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But whom say ye that I am? Part 2: Forgetting the Way the Lord Has Led Us

Now in this next part, I want to take a look at the history of this controversy, within the Seventh-day Adventist Church, which to me, again is one of the most interesting and fascinating subjects, when it comes to understanding this whole topic of the trinity.

Did Ellen White believe in the trinity? Did the Pioneers. After the loud cry was beginning to sound, and after Christ could have come in the 1890's, did the Pioneers and Ellen White suddenly then realize that they were worshipping the wrong God. If they were worshipping the wrong God, how was it that Christ could have come?

One thing I think we can look at that really gives us some traction, and helps us to confirm, exactly which view of God is correct, is by looking at the history. We need a point of historical reference, and that's why I think it's so important, to know how God led His people, and His teaching in our past history. Now it's not the history of the church alone that I found surprising, but also, even some statements made today, concerning our churches beliefs, about who God is.

Like, for example, the church admitting, that the trinity, is an assumption. Now I assumed, as I think most Adventist's would, that the church's stance on the trinity, would be based on sound Biblical hermeneutics, which is why I was surprised to hear from the church itself, that it wasn't.

Now take this statement for example:

The concept of the Trinity, namely the idea that the three are one, **is not explicitly stated but only assumed**. (Seventh-day Adventist Encyclopedia Vol. 12 p. 138)

In another book I read this:

The role of the trinity in a doctrine of God always raises questions. One reason is that the word itself does not appear in the Bible, **nor is there any clear statement of the idea**. But the bible does set the stage for its formulation, and the concept represents a development of biblical claims and concepts. So even though **the doctrine of the trinity is not part of what the Bible itself says about God, it is part of what the church must say** to safeguard the **biblical view of God**. (An Introduction to Christian Theology from a Seventh-day Adventist perspective p.89)

Now, that to me, is a shocking statement, because, the trinity is not part of what the Bible says about God, they admit this, but the church must believe it, anyway.

Now, I can't believe, that the author, called the trinity a "**biblical view of God**", and says that "**the doctrine of the trinity is not part of what the Bible itself says about God**" in the same sentence. Where is the reasoning behind that?

There's another statement here from the Adventist Review, from 1981, now this was just one year after the doctrine of the trinity had formally become a fundamental belief of the Seventh-day Adventist church:

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

When I read that, it was, just, flew in the face of everything I know about studying the Bible. In studying the Bible, you must have a "thus sayeth the Lord", to establish a doctrine or an idea, or a concept, especially when it comes, to, understanding who God is. And having studied the Bible for years, at this point, I know already, not to except any doctrine, without a "Thus Sayeth the Lord".

Over and over again I found that Seventh-day Adventist, theologians, and historians, have admitted that the trinity doctrine has no bases in scripture. And still, I was shocked to see this admission, on the official Seventh-day Adventist church web site.

When it says, on their web site:

The Bible's clear allusions to the Trinity are enough for Adventist.

Now, for me, a former Catholic, who has studied his way out of Catholicism, and then out of the Evangelical churches, and then into the Seventh-day Adventist church, by, studying the scriptures, and allowing the Bible to, interpret itself, to be it's own expositor. It was this approach that brought me into the church, and so, to see this statement on the church's web site, that "**The Bible's clear allusions to the Trinity are enough for Adventist**" it made my stomach turn.

We are told:

Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. (4SP 413.2)

I was, really kind of, disturbed, if not, disgusted that the church would dare make a statement so contrary to scripture and reason. SO, NO, NO "**clear allusion**" is good enough, for any true follower of Christ, or for any true Seventh-day Adventist. Yet the "**clear allusion to the Trinity**" doctrine that "**is not explicitly stated but only assumed.**" Is enshrined as the number 2 fundamental belief of the Seventh-day Adventist church, and is requirement for church membership. And if anyone disagrees with this "**clear allusion**", they are mocked, ridiculed, branded as a heretic, or an outcast, and often disfellowshipped from the church.

I have, had many encounters over the last, two years, sharing these things, with, others. And, I am, grateful that most of the people that I have studied this with, have taken it seriously, studied it themselves, and realized, that, this is true. The non-trinitarian view of God, is correct, that there is one true God, He had an Only Begotten Son, and the Holy Spirit is His omnipresence.

