity.

Philip Schaff, *History of the Christian Church*, Vol. 3, Section 132, p. 690

This confusing picture of God is what most Christians profess to believe. No wonder it is often illustrated as a hybrid three-faced monstrosity.



One Last God

One final solution to the Father-Son dilemma is to again return to only one God, one being, one person. That’s it. A lot like the Islamic god, the Unitarian version is not a father and does not have a real son. Jesus is just a man who is filled with God’s Spirit and is elevated to heaven, but he was and is not a divine being; he did not die for our salvation; God did not give up a real son. It is little wonder that Moslem’s and Unitarians share a common awe of God’s majesty and power, but have limited appreciation for His love.

Unitarians, like Modalists and Tritheists, have no problem with dissecting the nuances between Being and Person. To them, they are the same.

Triune Trouble

Because the Athanasian “Son” is an integral physically connected part of the Father and cannot be separated from Him, this version of the Trinity believes the Son could not really die.

“He only was able to raise Himself, who though His Body was dead, was not dead. For He raised up that which was dead. He raised up Himself, who in Himself was alive, but in His Body that was to be raised was dead.” Augustine, *Nicene & Post-Nicene Fathers*, vol. 6, p. 656

This is the kind of double-talk that the serpent dished up to Eve in the garden. “You shall not surely die.” This is perfectly natural for one to be-

lieve who accepts the lie that the soul is an immortal disembodied spirit.

The Bible, however, declares over two dozen times that it was the Father who raised His Son from the dead.

Acts 2:22 God raised up Jesus of Nazareth
Acts 2:24 God loosed his pains of death
Acts 2:32 God raised up this Jesus
Acts 3:15 God raised the Prince of life
Acts 3:26 God raised up His Son
Acts 4:10 God raised him from the dead
Acts 5:30 God of our fathers raised him
Acts 10:40 God raised up the third day
Acts 13:30 God raised him from the dead
Acts 13:34 raised him up from the dead
Acts 13:37 God raised again Jesus
Acts 17:31 God raised him from the dead
Rom 4:24 Him that raised up Jesus
Rom 6:4 raised by the glory of the Father
Rom 8:11 Him that raised up Jesus
Rom 10:9 God raised him from the dead
1Cor 6:14 God has raised up the Lord
1Cor 15:15 God raised up Christ
2Cor 4:14 He that raised up the Lord
Gal 1:1 God, the Father, who raised him
Eph 1:19 by the Father's mighty power
Eph 1:20 He raised Christ from the dead
Col 2:12 God who has raised him
1Pet 1:21 God raised him up
1Thes 1:9,10 He raised his Son

“He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and **His Father only could release Him.**” *Manuscript 94, 1897*

And He did it by calling him forth. Jesus also raised the dead by speaking to them, calling them back to life.

Luke 7:16 Young man, arise

Luke 8:55 Talitha cumi, Maiden, arise.

John 11 Lazarus, come forth.

John 5:25 all in the graves shall hear

1Thes 4:16 with a shout, with the voice of the archangel the dead in Christ shall arise

Isa 26:19 Awake, ye that dwell in the dust!

So also His Father spoke to raise His Son. An angel descended from heaven with the Father's command.

“Then the mighty angel, with a voice that caused the earth to quake, was heard: **Jesus, thou Son of God, thy Father calls thee!** Then he who had earned the power to conquer death and the grave came forth” *Spirit of Prophecy* Vol. 3 p. 192, 1878



“Then the angel from heaven, with a voice that caused the earth to quake, cried out, **‘Thou Son of God, Thy Father calls Thee! Come forth.’**” *Early Writings*, p. 182, 1882

“The soldiers see him removing the stone as he would a pebble, and hear him cry, **Son of God, come forth; Thy Father calls Thee.**” *Desire of Ages*, p. 780, 1889

“The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, **‘Thy Father calls Thee; come forth.’**” *5SDABC* p. 1110, MS115, 1897

Jesus obeyed the call of His Father and came forth with a new spiritual body that was given Him.

Obedient **in life unto death**, He was obedient **in death unto life.** (Phil 2:8)

He was patient, trusting entirely in the power of his Father, not impetuous or willful. He died in His natural body; He was raised in His spiritual body, becoming a life-giving Spirit (1Cor 15:44, 45).

Christ was quickened (resurrected) by the Spirit of God (1Peter 3:18). Either way, whether His Father or His Father's Spirit, Jesus of His own self could do nothing (John 5:30).

This is evidenced by the fact that an angel came from heaven to roll away the stone (Matt 28:2). If Jesus was able to awake himself from the sleep of death, then raise himself back to life, he certainly should have been able to remove the stone by Himself.

But after His Father quickened Him with His Spirit, restored His immortality, and called Him to come forth, In him was life once again (John 1:4). Jesus declared, **‘I am the resurrection, and the life’** (John 11:25). This life was given back to Christ from His Father at his own resurrection.

As the Father has life in Himself, so has He given to the Son to have life in himself (John 5:26).

His Father is the Source of all life, giving immortal, self-existent life to His Son. He gave this life to His Son in the beginning and again at the resurrection. Thus Christ has immortality and is the Source of all life to the creatures He created.

“All created things live by the will and power of God. They are dependent recipients of **the life of the Son of God.** However able and talented, however large their capabilities, they are replenished with life from **the Source of all life.**” *Manuscript 131, 1897* in 5BC p. 1113

Jesus was the divine Word made flesh. Son of man, he took the flesh of fallen man; Son of God, his mind was filled with all the fullness of divinity.

So in summary:

<p>Unitarianism There is <i>only one</i> divine being/person: God, Almighty.</p>
<p>Modalism-Oneness There is <i>only one</i> divine being/person with three personalities/modes: Father, Son, and Holy Spirit are the <i>same person</i> and the <i>same being</i> wearing different hats at different times but never at the same time.</p>
<p>Trinitarianism There is only one divine being who is composed of three <i>different persons</i> or hypostases: Father, Son, and Holy Spirit who are the <i>same being</i>.</p>
<p>Tritheism There are three <i>separate</i> divine beings: Father, Son, and Holy Spirit who exist as three <i>separate</i> individual persons but are one in purpose and character.</p>

Who Did God Give?

John 3:16 According to

Unitarianism

God so loved the world that he gave his own created being who then became His adopted “Son.”

Trinitarianism/Tritheism

God so loved the world that he gave his designated associate, his partner, his fellow committee member who He just calls “Son.”

Begotten Son Believers

God so loved the world that he gave his real Son who was the only being ever begotten from Himself.

John 3:16 has nothing to do with threeness and everything to do with the Father-Son relationship. But because a trinity insists on a consubstantial, co-eternal, three-part Deity, the relationship based on a Father’s love for his Son is compromised if not eliminated entirely. Yet anything less than a true Son is less than a true sacrifice for the Father in giving up His Son.

1872-1930 Fundamental SDA Beliefs	Current SDA Beliefs
The Father is the “One True God” the Source from Whom all life originated 1Tim 6:15,16; Jn 17:3; Eph 4:6; 1Cor 8:6; John 5:26; Deut 4:6.	The Trinity is “One God” is a mysterious “unity of three co-eternal Persons”—God the eternal Father, God the eternal Son, and God the eternal Spirit
The Son of God is equally divine with the Father because he inherited his divine nature from the Father when he was begotten (not created) from His person in eternity. Heb 1:1-14; Prov 8:22-30; Prov 30:4; Ps 2:7,12; 2Cor 4:4; John 8:42; 16:27.	The 2 nd Person of the trinity is co-equal and co-eternal with the Father because He was always in existence and had no origin. He is only “called” the Son because he would later assume that role after his birth from Mary.
The Son of God was the literal divine Son of the Father before his Bethlehem incarnation. Zech 6:12; 1Jn 4:9,14; Micah 5:2.	The 2 nd Person of the trinity was not created nor begotten prior to his Bethlehem incarnation.
The Spirit of God and Christ is the divine mind that they share between themselves and minister to our minds (spirits). Zech 4:11-14; Rom 8:9,10; Col 1:27; Rev 2:18,19.	The Holy Spirit is the 3 rd Person of the trinity and is a separate independent person from the Father and the Son
The Spirit of God and Christ is their personal presence by which they exercise their omniscience in searching out the condition of their universe and communicating with their intelligent created beings. Ps 139:6,7; 1Cor 2:10,11,16; Rom 11:34; Isa 40:13; Phil 2:5	The Holy Spirit does not have a physical body and is not limited to any one location in space. Not sure whether this also applies to the Father or the Son in his current glorified state.
The Son of God died completely on the cross. He poured out his soul unto death. He laid down his immortal life. His thoughts ceased. His “spirit” was not conscious in death. Isa 53:8-10; 1Pet 1:3; Rev 1:18; Rom 5:10; Acts 2:31.	The 2 nd Person of the trinity did not completely die on the cross. His divine spirit lived on; only his human body died. All three divine beings are co-equal and cannot die.
The Son of God accepted our death penalty the consequences of sin: separation from the Father, so that we might receive the Son’s eternal life. Rom 5:10; 6:23; 2Cor 5:21	The 2 nd Person of the trinity didn’t completely die for our sins. His sacrifice was not a divine sacrifice.
The Father resurrected His Son from the dead. Christ had power over death because of his sinless life allowing His Father to have the legal right to give back His Holy Son’s eternal life. John 10:18;5:26; 1Pet 1:19	The divine God-part of Christ, which did not die, resurrected His human body. Jesus raised himself without any help from the Father or the Holy Spirit because he was fully God and fully able.
The Son of God emptied himself of his divine form and powers, taking on sinful human flesh after the seed of Abraham and David, born of a woman and then was filled with the divine, sinless mind (Spirit) of his Father. Phil 2:5-8; John 14:10,11; Heb 2:16-18; 4:15.	The 2 nd Person of the trinity took on the sensations of sinful human flesh (hunger, pain, thirst, etc) but did not inherit the same flesh as the rest of sinful humanity. He was tempted “from without, but not from within” He was the second Adam, taking Adam’s original, sinless nature
Christ gives to us a new mind filled with his divine thoughts, linking us with his victorious life, empowering us to overcome sin in our flesh as he did. Phi. 2:5; Rom 8:9;12:2; Jude 24; Ps 32:2; Rev 3:21; 14:1,5.	We cannot overcome sinful tendencies because our nature is different than Christ’s divine nature. We are saved only by accepting his sacrifice and receiving the 3 rd Person of the Godhead.
The mind of Christ, his Holy Spirit, the life of his life, his character dwells in our minds and communicates his will to us. Col 1:27.	The 3 rd Person of the trinity (not Christ) dwells in us; another different being who inhabits the human body temple.
The Son of God is our only Advocate, our only Mediator, our only Intercessor and our only Comforter. It is through the Son that we have fellowship with the Father. 1Jn 2:1; 1Tim 2:5; Heb 9:24; Isa 53:12; Jn 14:18; 2Cor 1:2,3; 1Jn 1:3; Jn 14:11,20.	The 3 rd Person of the trinity is a second intercessor and Comforter along with the Son. There are two beings who are the Parakletos: Christ in heaven, the Holy Spirit on earth.
There are only two divine beings in heaven. The Son of God was and always will be in voluntary subjection to his Father. Zech 6:13; 1Cor 15:27,28; John 14:28; 1:1-3.	The 3 rd Person of the trinity has always existed with the other two. The 2 nd Person was only subject to the others during his incarnation on earth.
God the Father was the Son’s Father “before the world was.” The Father’s Spirit “came upon” Mary. Rev 17:5; Matt 22:42-45; Gal 4:4.	The 1 st Person of the trinity became God the Father at the Bethlehem incarnation. The 3 rd Person conceived the 2 nd Person.

Sources for the Current SDA Beliefs:
27 *Fundamental Beliefs* (*Adventist Review* Vol. 158, Nol. 31, p. 4, 1980); *Seventh-day Adventists Believe – A Biblical Exposition of 27 Fundamental Doctrines* (1988) p. 16-26; 49; *Christian Beliefs: Fundamental Biblical Teachings for 7th Day Adventist College Classes*, T. Jemison (1959) p. 88, 173.

The Four Basic Issues

- Identity of the One True God
- Reality of the Father and Son
- Identity of the Indwelling Spirit
- The Nature of Christ

1. One True God

There is one God Mark 12:32, Jam 2:19
There is one God, the Father 1Cor 8:6
None other God but one 1Cor 8:4
The true God 1John 5:20
The only true God John 17:3
The Ancient of Days Dan 7:14
Who has life in Himself John 5:26
Eternal, immortal, invisible 1Tim 1:17
Whom no man has seen 1Tim 6:16
There is none other but he Mark 12:32
He is unequalled Isa 40:18,25
Beside Him there is no God Isa 44:6
There is none else Isa 46:9
The only Potentate 1Tim 6:15
The Lord God omnipotent Rev 19:6
The Most High Mark 5:7
The Almighty God Gen 17:1
He is the God of all Eph 4:6

2. Real Father and Son

One Lord Jesus Christ 1Cor 8:6
He is the Word of God Rev 19:13
The Word with the Father Jn 1:1
Before the world was Jn 17:5
Eternal life with the Father 1Jn 1:2
The King's Son Ps 72:1
Son of the living God Matt 16:15
Son of the Highest Luke 1:32
He is the Son of the Father 2Jn 1:3
The Father's firstborn Ps 89:20-37
The beginning of His way Prov 8:22
Proceeded from the Father Jn 8:42
Was brought forth Prov 8:24,25
He came out from God Jn 16:27
Only begotten Son of God Jn 3:18
The firstbegotten of God Heb 1:6
The fruit of His body Micah 6:7
In the bosom of the Father Jn 1:18
Appointed heir of all things Heb 1:2
By inheritance Heb 1:4
Antichrist denies Father Son 1Jn 2:22.

The Trinity denies a real father and son dismissing them as merely roles to be played. Satan challenged Jesus, "If thou be the Son of God" Matt 4:3. i.e., hath God said, This is my beloved Son?

3. The Spirit of Christ

The Holy Spirit of God Eph 4:30
God gives His Holy Spirit 1Thes 4:8
It proceeds from the Father Jn 15:26
Father sheds it through Jesus Tit 3:5
He sends the Spirit of His Son Gal 4:6
The Spirit of the Lord Acts 5:9
The Spirit of Christ and God Rom 8:9
The Spirit of Jesus Christ Phil 1:19
The Spirit of truth John 16:13
Jesus is the truth John 14:6
Spirit of truth, the Comforter Jn 15:26
Jesus is our Advocate 1Jn 2:1
Comforter is Advocate (*paracletos*)
Spirit makes intercession Rom 8:26
Jesus makes intercession Heb 7:25
There is one Mediator: Jesus 1Tim 2:5
Jesus manifests himself to us Jn 14:21
He will come to us Jn 14:18
His Father and he will come Jn 14:23
Spirit of Christ dwells in us Rom 8:9
Spirit of truth shall be in us Jn 14:17
Spirit of God dwells in us 1Cor 3:16
Spirit of the Lord Isa 40:13
Is the mind of the Lord Rom 11:34
The mind of Christ is in us Phil 2:5
We have the mind of Christ 1Cor 2:16
Comforter abides forever Jn 14:16
Jesus is with us always Matt 28:20

4. Real Life and Death

In the fullness of time God sent forth His Son, made of a woman Gal 4:4
"But **Jesus accepted humanity** when the race had been weakened by four thousand years of sin. Like every child of Adam **He accepted** the results of the working of **the great law of heredity**. What these results were is shown in the history of His earthly ancestors. He came **with such a heredity** to share our sorrows and temptations, and to give us **the example of a sinless life.**" *Desire of Ages* p. 48 (1898)

An example serves as a model for emulation. An example that cannot be copied is a useless model.

Jesus didn't come to show us what a God could do, but what a man can do with God living in him.

"he took on him **the seed of Abraham**. Wherefore **in all things** it behooved him to be **made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that **he himself** hath suffered being tempted, he is able to succor (aid) them that are tempted." Heb 2:16-18

In all points tempted like us Heb 4:16
He took upon himself the form of a servant and was made in the likeness of men Phil 2:7,8
He was made a little lower than the angels Heb 2:9
He also himself likewise took part of the same flesh and blood Heb 2:14
That he might become the firstborn of many brethren Rom 8:29
For which cause he is not ashamed to call them brethren Heb 2:11
He came to live by the Father Jn 6:57
To be subject unto God 1Cor 15:27
To be His Servant, His Elect Isa 42:1
Miracles, wonders God did Acts 2:22
He was obedient unto death Phil 2:8
Bore our sins in his body 1Pet 2:24
Made to be sin for us 2Cor 5:21
Bruised for our iniquities Isa 53:5
He died for our sins 1Cor 15:3
Christ died for us sinners Rom 5:8
Tasted death for every man Heb 2:9
Though he knew no sin 2Cor 5:21
No guile was found in him 1Pet 2:22
Poured out his soul in death Isa 53:12
Gave his life as a ransom Matt 20:28
He laid down his life John 10:17
He commended his spirit into his Father's hand Luke 23:46
His spirit returned to God Ecc 12:7
Without the spirit he died Jam 2:26
The dead know not anything Ecc 9:5
His thoughts perished Ps 146:4
He could not come forth Ps 88:8
But his Father raised him Gal 1:1
Saying, Awake! Isa 26:19
The Firstfruit of them that sleep 1Cor 15:20.

His human body, and divine spirit (his perfect mind and sinless character) died as a complete soul. When his Father restored the backup of his mental software into a new glorified hardware body, Jesus rose from the dead with his eternal living program.

Church on the Move

In harmony with a policy of seeking legitimacy and acceptance with the rest of the mainstream evangelical world, the Seventh-day Adventist church has made steady progress since the 1940s in reversing its doctrinal teachings on the four issues we just listed.



Walter Martin

Donald Barnhouse

In 1955, Walter R. Martin, consulting editor of 'Eternity' magazine, was commissioned by Dr Donald G. Barnhouse, Editor of 'Eternity' magazine and pastor of the Tenth Presbyterian Church of Philadelphia, to write a book exposing Seventh-day Adventists as a cultic religion. Mr. Martin had already written about Adventists in his book 'Rise of the Cults', but now a complete book, proving Adventists to be a non-Christian denomination was planned.

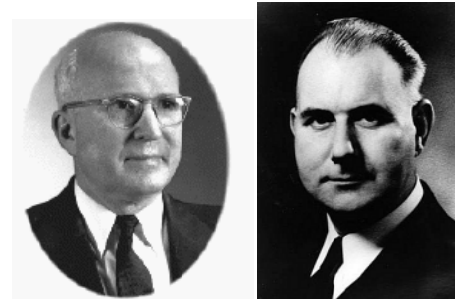
The Evangelical churches had already classified Adventists together with Jehovah's Witnesses because of their belief that Christ was the literal *Son* of God. But instead of comparing their respective teachings, they simply 'lumped' them together with the Arians. However, Witnesses believed that Christ was *created* by God; our pioneers believed He was *begotten* of God the Father. This distinction was recognized by Ellen White.

Christ was "**not a son by creation**, as were the angels, nor a son by adoption, as is the forgiven sinner, but a **Son begotten** in the express image of the Father's person, and in all the brightness of His majesty and glory, one equal with God in authority, dignity, and divine perfection." *Signs of the Times*. May 30, 1895.

As part of his research Mr. Martin requested access to Adventist litera-

ture, and an interview with LeRoy E. Froom, author of *Prophetic Faith of Our Fathers* which he had read.

A meeting was arranged for Barnhouse and Martin to see not only L. E. Froom, but also Roy Allan Anderson, editor of 'Ministry' magazine, W. E. Read, field secretary of the General Conference, and Tobias Edgar Unruh,



LeRoy E. Froom

Roy Allan Anderson

Pennsylvania conference president, all at Froom's request.

The meeting with this select group of questionably representative officials was held at the Tacoma Park, Washington D.C. General Conference headquarters in March of 1955 with the blessing of then GC president, R. R. Figuhr. They were, as Martin later described in an interview in 1983, "amassing some of the best brains they had at the time—and really trying to come to grips with the issues which were facing the denomination and **separating them** from fellowship with other evangelicals."

One question begs asking: Why was the church concerned about being "separated" from other churches? We had for many decades identified ourselves with the remnant of Revelation 12 and 14 who are distinguished from the daughters of the whore in chapter 17 by coming "out of her my people." We answered God's invitation: "be ye separate." In the world but not of it.

Mr. Martin brought with him a list of 40 questions, indicating that he had read widely from Adventist literature and from certain Adventist defectors which made him conclude that the church's publications were "a hodgepodge of contradiction" *ibid* 1983.

Unruh later wrote that the Adventist response at that stage was to make a "positive presentation in which were

emphasized those doctrines held by the church in common with Evangelical Christians of all faiths in all ages."

Walter Martin was then given a number of books and periodicals to substantiate the claims the Adventists made which included the 1931 Church Manual. The intent was to demonstrate that the church had *changed* its former belief in the begotten Son.

LeRoy Froom was given the list of questions to answer. That night both parties spent many hours reading and writing, and at the next day's meeting, Mr. Martin admitted he had been wrong about Seventh-day Adventists in several important points. No longer did he believe Adventists to be a cult. In a dramatic gesture he extended his hand in fellowship. This was exactly what the brethren so eagerly desired: acceptance into the Evangelical fold.

Some of the other subjects studied were the investigative judgment, the non-return of Christ in 1844, the final atonement (the work of Christ in the most holy place of the heavenly sanctuary), the Sabbath and the mark of the beast, the belief that the Adventist Church was the 'remnant church', the state of the dead. Naturally our men attempted to prove the correctness of the church's position, but the visitors were not convinced. There was something else more important.

Years later Roy Allen Anderson explained the situation. "Our answer concerning the Godhead and the Trinity was crucial, for in some of the books they had read that Adventists were classed as Arians..." *Adventist Review*, Sept 8, 1983, p. 4. This was just as Eckenroth had discovered 20 years earlier. See *Theos* volume 3.

In 1989, Walter Martin gave a brief history of the meetings to a group of Seventh-day Adventist ministers, in which he said, "When I first met with L.E. Froom, he took me to task for about fifteen minutes on how I could ever possibly think that Adventism was a cult."

"'Adventism rings as true as steel,' Froom contended.

I said, 'Do you think Arius was a Christian?'

And he was an excellent church historian and he said, 'Of course he wasn't a Christian; he denied the deity of Jesus Christ'.

I said, 'Yes', and opened up the suitcase and produced at least twelve feet of Adventist publications stacked up and marked for Dr Froom's perusal, and for the committee to check the sources in there.

And they were in mortal shock I might add, to think that it was as pervasive as it was."

Barnhouse continued.

"Mrs White reversed herself later on very quickly, and affirmed the doctrine of the Trinity very strongly and taught it. But she was influenced by Uriah Smith. She did deny the eternal deity of Christ at one time and relegated Him to the place of a second deity. That's why you were classified with the Jehovah's Witnesses early on, because of the Arian emphasis in Adventism. And because of the fact that you affirmed Michael the Archangel to be Christ."

Amazingly, the church accepted as truth the charges and claims of Walter Martin over those of Ellen White herself. Of course we identify Michael as Christ. The Great Controversy is between Christ and Satan; Michael and his angels fought the Dragon and his angels. We still defend this truth.

Martin resumed his experience.

Dr Froom and the committee decided they would peruse this material immediately. So we adjourned the meeting and they took all the materials with them and I guess others, and went through the materials.

They came back and said, 'Well, a great deal of these things you're calling attention to are there, we agree, and we don't agree with these statements. They do not reflect orthodox Adventist theology, and we reject it.'

I said, 'Good, happy to hear that. Now can you fault us, because we read this material, and it's not peripheral issues we are talking about...'

We went through all kinds of materials and then the idea came for a book where we would question and the Adventist denomination would respond.... Out of that came the book 'Questions on Doctrine'. Contrary to

some of the fantasies and myths which I hear today from Adventists who ought to know better, the book had the approval of the General Conference." Walter Martin. Taped Conference at Campus Hill Church, Loma Linda. California. January 1989.

Mr. Martin died later that year.

On a second visit Mr. Martin was provided many pages of detailed theological answers to his questions. It was immediately apparent that the Adventists were vigorously denying doctrinal positions which they had previously held. For example, they repudiated the idea that seventh-day Sabbath-keeping was a basis for salvation; they denied that the keeping of the first day of the week is as yet considered to be the 'mark of the beast.'

"The same procedure was repeated regarding the nature of Christ while in the flesh which the majority of the denomination has always held to be sinless, holy, and perfect, despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the Church at large." *Eternity* magazine 'Are Seventh-day Adventists Christians?' by Donald Grey Barnhouse. September 1956. First of five articles.

Most importantly, in the first of the *Eternity* magazine articles, Barnhouse wrote,

"The Adventists specifically repudiate any teachings by ministers or members of their faith who have believed, proclaimed, and written any matter which would classify them among Arians. That is to say, they hold that Jesus Christ is **the eternal Word of God, second member of the Godhead, eternally existing with God as God,** and they repudiate absolutely any concept that Jesus was a created being.

...This declaration on the part of the Adventist leaders specifically removes them from classification with Jehovah's Witnesses who are Arians in the modern sense, and the Adventists totally repudiate the Jehovah's Witnesses' concept of Christ. The Adventists take their place in the very center of traditional Christianity's Trinitarian doctrine as accepting the Christology of the New Testament of the Fathers, the Reformers, and all true evangelicals." *Eternity*. Sept. 1956.

Then he observed,

"The position of the Adventists seems to some of us in certain cases to be a **new position**; to them it may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination."

Concerning the doctrine of God, it certainly was a new position, and totally different to the pioneer view. This explains why Mr. Martin could discover twelve feet of documentation on the 'old position' – the original view of the pioneers. Many people are surprised to learn that Seventh-day Adventists have changed their teachings, especially when the prophet said, "We have a truth that admits of no compromise." *Selected Messages* Vol 1, p. 205.

William G Johnsson, Editor of the Review admitted as much.

"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. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today a few do not subscribe to it." *Adventist Review*, Jan 6, 1994, p. 10.

Yes, Ellen had predicted this "most startling" development. "The omega will be of a **most startling** nature" *Selected Messages* vol. 1, p. 197

But now the few hold-outs were no longer a problem. According to Donald Barnhouse, the group of Seventh-day Adventist leaders "explained to Mr. Martin that they had among their number certain members of the 'lunatic fringe', even as there are similar wild-eyed irresponsibles in every field of fundamental Christianity." *Ibid*.

Barnhouse concluded,

"I should like to say that we are delighted to do justice to a much-maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics like the Jehovah's Witnesses, Mormons, and Christian Scientists, to acknowledge them as redeemed brethren and members of the Body of Christ....." *Ibid*.

This is just as Ellen White foretold. "The fundamental principles that have sustained the work for the last fifty years would be accounted as error." *Selected Messages* Vol. 1, p. 204

In 1955, the Seventh-day Adventist Church fulfilled the prophesied prediction. The context of her statement dealt with God and the Holy Spirit. It was a "controversy over the presence and personality of God." *Ibid* p. 202,203.

"As a people, we are to stand firmly 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. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories." *Ibid* p. 201.

"'Living Temple' introduces that which is nought but speculation in regard to the personality of God and where His presence is.... The sentiments expressed do not give a true knowledge of God. All through the book are passages of Scripture. These Scriptures are brought in in such a way that error is made to appear as truth." *Ibid* p. 201, 202.

Please note: Ellen White is not here reproving Dr Kellogg for Arian or semi-Arian views. She is speaking of beliefs that *opposed* the platform upon which she stood, a belief that God, "by His Spirit, is everywhere present" *Education* p.132.

This was no longer the belief of John Harvey Kellogg. He was making the Spirit a God – one of three divine God-Beings who composed a God-head – that was in the trees and flowers, the food we eat, and was the life "force" in the cells of every living

thing. This is why it was seen as Pantheism. The Adventist foundation belief was not pantheistic. God *was* everywhere present, but by His own personal Spirit. This mysterious agency is the means by which both God the Father and His Son can be present in every place. Psalm 139:5-10.

Though Kellogg later changed his mind to say that it was only the Spirit that was in nature, Ellen White said this did not change his main thrust. In contrast, she properly identified the Spirit of Christ.

"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." *Desire of Ages* p. 166.

"Jesus is waiting to breathe upon all His disciples, and give them the inspiration of **His sanctifying Spirit**, and transfuse the **vital influence** from Himself to His people. He would have them understand that henceforth they cannot **serve two masters**. Their lives cannot be **divided**. **Christ** is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with **His Spirit** that it may be no more they that live, but **Christ** that liveth in them." *Signs of the Times*. Oct 3, 1892.

The pioneer understanding of Christ was that He was begotten of the Father.

"The Word was 'in the beginning'. The mind cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten. We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be so far beyond the grasp of the mind of man." *Christ and His Righteousness*. E.J. Waggoner p.16. 1890

Ellen White used similar wording in 1888.

"And although we may try to reason in regard to our Creator, how long He has

had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faints and exhausted with the research when there is yet an infinity beyond." Bible Commentary vol 7, p. 919. 1888

In His incarnation, Christ became the Son of God "in a new sense." *Selected Messages* vol. 1 p. 227, 226. The only way He could gain "in a new sense the title of the Son of God", was for Him to have been the Son of God in heaven *before* his incarnation.

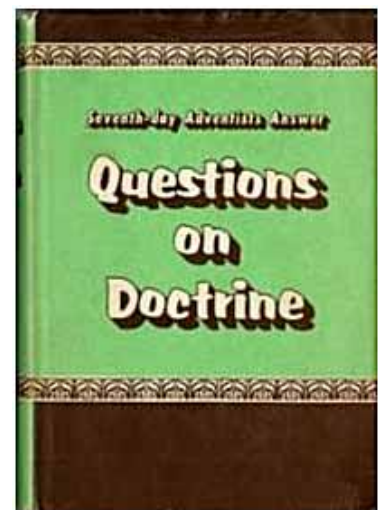
It is in this very way that Ellen White speaks of Christ before He came to this earth.

"And when the time came, the Son of God laid off His kingly crown and royal robe, and clothing His divinity with humanity, came to the earth to meet the prince of evil, and to conquer him." *Ibid* p. 223. See also *Patriarchs and Prophets*, Chapter 1 for a full picture of God's beloved Son.

The presentation of these truths were clear and concise in the Advent Movement. This is why George Knight made the following statement.

"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." *Ministry*. October, 1993 p. 10.

Sadly, he is correct.



http://en.wikipedia.org/wiki/Questions_on_Doctrine

The responses provided to Martin and Barnhouse in 1955 were subsequently published in *Questions on Doctrine*. It stated,

“1. In common with Conservative Christians and the Historic Protestant Creeds, We believe...

2. That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit...

4. That Jesus Christ is very God, and that He has existed with the Father from all eternity.

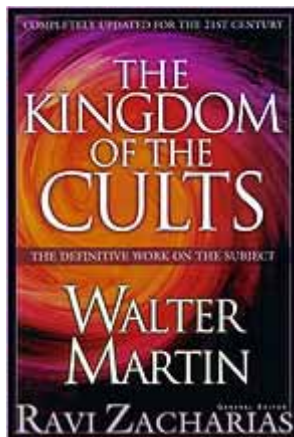
5. That the Holy Spirit is a personal being, sharing the attributes of deity with the Father and the Son...”

Questions on Doctrine, 1957, p.21,22.

This alignment with the ‘Historic Protestant Creeds’ in their acceptance of the Trinity, placed the Seventh-day Adventist church among the mainline churches.

However, it is important to note that the Trinitarian doctrine was still not an official teaching of the church in 1957. In fact, it would take another *twenty three years* before finally being voted by the world church in session.

Martin and the select contingency of Adventists agreed at the outset that they would allow the sale of each other’s publications together in their respective book stores. *Questions on Doctrines* was discontinued in 1977 and Martin’s book, *The Truth About Seventh-day Adventist*, was never distributed in the Adventist Book Centers (ABC stores). So, Martin threatened to re-write his SDA chapter in his book *Kingdom of the Cults*.



"In 1957 the General Conference of Seventh-day Adventists released the first definitive and comprehensive explanation of their faith, an authoritative volume entitled *Questions on Doctrine*. This book truthfully presents the theology and doctrine which **the leaders** of Seventh-day Adventism affirm **they have always held**. ... It is therefore unfair to quote any one Adventist writer or a group of writers as representing 'the position of our denomination in the area of church doctrine and prophetic interpretation...' (*Kingdom of the Cults*, p. 369).

Serious debate continues to this day over the representative nature of QOD and the merits of the opposing versions of the Atonement argued by Froom and Andreasen: Froom declared that the atonement was completed at the cross, while Andreasen insisted that it would not be complete until Christ finished his intercessory work in the most holy place of the heavenly sanctuary where he is now dispensing the merits of his perfect life and sinless sacrifice to the faithful remnant. This demonstration by the 144,000 that unswerving dependence on Christ’s indwelling Spirit, “the only power that can resist evil” can bring victory over sin and make them overcomers even as Christ overcame (Rev 3:21). Then Jesus will declare, “It is done.”

A World Church

Overtures to the World Council of Churches (WCC) began with the General Conference’s appointment of Bert Beverly Beach as its representative in 1967. This is the BB Beach who, as a past General Conference president presented pope John Paul II with a large golden medallion cast in his honor and co-authored with a WCC secretariat the 1973 book *So Much in Common*. In it, they admit that

“The member churches of the World Council of Churches and Seventh-Day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient symbols (Apostolicum, Nicaeno-Constantinopolitum, Athanasium). This agreement finds expression in un-

qualified acceptance of the doctrine of **the Trinity and the Two-Natures.**” Constitution: World Council of Churches, quoted by Dr. B.B. Beach and Dr. Lukas Vischer, *So Much in Common*, p. 40, 107 (1973).

The Latin terms refer to the three major creeds produced by the early Roman church: the Apostle’s Creed, the Nicene Creed which, when finalized at the Council of Constantinople, was the first to fully describe the doctrine of the Trinity, and the Athanasian Creed which, as we saw earlier, filled in all the details.

While the church is not formally a member of the WCC, BB Beach is a voting “personal representative” to the “interfaith Faith and Order Commission” in fulfillment of the Vatican II objectives.

“The SDAC is regularly represented through observers or advisers at WCC and other church meetings. For many years, an SDA has been a member of the WCC Faith and Order Commission in a personal capacity.” *Dictionary of the Ecumenical Movement*, WCC Publications, Geneva, Switzerland, 1991, p. 919

As part of the WCC, the SDA church has joined the broader Christian community who worship “God the Father, God the Son, and God the Holy Ghost” and enjoy “Eucharistic fellowship” with the churches of the world.

Changing Fundamentals

On the following two pages are listed a side-by-side comparison of the original Fundamental Principals of 1914 and the Fundamental Beliefs of 2005, the currently published and officially accepted statement of faith. The descriptions have, for space considerations, been abbreviated. Significant portions that address the doctrine of God have been preserved as much as possible.

There are clear similarities and noticeable differences. Both contain a list of 28 items. Both recognize the inspiration of scripture, baptism by immersion, prophetic fulfillment,

1. That there is **one God**, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is **one Lord** Jesus Christ, the Son of the Eternal Father, the one by whom 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, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

3. 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.

4. That **Baptism** is an ordinance of the Christian church, ...our faith in his burial and resurrection,... [by] immersion. Rom. 6:3-5; Col. 2: 12.

5. That **the new birth** ...consists of two parts: first, a moral change,... second, a physical change at the second coming of Christ, John 3:3, 5; Luke 20:36.

6. We believe that **prophecy** ...is included in that scripture which is profitable for instruction, 2 Tim. 3: 16; that it is designed for us and our children, Deut. 29: 29; ...especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119: 105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev 1:1-3; and that, consequently, it is to be understood by the people of God ...

7. That the world's history... down to the setting up of God's everlasting kingdom, are out-lined in numerous great chains of **prophecy**; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal is a fable of these last days,...; that the second coming of Christ is to precede, not follow, the **millennium**; until the Lord appears the papal power, with all its abominations, is to continue,

the wheat and tares grow together,...as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time;...the two thousand and three hundred days of Dan. 8:14, ... and brought us to an event called the cleansing of **the sanctuary**.

10. That **the sanctuary** of the new covenant is the tabernacle of God in Heaven,... Heb. 8, of which our Lord, as great High Priest, is minister;... Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days,... the entrance of the high priest into the most holy place,... blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb 9:22,23;...

11. That **God's moral law** is the same for all men in all dispensations;... spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ...“ark of the covenant,” or testament. Num. 10:33, Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high... Rev. 11:19.

12. That the fourth commandment of this law requires that we devote **the seventh day** of each week,... Saturday, to abstain from our own labor, and to the performance of sacred and religious duties; that this is the only weekly **Sabbath** known to the Bible,...set apart before Paradise was lost, Gen. 2:2,3, and which will be observed in paradise restored, Isa. 66:22, 23;...and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural... and false...

13. That as the man of sin, **the papacy**, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment... Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, &c.

14. That Christ's followers should be a **peculiar people**, not following the world, nor loving its pleasures. We cannot serve two masters. James 4:4; Matt 6:24.

15. That the Scriptures insist upon plainness and **modesty of attire** by those who follow Him who was “meek and lowly in heart”; that the wearing of costly array fosters pride. 1Tim 2:9, 10; 1Peter 3:3,4.

16. That the means to support God's work should come from love to God and souls, not raised by church lotteries, fairs, teas, suppers or socials; **the tithe** is the Lords. Heb 7:1-4; 2Cor 9:6; Mal 3:8, 10.

17. That the carnal heart is at enmity with God and is transformed by the Holy Spirit through **regeneration, or conversion**.

18. That we cannot of ourselves render obedience to God's law; we are dependent on Christ for **justification and grace** to render acceptable obedience to His law.

19. The Spirit of God was promised to manifest itself through **certain gifts**, not to take the place of the Bible, but to lead to understanding the word it inspired.

20. That God sends forth a proclamation symbolized by **three messages** of Rev 14 to warn of Christ's approaching return.

21. That the third message (Rev 14:9,10) occurs during the cleansing of the sanctuary, a time of **investigative judgment** for the dead, and at the **close of probation** for the living.

22. That **the grave** is a place where there is no work, device, wisdom nor knowledge. Ecc. 9:10

23. That the state to which we are reduced by **death** is one of silence, inactivity, and entire **unconsciousness**. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2.

24. a **bodily resurrection**; the righteous ...in the first resurrection...at the second advent of Christ, the wicked in the second resurrection,... a thousand years thereafter. Rev. 20:4-6.

25. That at the last trump, the living righteous are to be **changed in a moment**, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air ...

26. That these immortalized ones are then taken to Heaven, ...John 14:1-3, where they reign with Christ a **thousand years**, judging the world and fallen angels,... Rev.20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:23-27...; and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1 ...

27. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised...and gather about the city...Rev. 20:9, and fire comes down from God out of heaven and devours them....consumed root and branch, Mal. 4:1, as though they had not been. Obad. 15, 16. ...**everlasting destruction** from the presence of the Lord, 2 Thess. 1:9,...Matt. 25:46,...which shall melt even the elements ... 2 Peter 3:7-12.

28. That **new heavens and earth** shall [be]...the eternal inheritance of the saints, 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

1. **The Holy Scriptures**, Old and New Testaments, infallible, inspired written Word of God (2Peter 1:20, 21; 2Tim 3:16, 17; Ps 119:105; Prov 30:5, 6; Isa 8:20; John 17:17; 1Thess 2:13; Heb 4:12)

2. **Trinity**: There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, ever present, infinite incomprehensible, yet known, forever worthy of worship, adoration, and service by the whole creation. (Deut 6:4; Matt 28:19; 2Cor 13:14; Eph 4:4-6; 1Peter 1:2; 1Tim 1:17; Rev 14:7.)

3. **God the eternal Father** is the Creator, Source, Sustainer, and Sovereign of all Creation, just, holy, merciful, gracious, slow to anger, abounding love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. **God the eternal Son** became incarnate in Jesus Christ, created all things, reveals God's character, saved humanity, judged. The world, Forever truly God, became truly man, conceived of the Holy Spirit born of the virgin Mary, lived and was tempted as a human being, perfectly showed the love and righteousness God, manifested God's power, suffered and died voluntarily on the cross for our sins in our place, raised from the dead, ascended to minister in the heavenly sanctuary, will come again in glory to deliver His people, and restore all things. (John 1:1-3, 14; Col 1:15-19; John 10:30; 14:9; Rom 6:23; 2Cor 5:17-19; John 5:22; Luke 1:35; Phil 2:5-11; Heb 2:9-18; 1Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3)

5. **God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption, inspired the writers of Scripture, filled Christ's life with power, 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, always with His children, gives spiritual gifts to the church, empowers it to witness, leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. **God is Creator** of all things (Gen. 1; 2; Ex 20:8-11; Ps 19:1-6; 33:6, 9; 104; Heb.11:3.)

7. **Nature of Man**: made with individuality, power and freedom, an indivisible

unity of body, mind, and spirit, having a fallen nature, (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. **Great Controversy** between Christ and Satan is waged in us (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. **Life, Death, and Resurrection of Christ**: (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

10. **Experience of Salvation**: need, sinfulness, repentance, faith, justified, adopted, delivered, born again, sanctified. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Pet 1:23; Rom 12:2; Heb 8:7-12; Eze 36:25-27; 2Pet 1:3, 4; Rom 8:1-4; 5:6-10)

11. **Growing in Christ**: Jesus' victory gives us victory over evil forces, the Holy Spirit dwells within us and empowers us. (Ps 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph 5:19, 20; 6:12-18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25-28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1John 4:4; Heb 10:25.)

12. **The church is the community** of believers in Jesus as Lord and Saviour (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18)

13. **Remnant** in the last days of apostasy (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14)

14. **Unity in the Body of Christ** (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23)

15. **Baptism** by immersion (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

16. **Lord's Supper** and service of foot washing, open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

17. **Spiritual Gifts and Ministries**: for the common good of church and man. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11)

18. **The Gift of Prophecy**: a mark of the remnant church manifested in the ministry of Ellen. G. White (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

19. **Law of God**: the Ten Commandments (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

20. **Sabbath**: the seventh day a memorial of Creation. The fourth commandment (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

21. **Stewardship**: time, opportunities, abilities and possessions (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

22. **Christian Behavior** in Christlike purity, health, dress, adornment (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2Cor. 10:5; 6:14-7:1; 1Peter 3:1-4; 1Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3John 2.)

23. **Marriage and the Family**: (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24. **Christ's Ministry in the Heavenly Sanctuary** dispenses the benefits of His atoning sacrifice, began at ascension, entered last phase in 1844, the investigative judgment, close of probation (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

25. **Second Coming of Christ**: literal, personal, visible, and worldwide. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess.5:1-6.)

26. **Death and Resurrection**: God, who alone is immortal, will grant eternal life (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

27. **Millennium**: in heaven between the first and second resurrections. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28. **New Earth**: (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

a pre-millennial advent,
a heavenly sanctuary,
the high priestly ministry of Christ,
the importance of tithing,
spiritual gifts,
the perpetuity of the Moral Law,
the seventh-day Sabbath,
a literal, visible second coming,
modesty and Christian behavior,
healthful living,
unconsciousness in death,
pre-advent investigative judgment,
two resurrections,
eternal death of the wicked.

Interestingly, the original Principles did not mention the Lord's supper or the ordinance of foot washing.

And the current Beliefs do not feature the papacy as the "man of sin," the atonement in the heavenly sanctuary, the post-fall human nature of Christ ("took on him the nature of the seed of Abraham")

But there is a complete change in the theology of God between the two. From

"There is one God, a personal, spiritual being" and "one Lord Jesus Christ, the Son of the Eternal Father"

to

"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons"

Originally, God is a person
Now, God is a plurality of persons, a collective group, family, team, committee, board, corporation. No longer a single individual person, God is now three persons, fused or confused into one being. Yet God is not a "They" but a "He."

"There is one God: Father, Son, and Holy Spirit...**He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **He** is forever worthy of worship, adoration, and service..."

Who is the He? The Father? Yes. The Son? Yes, again. The Spirit? Also yes. No wonder we see the results of such thinking as hybridized three-faced depictions of the Trinity, the "one God" who is three persons. Such a God can not have a mouth or a face or a head as Scripture states (Matt 4:4; Rev 22:4; Dan 7:9). The only way to accomplish this is to have multiple personalities in a single person. This is

dangerously close to modalism. Either way the one personal God of the Bible is made into a non-entity.

The "one God" of the Bible is the personality of the Father. His divine Son is a separate, distinct personality.

"There is none good but **one, God**"
Matt 19:16; Mark 10:18; Luke 18:19.

"Now, a mediator is not of one, but **God is one**" Gal 3:20

"**There is none other God but one**"
1Cor 8:4

"**There is one God**; and there is none other but he" Mark 12:33

"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"
1Cor 8:6

There is "**one God and Father** of all who is above all, and through all, and in you all" Eph 4:6

"You believe that **there is one God**; you do well" James 2:19

"**Father**...this is life eternal, that they might know You, **the only true God**, and Jesus Christ, whom You have sent"
John 17:2,3

"...denying **the only Lord God**, and our Lord Jesus Christ" Jude 1:4

Jesus consistently said that God was his Father, not that he was the Father. Ellen White also consistently spoke of the Father as a distinct individual and personality, separate from His Son, who was yet another distinct and individual personality.

Christ and His disciples "are **one in purpose, in mind, in character, but not in person**. It is thus that God and Christ are one." MH p. 422.

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each... **God is the Father of Christ; Christ is the Son of God.**" 8T p. 268

"We know that Christ came in person to reveal God to the world. **God is a person and Christ is a person.**" ISAT p. 343, Ms. 46, 1904. MR 900.

"The seventeenth chapter of John speaks plainly of **the personality of God and Christ**, and of their relation to each other." Ms 124, 1903 in 5BC p. 1145

"**God is a spirit**; yet He is a **personal being**, for man was made in His image. **As a personal being, God** has revealed Himself in His Son." Ed p. 131, 1903

"There is a **personal God, the Father**; there is a **personal Christ, the Son.**" RH March 17, 1904

Considering all the above we can say that "there is but one God, the Father, the only true God, the only Lord God, who is the Father of Christ, who is a person, a personal being, a personal God, the Father." Likewise, "there is a personal Christ, the Son of God, who is a person." Furthermore, "God and Christ, the Son of God, are one in purpose, in mind, and character but not in person."

This clear picture of the one God does not diminish in any way the full divinity of Christ, the divine Son of God, who inherited all the fullness of the Godhead by birth as the only being ever begotten of God, who came forth, who proceeded forth, who came out of God.

This truth honors the Son even as the Father is honored. It honors the Son by recognizing that he is truly God from truly God as stated in the original Nicene Creed. It honors the Father as the only true God and Father of all who is above all.

But the Trinity doctrine confounds the individual and distinct personalities of the Father, the Son, and the Spirit to make a new entity called the "one God" that is both one and three and "beyond human comprehension."

This development plagues historians with a nagging ambiguity. On the one hand, there is the desire to recognize the "progressive" nature of truth, that the understanding of God's word is as a light that shines brighter and brighter as we near the end; new facets of truth add to and enhance our earlier understanding.

Ellen White endorsed this concept when she said, “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 “To the Wahroonga Sanitarium Family), Jan 23, 1906, in IMR p. 52.

“I desire everyone to know that I stand on **the same platform of truth** that we have maintained for more than half a century.” Ms 142, 1905

“Where shall we find safety unless it be in **the truths** that the Lord has been giving **for the last fifty years?**” MR760 p. 12, RH May 25, 1905.

“We are to hold fast **the first principles of our denominated faith**” SpTB No. 7 p. 57, Dec 4, 1905.

“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.**” SpTB No. 2 p. 51.

On the other hand, there is a painful realization that the original Principles, the foundational teachings, the pillars of our faith concerning the one God who is the Father of the one Lord who is the Son (let alone the divine birth of God’s Son, whose coming forth was from the days of eternity) is embarrassingly in conflict with our current Beliefs.

This is why the original position on this point must be denounced as “faulty,” “erroneous,” “wrong,” “a cancer,” “lunatic.”

Sadly, few will search for truth on their own, reading the word of God for themselves, but will instead accept the conclusions of others.

“Those who have not been in the habit of **searching the Bible for themselves**, or **weighing evidence**, have **confidence in the leading men** and **accept the decisions they make** and thus many will reject the very messages God sends to His people if these leading brethren do not accept them.” TM pp. 106, 107

Ellen White described the experience of the Advent people as the journeyed to the kingdom of God. Those who kept their eyes on Jesus were safe.

“Others rashly denied the light behind them and said that **it was not God that had led them out so far**. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” EW p. 14

The teachings, beliefs and understanding of the pioneers was not of God. They were misled, confused, or just uninformed about the real truth concerning God’s triune nature.

So, here is the sequence of events. After fifty years of unity in a belief in the Son of God, the church leaders managed to steer the membership into a belief in God the Son.

Belief in the Son of God	
James White, Joseph Bates JH Waggoner JN Loughborough	1850
DM Canright, JM Stephenson SN Haskell, Uriah Smith HC Blanchard, JN Andrews JG Matteson, RF Cottrell	1860
EJ Waggoner, AT Jones CW Stone WH Littlejohn, George Butler RA Underwood, DT Bourdeau	1870
WW Prescott	1880
	1883 Church Manual rejected
	1890
	1900
	JH Kellogg professes the Trinity
CP Bollman, MC Wilcox oppose co-eternal efforts	1910
	1910 FM Wilcox publishes Trinity belief HC Lacey, JN Anderson promote Trinitarianism at 1919 Bible Conf.
JS Washburn sends letters to FM Wilcox and AG Daniels	1920
	1930
	1931 SDA Yearbook MK Eckenroth LeRoy Froom Daniel & Revelation Revised
	1940
	1946 Church Manual and Fundamental Beliefs authorized
Charles Longacre paper 1947	1950
	1950 Barnhouse-Martin dialog Questions on Doctrine
	1960
	1970
	Movement of Destiny
	1980
	Dallas GC Fundamental Beliefs Voted to accept Trinity SDA Hymnal Revised
	1990
Belief in God the Son	

This long journey to favor, from 1956 to 1991, was condemned in the *SDA Encyclopedia, Art. Ecumenism*:

“The capstone of the ecumenical effort came with the creation of the World Council of Churches...On the basis of Bible prophecy and the writings of Ellen G. White, SDA’s anticipate the eventual success of the ecumenical movement both in eliminating the divisions of Protestantism and in reuniting Christendom by bridging the gulf that separates non-Catholic communions from Rome. The ecumenical movement will then become a concerted effort to unite the world and to secure universal peace and security by enlisting the power of the civil government in a universal religious-political crusade to eliminate all dissent. SDA’s envision this crusade as the great apostasy to which John the revelator refers as ‘Babylon the great.’ They understand, also, that God’s last message of mercy to the world prior to the return of Christ in power and glory will consist of a warning against this great apostate movement, and a call to all who choose to remain loyal to Him to leave the churches connected with it.” *Seventh-day Adventist Bible Commentary* Volume 10, P. 410, 411.

United Under One God

The world is rapidly finding union in what they call Monotheism. In 2006 Iranian President Mahmoud Ahmadinejad wrote an 18-page letter to U.S. President George W. Bush offering the hope that a common belief in “one god” could bring peace to the world.

‘My basic question is this: Is there no better way to interact with the rest of the world? Today there are hundreds of millions of Christians, hundreds of millions of Muslims, and millions of people who follow the teachings of Moses. All divine religions share and respect one word, and that is monotheism, or belief in a single God.’

Perhaps Ahmadinejad was encouraged by the statement that Bush made to reporters three years earlier during a trip to England. “I believe we worship the same God,” the President said when asked about the prospects of peace between Moslems and Christians (*London-Telegraph*, Nov. 24, 2003).

Pope John Paul II included, not only Allah, the God of Islam, but Buddah when he allowed the Dalai Lama to place a statue of his god on the altar of a Catholic basilica in Assisi, Italy, and Shiva, one of the many Hindu gods, when he took the mark of that deity on his forehead on Feb 2, 1986. In fact, the pope acknowledged that

“All religions on the face of the earth are all seeds of the word of God.” (*Crossing the Threshold of Hope*, Knopf Publishing, 1995, p. 77)



Mass at the Delhi Indira Gandhi Stadium

“Among the more striking examples of syncretism accepted by Rome was use at several points of the “Indian Mass” of the Sanskrit mantra om (or aum), to Hindus the most sacred word, signifying the three major deities of **the Trimurti or false trinity** (a=Brahma the creator, u=Vishnu the preserver, m=Shiva—or shiva—the destroyer)” *Wojtyla Gets a Third Eye: John Paul II’s Pilgrimage to India*, John Kenneth Weiskittel

Since Vatican II it has been the policy of Rome to inculturate the world, and welcome into its open arms the worship of the entire earth. Even Seventh-day Adventists.

“By virtue of their valid baptism, and their belief in Christ’s divinity and in the doctrine of the Trinity, Seventh-day Adventists are both ontologically and theologically Christians. But Christians, once separated from the Church our Lord founded, are susceptible to being ‘tossed to and fro and carried about with every wind of doctrine’ (Ephesians 4:14).” Catholic Answers at www.catholic.com Bernadeane Carr, *STL, Censor Librorum*, August 10, 2004

The Catholic criteria for being Christian is conducting a “valid baptism”—not by immersion, but “in the name of the Father, and the Son, and the Holy Ghost”—and believing in the Trinity. But notice also that since we are “separated from the Church” of Rome we are tossed about by stormy winds that blew us off course into erroneous doctrinal beliefs like the Seventh-day Sabbath, mortality of the soul, the investigative judgment, the millennium, mark of the beast, etc.

The common denominator is that they all worship the same “God” who denies the real Father and Son.

And who is Shiva?



One of the three triad deities of Hinduism; Brahma, Vishnu and Shiva.

“The Spousal pair Shiva-Shakti is a tantric consort image. At once the most sacred and the most mysterious path to higher consciousness, tantra is the Sacred Union of opposites. Taoists refer to these energies as **yin** (from yoni, i.e., the active principle) and **yang** (the recumbent principle)...Hindu consort pairs epitomizing this psychic symbolism are superb representations of the social, sexual, and sacred interconnectedness of women and men. This conjunction of Shiva and Shakti expresses the sacredness of sexuality as a path to spiritual union.” Above text and picture Copyright 1996 by Sacred Source (www.SacredSource.com) and requires the following credit line: “a source for

images of the divine, and joins this web site in spreading healing archetypes to every corner of modern culture.”

It was the incorporation of the sexual act into worship through the use of temple prostitutes that condemned the Canaanite worship practices in groves and high places as an abomination by God.

The three deities are often depicted together in a three-headed multi-arm configuration called a Trimurti.



A Trimurti statue at a Buddhist shrine in Bangkok, Thailand.



A stone relief carving of a trimurti in a cave on Elephanta Island, India. Hindu trimurti appeared about 500AD. Was it adapted from Christianity or from something earlier?



Hecate, Greek goddess of crossroads is today adopted as the goddess of Witchcraft. She is typically shown carrying a torch giving her the power to see the dead in Hades. Predating the conquests of Alexander the Great, she was frequently accompanied by pale dogs at her side. The Greeks also knew her as Triomphe, Triodia and Trioditis.

Hecate was later adopted by the Romans as they incorporated the Greek pantheon. In her Roman form she was again three-headed, a virgin and called Queen of heaven.



A Roman statue of Hecate in the Museo Chairamonti, Italy. The seven rays protruding from the forward facing head match those of the Statue of Liberty in New York Harbor. “Intrinsically ambivalent and polymorphous, she straddles conventional boundaries and eludes definition.” *The Oxford Classical Dictionary*, Third Edition, Oxford University Press, 1996, p. 671. This description is equally applicable to the orthodox concept of a triune God: mystical, inexplicable, and enigmatic.

Figures of the trimorphic form were placed at intersections and in Roman culture became known as Trivia, “the three ways.” But there is evidence that Hecate was identified with Isis, one of the three principle Egyptian gods: Isis, Horus, and Seb.



Isis

Horus

Seb

Egypt actually had a dual trio of gods. Amun was three gods in one: Ra his face, Ptah his body, and Amun his hidden spirit.

They also had a father-mother-child triad in Isis, Osiris, and Horus. But, then, there were many Horus's: Horus the elder, Horus of Edfu, Horus son of Isis. And the Egyptians worshipped many gods: Atum, Ra, Nun, Khefri, Shu, Tefnut, Anhur, Osiris, Geb, Nut, Isis, Set, Horus, etc. Yet, the idea of triad gods was indeed present.

The Etruscans had a trio of gods: Tinia, Uni, and Menerva. which were adopted by the Romans as Jupiter, Juno, and Minerva. The Roman Church readily adapted the gods of Rome and Greece and Babylon. Pope Gregory the Great, some 800 years after Arius, advised Catholic missionaries that they “must not interfere with any traditional belief or religious observance that can be harmonized with Christianity.”

About 600 AD Islam attacked the Christian Trinity but misrepresented it as Jesus, Mary, and Allah. While the Qur'an does not use the word 'trinity' it admonishes Christians to “say not three” (Surah 4.171) and declares “They are unbelievers who say ‘God is the Third of Three.’” (Surah 5.76). Qur'anic thinking is that the Christian Trinity is three separate gods.

As modern Christians accept a tripartite division of the godhead so did the ancients understand that there were many facets to the king of light. As **the sun has three aspects (rising, midday, and setting)** so did the Sun King also have *three* faces. The Hindu Trinity, as well as the Christian one, are seen by some as remnants of this

Astro-Theological principle.

Judaism, on the other hand, is strongly monotheistic with no hint of a trinity. Jesus was born from the tribe of Judah and the house of David. His God was Jehovah, the God of Abraham, Isaac, and Jacob. He called himself the Son of God and claimed to have been sent by his heavenly Father. He decried religious dogma, and required no dogmatic creed, but rather said, “Follow me.”

Paul acknowledged that “the mystery of iniquity” was already at work in his day (2Thess 2:7). The main threat to early Christianity was from Gnosticism and Paul and John both addressed its errors. It was related to Mithraism, oriental mysticism, astrology and Plato's dualism.

The physical body was evil, the spirit was good, the soul was immortal, and salvation came through knowledge. This formed the basis of a Platonic trinity: Goodness, Intelligence, and the Soul.

Gnosticism considered the Holy Spirit to be the “motherly mystery of God,” and identified it with the many mother figures of ancient trinities.

The Babylonian Gilgemish Epic identifies 3 gods: Anu in heaven, Enlil on earth, Enki god of water. Hislop devotes the first 128 pages of his book *The Two Babylons* to the thesis that the Christian Trinity descended from the ancient Babylonian trinity which had its roots in the Tower of Babel. Cush, Noah's grandson, Semiramis, his wife, and Nimrod, their son, formed the original triad.

When Cush died, Semiramis married Nimrod to consummate the father-son-in-one trilogy.



Relief of Anahita, Khosro II, Ahura Mazda at Taq-e Bostan in Iran



The All-Seeing Eye surrounded by the falcon angels in the baptistry of the Catholic basilica of St. Maria Maggiore in Rome



With the Assumption of Mary officially declared on November 1, 1950, the Catholic Godhead expanded to a divine quartet

Ancient Pre-Christian Ethnic Trinities

Religion	Father God	Son King	Queen Mother
Egypt	Osirus	Horus	Isis
Babylon	Nimrod	Tammuz	Simerimas
Babylon	Shamash	Sin	Ishtar
Babylon	Anu	Enlil	Enki
Canaan	Baal	Tamuuz	Asthoreth
Persia	Ahura Mazda	Mithra	Ahriman
India	Brahma	Vishnu	Shiva, Deva
Greece	Zeus	Apollo	Athena
Rome	Jupiter	Mars	Venus
Papal Rome	Father	Christ	Spirit, Mary



Trinity of Jesus Clones by 19th century German painter Fridolin Leiber



A trimorphic satanic priest, either a counterfeit of the triune God or the source of its inspiration.

Dante Alighieri, who wrote “The Divine Comedy” is famous for his description of hell, which is now known as Dante’s Inferno. Canto 34 paints a three-faced picture of Satan:

Were he as fair once, as he now is foul, /
And lifted up his brow against his
Maker, / Well may proceed from him all
tribulation. / O, what a marvel it
appeared to me, / When I beheld **three
faces on his head!**

Threeness or Oneness

An 1899 statement made by A. T. Jones has been offered as evidence in defense of a three person Trinity:

“God is one.
Jesus Christ is one.
The Holy Spirit is one.
And these three are one:
there is no dissent nor division among
them.” *Review & Herald* January 10,
1899 Editorial Note

Is he implying that there *was* dissent and division among his Adventist readership? Was there no longer complete “unanimity” among the believers as had been stated in the church’s Fundamental Principles for the previous 27 years? Was the church now accepting a belief in a triune three person God?

This appears to be a formal Trinitarian formula, the “three-in-one” motif in the style of 1John 5:7. However, Jones continues to demonstrate that it is not the threeness but the oneness that he is emphasizing.

“The body of Christ, which is the church, is one. Though they be many members, they are but one body—all the many are one. ‘For as the body is one, and hath many members, and all the members of that one body, being many, are one body: **so also is Christ.**’

The Holy Spirit is the only element of unity in this body composed of many members. Nothing but the all-pervading, all-gracious, all-gentle, and all-powerful, Spirit can possibly be the element of assured unity in this body of many members, which is the church.” *ibid.*

He reasons that the harmony that prevails between the Father and Son and between the church is because they are all united by the same Spirit. As the body, with its many members, is one, “so also is Christ.” He and his Spirit is one. Ellen White believed the same.

“Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit--the Spirit of Christ--**is to bring unity into their ranks.” *Testimonies Volume 9*, p. 189 1909

“**The Holy Spirit is the Spirit of Christ**, which is **sent to all men** to give them sufficiency, that through His grace we might be complete in Him.” 14 *Manuscript Releases* p. 84, No. 1094 Jan 2, 1894

“**The Holy Spirit is the Spirit of Christ**, it is **His representative.**” 13 *Manuscript Release* p. 313, No. 1056, Sept 13, 1895

Mrs. White demonstrated a distinction between the words “person” and “being.” She did not use them interchangeably. While Ellen White spoke of multiple **personalities** in the God-head, she consistently identified only two **beings**: The Father and His Son.

“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.**” *Testimonies* vol. 8, p. 268, 1904

“**The only being who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his earthly parent.” *Signs of the Times*, October 14, 1897

“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.” *Great Controversy* p. 493, 1888

Zechariah spoke of this counsel and its two exclusive members.

Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be **between them both.** Zech 6:13

Such statements do not harmonize with a Trinity. And when the Spirit is identified she says it is the Spirit of Christ. This leaves only one relation-

ship between only two divine beings: that of Father and Son:

“**The Father and the Son alone** are to be exalted.” *Youth’s Instructor*, July 7, 1898

“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of **the heavenly family**, a companion through eternal ages of **God and Christ and the holy angels.**” Manuscript 21, Feb. 16, 1900 (*The Upward Look*, page 61)

“The human family cost **God and his Son Jesus Christ** an infinite price.” *Special Testimonies On Education*, p. 21

“No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**” *The Bible Echo*, October 28, 1895

Did we not cost the Spirit anything? Is this great cost not known to the Spirit?

Because the Son of God is one and the same as his Spirit which he shares with his Father, his Spirit is automatically included; it is Himself.

Just as the pioneers did not deny the divinity of Christ, so also they did not deny the personhood of the Spirit. While they did not concern themselves with *what* the Holy Spirit was, they clearly knew *who* he was.

“Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who **privily shall bring in damnable heresies**, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of **spiritualist teachers**. They **refuse to acknowledge Christ as the Son of God.**” *Patriarchs and Prophets* p. 686.

“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.” *Selected Messages* Book 1, P. 204, 205

Our religion has been changed. Certain fundamental principles that were the foundation of our church are now labeled as error. A new order of books now line our shelves explaining away the truth of God’s Son.

Critical Consequences

The Battle Over the Begotten has deep significance for every Christian. Who we worship, what kind of a God we adore and praise, has tremendous consequences to our understanding of God’s love, the integrity of His character, and the power of His salvation.

But the Trinity doctrine robs the gospel of God’s love, making the sacrifice of His “Son” a deceptive sham, reducing it to nothing more than a simple human death, leaving the sec-

ond person of the Godhead unscathed, emerging at the end of his “role” none the worse. He was not really tempted, was not really our Example, did not take on the same human nature that we possess, did not risk anything in coming to Earth, because God cannot sin, and since God cannot die, Christ could not die, did not himself die, but only the human nature that he temporarily possessed while the Son of man experienced mortality.

All flavors of a Trinitarian God, from the original recipe orthodox triune unconfounded undivided single being to the modified tritheistic triple person Godhead family, must accept

1. a consubstantial substance
2. co-equal divine powers and status
3. an absolute co-eternal existence

and therefore must reject

1. the pre-incarnate literal Son of God
2. the truly human nature of Christ
3. Christ’s complete death for us
4. Christ as the only mediator

There is no other choice. Because of their self-imposed constraints and traditional definitions of what constitutes divinity, Trinitarians have painted themselves into a corner.



Patrick's Confession

Neither Irish nor Catholic, Patrick is nonetheless adopted as the patron saint of the Emerald Isle. He was actually born in Britain in the late 4th century. Patrick was then kidnapped by Irish pirates from his home along the Scottish coastline and taken to Ireland at the age of 16. After working as a slave for several years, he became a Christian and one night had a dream that a ship was coming to pick him up and return him to his home. He ran away and boarded the ship to gain his freedom once again.



Legend claims that Patrick used the shamrock to illustrate the Trinity. It is said that he would ask unbelievers, "Is it one leaf, or three?" Of course the answer, he would point out, is that it is both.

But long before Patrick, the Druids revered the trefoil shamrock because of the mystical importance that the pagan Celts placed on the number three. The three-leafed clover in Arabia is called shamrakh and is worshiped in Persia as a symbol of the Persian Triad of earth, water, and fire.

In the only work that exists written by Patrick around 450AD (Confessio, his autobiographical confession) we learn of his real theological beliefs.

"For there is no other God, nor ever was before, nor shall be hereafter, but God the Father, unbegotten and without beginning, in whom all things

began, whose are all things, as we have been taught; and his son Jesus Christ, who manifestly always existed with the Father, before the beginning of time in the spirit with the Father, indescribably begotten before all things, and all things visible and invisible were made by him. He was made man, conquered death and was received into Heaven, to the Father who gave him all power over every name in Heaven and on Earth and in Hell, so that every tongue should confess that Jesus Christ is Lord and God, in whom we believe. And we look to his imminent coming again, the judge of the living and the dead, who will render to each according to his deeds. And he poured out his Holy Spirit on us in abundance, the gift and pledge of immortality, which makes the believers and the obedient into sons of God and co-heirs of Christ who is revealed,"

Patrick's confession of faith is remarkable in that he identifies one God, the Father, who is unbegotten and without beginning. In contrast to God the Father, he states that His son Jesus Christ had existed with the Father before the beginning of time in spirit form and was begotten before all things in some indescribable way. It is noteworthy that Patrick does not use the language of Constantinople "eternally begotten." Rather, he describes a single event. He ends by saying,

"...and we worship one God in the Trinity of holy name."

The last phrase refers to Matthew 28:19 in the only recorded baptismal formula invoking "the name of the Father, and of the Son and of the Holy Ghost." The other gospels instruct the disciples to simply preach the gospel. Mark 16:16 "And he that believes and is baptized shall be saved." Luke 24:47 "Repentance and remission of sins should be preached in his name among all nations..." Here there isn't even a command to baptize. And John doesn't even have any instruction about preaching!

Matt 28:19 makes no mention of persons or beings or their nature. It does not identify who the Holy Spirit is. It appears that the disciples were

either unaware of this three-fold commission (because it was added by a later manuscript editor) or they understood it differently than is commonly explained today. Why is this? Because in every instance of baptism recorded in the New Testament after Christ's ascension, only the name of Jesus is invoked.

Acts 2:38 Be baptized every one of you **in the name of Jesus Christ.**

In the **name of Jesus Christ**, they were baptized (by Philip in Samaria) 8:12

in the **name of the Lord Jesus** 8:16 (by Peter and John in Samaria)

Jesus Christ is the Son of God 8:37 (confession of the Ethiopian as Philip baptized him)

in the **name of the Lord** 10:48

(new converts in Cornelius' household) in the **name of the Lord Jesus** 19:5

(to the converts in Ephesus)

in the **name of the Lord** 22:15

(when Saul was baptized by Ananias)

In 1Cor 1:13 Paul asked, **Is Christ divided?** was Paul crucified for you? or were you baptized in the name of Paul? Here he implies that they were indeed baptized in the name of Christ not Paul. Yes, they were

baptized into Christ Gal 3:27.

baptized into Jesus Christ Rom 6:3

Buried with him in baptism Col 2:12 washed, sanctified and justified in the

name of the Lord Jesus 1Cor 6:11

there is **none other name** under heaven given among men Acts 4:12

through his name whosoever believeth in him Acts 10:43

God has...given him **a name which is above every name** ...that Jesus Christ is Lord Phil 2:9-11

do all in the name of the Lord Jesus Col 3:17

It is widely recognized that the three-fold baptismal formula was added after the apostolic period.

"The New Testament knows only **baptism in the name of Jesus**... which still occurs even in the second and third centuries." *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, (1957 edition), Vol. I, p.435

"Jesus, however, cannot have given his disciples this Trinitarian order of baptism after his resurrection; for the New

Testament knows only **baptism in the name of Jesus** (Acts ii, 38; viii, 16; xix, 5; Gal. iii, 27; Rom. vi, 3; I Cor. i, 13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. xxviii, 19 and then only again Didache vii, 1 and Justin, *Apol.*, i, 61. It is unthinkable that **the Apostolic Church thus disobeyed the express command of the Lord**, which it otherwise considered the highest authority. Occurrences like those of Acts xix, 1-7 ought to have shown that the prescribed formula of baptism could not have been shortened to “the name of the Lord Jesus,” if the character of baptism was to be retained as commanded. **Judging from I Cor. i, 14-17, Paul did not know Matt. xxviii, 19;** otherwise he could not have written that Christ had sent him not to baptize, but to preach the gospel.” (1914 edition), Vol. 1 Article: Baptism

“The evidence... suggests that **baptism in early Christianity** was administered, not in the threefold name, but ‘in the name of Jesus Christ’ or ‘in the name of the Lord Jesus.’ ” *Interpreter’s Dictionary of the Bible* (1962, Vol. 1, p. 351)

“Catholics acknowledge that **baptism in Jesus’ name was changed by the Catholic church.**” *Catholic Encyclopedia*, vol 2, page 377.

As it does with the change of the Sabbath to Sunday, the Catholic church also claims responsibility for changing the original baptismal formula. Consequently, they now recognize Seventh-day Adventists as true Christians who conduct a proper baptism—not because we baptize by immersion rather than sprinkling—but because we today do so “in the name of the Father, and of the Son, and of the Holy Ghost.”

The Church that gave us another Day, and another Baptism, also gave us another Comforter. The Sunday was substituted for the Sabbath in 321 AD by the decree of Constantine. The Third Person of the Trinity became an official reality at the Council of Constantinople in 381 AD. The Spirit of God and the Spirit of Christ was elevated into a fully separate person of

the Godhead—distinct from the Father and Son.

These early church councils took place during the Church of Pergamus described in Revelation 2. This third church was assaulted by two false doctrines: the doctrine of Balaam and the doctrine of the Nicolaitanes. It is no coincidence that the doctrines of Sunday sacredness and the Trinity emerged at this time. Neither can find any authoritative support within the pages of the Bible. Both are claimed by the Roman Church as evidence of her ecclesiastical authority. Following this the Dark Ages emerged.

The authenticity of Matt 28:19 is defended, it is claimed, by the appearance of all three members of the Trinity at the baptism of Christ. The Father spoke from heaven affirming His Son, and the Father’s Spirit appeared above His Son in the form of a dove for John the Baptist’s benefit in identifying the Messiah.



“The opening heavens, and descent of **the heavenly dove**, were assurances that his Father would unite **his power** in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite.” *Review & Herald* Aug. 18, 1874

Ellen White is here saying that the “heavenly dove” was an assurance to Jesus of His Father’s power. This visible sign of divine approval was an illustration of how Jesus successfully overcame temptation and was victori-

ous over sin and the devil. He relied totally on His Father’s power and internal abiding presence. He did not use his own divine power.

“When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, [when he is] a partaker of the divine nature, can do. It was **the human nature** of Christ that endured the temptations in the wilderness, **not His divine nature.**” 14MR p. 334

But his greatest temptation was to exercise his divine power.

“Satan came with this temptation: ‘If Thou be the Son of God, command this stone that it be made bread.’ He tempted Jesus to condescend to give him proof of His being the Messiah, by exercising **His divine power.**” *Early Writings* p. 155

“It was not any part of the mission of Christ to exercise **his divine power** for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man’s nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account.” *Review & Herald* Aug. 18, 1874

“Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. **He is our example** in all things.” *Testimonies* vol. 2, p. 201

How was he victorious?

“He committed Himself to God and, through earnest prayer and perfect submission to **the will of His Father**, came off conqueror.” *Ibid.*

“...Christ in man’s behalf, as man’s representative, **resting wholly upon the power of God**, endured the severe conflict, in order that he might be a perfect example to us.” *Advent Review & Sabbath Herald* Feb 5, 1995 and in *That I May Know Him* chapter 27.

But wasn’t Jesus different than us? Wasn’t he protected from sinning?

No. Jesus could have sinned. He faced the same risk just like you and I. That's why he is our Example.

"He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity." 5BC p. 1128

A.T. Jones wrote of Christ's dependence on his Father's power in every aspect of his life and not using his own divine power.

"And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. There was no assertion of His divine self, no sign of it – only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: 'Thou couldst have no power at all against me, except it were given thee from above.'" *General Conference Bulletin*, p. 331

Pilate received all his power from above; so also Jesus received all his power from his Father.

"That is the faith of Jesus. And that is what the prophecy means when it says, 'Here are they that keep the commandments of God and the faith of Jesus.' We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives." *Ibid.*

Jesus sends his Spirit, his mind to dwell in us. This is the greatest gift that he can give to us: the experience of his victorious life of submission.

"That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.... But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning." *Ibid.*

It was the Father who kept Jesus from sinning!

And He can keep us from sin as well. 2Thess 3:3

"And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God." *Ibid.*

It is God's magnificent demonstration of love in the life of Jesus that constrains us to seek His heart of love. But, in contrast to God's character of self-sacrificing love, service to others, and humility, the enemy of God thinks only of himself.

"Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men." *Review and Herald*, April 23, 1901.

Satan also exercises his spirit in the minds of men.



"As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. **This spirit** will constantly be striving for the mastery to the close of time. **Satan is seeking to foster it** in order that brethren in their ignorance may seek to devour one another." *Testimonies to Ministers and Gospel Workers* p. 189

The Spirit of God is opposed to this. The spirit of truth is at war with the spirit of error. 1John 4:6 The mind

of Satan is at enmity with God. His mind is the mind of self without God.

"God is not glorified but greatly dishonored; the Spirit of God is grieved. Satan exults, because he knows that if he can set brother to watch brother in the church and in the ministry some will be so disheartened and discouraged as to leave their posts of duty." *Ibid.*

Both spirits are battling for control of the mind, the soul temple.

"This is not the work of the Holy Spirit; **a power from beneath** is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be." *Ibid.*

Our minds are the central theater of operations in the great cosmic battle between Christ and Satan. Only as we understand the nature of humanity—both in us and in Christ—and the place of his divinity in his work of salvation, can we participate with him in working out our "own salvation with fear and trembling" and cooperate with him as He works in us "both to will and to do of his good pleasure." Phil 2:12,13.

A critical factor in this understanding is knowing the Father and Jesus Christ whom He has sent. These two are united in working on our behalf. They come together to abide in us. John 14:23. Jesus is our advocate together along with the Father 1Jn 2:1. They both love us. John 15:9;16:27. And they both send their Spirit (John 15:26; 16:7), their mind (Phil 2:5; 1Cor 2:16) to join with our mind (Eph 4:23; Phil 1:27) that we may be one with them as they are one with each other (John 17:22). Recognizing this Spirit of God, knowing this Spirit of Jesus is vitally important. We *must* know *who* the Spirit is. But it is not necessary for us to know *what* it is or *how* it works.

"The **nature** of the Holy Spirit is a **mystery** not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you....It is **not essential** for you to know and be able to define just **what** the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the

Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but **ye know Him**, for **He dwelleth with you**, and shall be in you" [John 14:16, 17]. This refers to **the omnipresence of the Spirit of Christ, called the Comforter.**" MR14 No. 1107 Letter to Brother Chapman, Petoskey, Michigan, June 6, 1891

The Comforter is Christ's Spirit, his mind, dwelling in us, Christ in you the hope of glory! This is the real truth as it is in Jesus! Eph 4:21. Jesus desires to connect his mind with ours. Instant, 24/7, super broadband connectivity! How truly awesome!



O the depth of the riches both of the wisdom and knowledge of God! how un-searchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? Rom 11:33, 34.

Conjecturing how this is done, speculating on the divine physics is pointless. But it is essential for us to know Who is our connection.

"There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden.** Piety, devotion, sanctification of soul, body, and spirit--this is **essential** for us all. 'This is life eternal, that they **might know** Thee, the only true **God, and Jesus Christ**, whom Thou hast sent?'" *Ibid.*

We must have the mind of Jesus. It is not enough to just change our existing mind, to simply adjust our thinking. God proposes to give us a new mind programmed with a new

spirit, replacing the old mind, taking it completely away.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them." Ezekiel 36:26,27

And what happens when the mind of Jesus comes in and replaces ours?

"Let this mind be in you, which was also in Christ Jesus: who...made himself of no reputation, and took upon him the form of a servant...he humbled himself, and became obedient unto death" Phil 2:5-8

Jesus had no trace of self, not one speck of ambition, self-respect, self-esteem, self-will. He had no agenda, no plans for himself, no path for success other than what would please his Father in every step, every decision, every thought and word. He "emptied himself," "laid aside," "made of none effect," his own divine powers.

He performed all his miracles by the power of God.

"All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels." *Review & Herald* January 21, 1873

His temptations were as much greater than ours as his divine powers are greater than our human powers.

"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness." *Review & Herald*, April 1, 1875

Then how was he able to live a sinless life? He was "filled with all the fullness of God." The Father's mind filled him completely, totally. He was the spittin' image, the perfect reproduction of his Father in thought and mind and soul. Like Father like Son.

And this is his desire for you and me. He is waiting at the door of our mind for permission to enter. He's

knocking, respecting our wishes. But when invited in, he promises to fully cleans our temple "of all unrighteousness" just as he totally cleansed the temple long ago, transforming it from a den of thieves and a place of merchandise to a house of prayer and communion.

Lucifer, light-bearer, the day star, wanted to be like the Most High. And Michael, "Who is like God," the bright and morning star, the light of the world, wants us to be like God—motivated by love to serve. But Lucifer chose to look to himself; his "heart was lifted up" because of his beauty; his wisdom was corrupted by reason of his brightness; the multitude of his merchandise, his possessions, his many talents and capabilities, filled him with violence. Ezekiel 28.

Lucifer became Satan, opposing and "exalting himself above all that is called God." He offered to Eve the same ambitious thinking that brought his downfall: You will become as gods. Not, You will become like God, like Michael, but you will become your own god—self-controlled, self-motivated, self-contained, self-sufficient—**independent!** Your own master!

Adam and Eve chose independence over servitude, themselves over God, their own mind over God's. And this choice separated them from their only Source of life. Sin separates. And separation from the Source is fatal.

But God had a plan. He would step in and put enmity between Satan and man, a distaste for evil and a longing for Good. God would manifest Himself to man as a Man, to show us what God can do when He lives in us, and to expose Himself to Satan's whim.

God's great heart of love longed to bring us back to Himself, to save us from the separation of sin that would bring certain death. Man had chosen the mind of Satan and sold his soul to the devil. Lucifer became the god of this world and blinded the minds of men (2Cor 4:4). No longer could we think straight; we couldn't see the Light. We were trapped. Doomed.

But God bargained with Satan. What would it take to buy us back?

What was the redemption price? As Michael contended with the devil over the body of Moses (Jude 9); as the Lord contended with Satan over the loyalty of Job (Job 1:8-12); as the angel of the Lord contended with Satan over Joshua the high priest (Zech 3:1,2), so God contended “with him that contendeth with thee” Isa 49:25. What would it take to buy us back? Satan demanded “skin for skin”—your life for theirs.

God agreed, but on conditions. If I can prove to the universe that My way, My thinking, My mind in man can resist your way, your thinking, and live only to serve others without a thought for self, then you can do whatever you want to that Man. I will allow my only begotten Son to come to Earth and live as the Son of man. You can tempt him as much as you want, you can abuse him with every conceivable torture; you can even take his life. But if through it all He continues to trust Me though you slay him, you will not be able to crush his head, you will not be able to destroy his mind, his character cannot be touched—you can only bruise His heel. You can touch his physical life, but you can't touch his divine character, his eternal spirit life.



If he is faithful, you loose. I will crush your head. I will “bring you down to hell, to the sides of the pit” (Isa 14:15), “I will bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you.” Ezekiel 28:18.

The stakes were very high. The destiny of heaven was placed in the balance. It was a winner takes all agreement. It was the everlasting covenant. God would send His Son

“made in the likeness of sinful flesh” to live a life just as man must live, exposed to all the trials and temptations, pressures and pain, that man must face. He would accept the “working of the great law of heredity” in taking on our fallen human nature (*Desire of Ages* p. 49).

The new theology stops right there and rejects this wonderful truth that is tremendously encouraging. Instead they label it the “sinful-nature-of-Christ misconception” and boast that the “lingering” error “was remedied by expunging the regrettable note in the revised Bible Readings of 1949.” LeRoy Froom, *Movement of Destiny*, 1971, p. 465.

But Christ was not made in the likeness of sinful mind. He received the perfect, sinless mind of his Father, untainted by sin, without any inclination to evil, pure in thought and motive, thinking His thoughts and following His ways. He would depend fully on his Father in all things. “His life was the mind of God expressed in humanity.” *R&H* Feb. 15, 1898

This is the mind that Jesus wants to give us, to reproduce in us.

“Because **Jesus Christ and His presence, God's mind**, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan.” A. T. Jones, *General Conference Sermons* #13, p.13

Jesus gives us his mind by coming to dwell in us by his Spirit. His Spirit is his mind. He communicates with us through our minds. When we take hold of the reality of this wonderful provision, and practice the presence of Jesus, then we will truly experience the Comforter; we will experience the only power that can resist temptation and overcome sin. We must have His Mind in us.

“The enemy was overcome by Christ in his human nature. 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.” *Youth's Instructor*, April 25, 1901

It is our privilege to rely on God for power to overcome the enemy in

our human nature. Isn't that what we want? God wants it. He wants to give us this power: His presence, His mind.

“In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character.” *Signs of the Times*, July 3, 1907

We are completely dependent upon God for divine power in attaining a perfect character, a mind that is a perfect reproduction of His mind. The Holy Spirit, the Spirit of God, the Spirit of Christ is the Bible's way of describing this power.

“We cannot empty ourselves, but His divine mind comes into us and by that divine power we can empty ourselves of our wicked selves and then by that divine power the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation.” A.T. Jones, *General Conference Sermons*, 1895 #15 pp. 28-30.

This power is omnipotent.

“As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.” *Christ's Object Lessons* p. 333

It is stronger than he that is in the world. As we lay hold of the arm of God we are invincible. But we cannot just touch His arm once. As Naaman could not just dip once to heal his leprosy, we must continuously abide in Jesus and be filled with the power of His mind.

“The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. ... Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength.” *Bible Echo* Feb. 1, 1893

Daily transformed by the renewing of our mind (Rom 12:2) strengthened with might by his Spirit in the inner man (Eph 3:16) if so be that the Spirit of God dwell in you...the Spirit of Christ (Rom 8:9).

“Satan declared that it was impossible for the sons and daughters of Adam to

keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God." *Signs of the Times* Jan. 16, 1896

Satan challenged God to a duel. Your law is impractical for mankind. They can't keep it; they don't want to keep it. Your experiment in making man after Your own image is a total failure. In fact, I bet that if You came in human form You couldn't even keep it Yourself. Humanity just doesn't have what it takes. They are a defective species. You blew it.

So God accepted the challenge.

"Jesus humbled himself, clothing his divinity with humanity, in order that he might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law." *Ibid.*

And the secret to His success?

"By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him. Altho tempted upon all points even as men are tempted, he sinned not." *Ibid.*

"To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but **what he could do through humanity**. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset." *Signs of the Times* April 10, 1893

In other words, man *can* have the same power that Christ had in our conflicts with Satan. Man *can* overcome Satan's temptations as divine

power works through our humanity. Jesus came to reveal what he can do *through* humanity. We are to overcome every temptation through faith.

The Trinity posits one person to become man, live a sinless life, and die a human death, resurrect himself with his own divine life which never really died, then send another person to instruct mankind on how to overcome sin, a third person who doesn't even have any personal experience in resisting temptation in human flesh.

Such an arrangement leaves us with a Saviour who was never truly mortal, never really powerless like us, and certainly not a valid example for us to follow. He is incomparably different from us, exercising powers we don't have. And we get "another" totally inexperienced Comforter.

But praise the Father of our Lord Jesus Christ that He was willing to give up His only begotten Son, the outshining of His own person to become one of us, to live as we must live, to face the temptations of the devil as we must face them, to show us what the faith of Jesus is—total dependence on the power of God dwelling in sinful human flesh, abiding in the Father to do all things through Him who strengthened him.

And praise the only Potentate, the Almighty God who only hath immortality, who has life in Himself and has given to His Son to have life in himself, to be born of the Spirit, who though he was equal with God his Father, emptied himself, laid aside his divine powers, and voluntarily humbled himself to become flesh, born of a woman, taking on the flesh of Abraham and David, made in the likeness of sinful flesh so he could be tempted in all points like as we are, that he might be touched with the feelings of our infirmities, that he might be a faithful and merciful High Priest, that he might learn obedience through suffering and tears, letting his Father dwell in him to say the words and do the works, that he might taste death for all men, that he might be made sin who knew no sin, who bore our sins in his body on the tree, commending his

spirit into the hands of his Father, and pouring out his soul unto death.



And praise the God and Father of our Lord who sends us the Spirit of His Son to guide us into all truth, to be our Advocate with the Father, to make intercession for us, to witness with our spirit, to give us power to become the sons of God, crying Abba.

"If men would but **take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." *Great Controversy* 598

"God sends them light to undeceive them, but **they refuse to take the Word of God as it reads**. They accept error, choosing the lies of Satan rather than a 'Thus saith the Lord.'" Manuscript 19, 1894 *Evangelism* p. 239

"**The word of God, just as it reads**, contains the very essence of truth." *Medical Evangelist* Oct 1, 1909

"We are to **take the Word of God as it reads**, the words of Christ as He has spoken them." *Signs of the Times*, Aug. 18, 1887

"**The Bible, just as it reads**, is to be our guide." *Review and Herald*, Sept 28, 1897

"Brethren, **cling to your Bible, as it reads**, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost." *Selected Messages* Book 1 p. 18

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2John 9