In sharing these things, there are some others, who, have rejected it, and, to my dismay, they wouldn't even study it out. And I know of others, in churches around here, who have, shared these things, and been banned from teaching Sabbath School, for example, and have pleaded with the Pastor to set down and study these things with them, but the Pastor wouldn't, or others who are involved in work in this area, wouldn't agree to even sit down and study this. And people that I know, wouldn't respond to emails, or my questions.

Unfortunately, I'm seeing, that a lot of people just won't study it, they're afraid of the implication, of realizing that it would place them at odds with the church. But they don't realize, that the Laodicean church, is at odds with Jesus.

Which is why we see, Jesus outside the church, knocking at the door and saying:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20)

So, for after six months, of studying this, there is a spiritual, earthquake going on as I mentioned earlier. And again, it was not the foundation of the Bible or the Spirit of Prophecy, that was breaking up and breaking apart, it was the foundational teaching, of the Seven-day Adventist church, concerning who God is, that was breaking apart.

Over and over again, the words of inspiration, were harmonious, and sound, and it was the words of men that were crumbling to the dust.

So, in my experience I was saddened, to realize that the church that I had joined, was guilty of idolatry, as surly as ancient Israel. And I know that that is no small statement that I make. But yet, this is no small heresy which has come into the church.

For me, coming into the Seventh-day Adventist church, was a joyous experience. I had studied, and come to the conclusion, that, the law of God, was still, in effect, that the Sabbath was still in effect, and still to be kept. And I had realized through studying prophecy, who the anti-Christ was, and, I had realized, what the mark of the beast, was, and these to me, were amazing things, I didn't even think, that I would even be able to understand these things, because they were so shrouded in mystery, that, I had studied these things for a year, and couldn't understand them. And so, when God began to teach me, that the prophecies in Revelation are to be defined, by other places in the Bible, that the Bible could be its own expositor and interpret itself, that was an amazing revelation. And the whole Bible, came alive to me again, it was like a whole Book. Being able to read the Bible with an understanding of Bible prophecy, understanding the prophecies of Daniel and Revelation.

And, I had gotten to that point where I understood these things, and it was then, that I saw, one day, a preacher in a video, speaking to this auditorium full of people, and he was sharing the exact same things, that, I had come to understand about the anti-Christ, and about the Sabbath, and about the law of God, and I was thinking, who is this person, and why are these other people in this auditorium, why are they not upset, because these were very, politically incorrect ideas. And the long and short of it was, is that I, that is was a popular minister in the Seventh-day Adventist church, and to me, I realized for the first time that there was an entire denomination of people that actually believed these things about Bible Prophecy. I had no idea.

This was my introduction to the existence of the Seventh-day Adventist church. And as a former Catholic, and as somebody who was studying Bible Prophecy and coming to some very strange conclusions. To see that there was an entire denomination of Christians that actually believed these things, that was a joyful day, and a momentous occasion.

And coming into the Seventh-day Adventist church, I felt like I was home, these were my people, these people were likeminded, they believed what I believed about Bible Prophecy, and they kept the Law of God, and they kept the Sabbath, and to me, it was beautiful, and for many, many years, for a decade, I was in the Seventh-day Adventist church. But it didn't take long for me, after, a short period of time, to realize, in going to churches, and going to Bible studies, that, not everybody in the Seventh-day Adventist church, was excited, about Bible Prophecy, or as on fire to follow the Lord, as I was. And, as time went on, I began to see, that, the things that Seventh-day Adventist Professed to believe, and teach, are not always, held to, even by the majority of Seventh-day Adventist. Consider for example, the message of health that was given to the church by God, to be the entering wedge, to be a light, that would bring Seventh-day Adventism and the truth about God to the forefront, that would be a light to the world. And yet, most of the Seventh-day Adventist in the church, have rejected the light on health reform and do not follow it, and do not practice it.

And, even the three angels' messages. I rarely ever heard when going to church on Sabbath, I only heard about the three angles messages buy looking at videos on YouTube. And, it was disappointing, it was disappointment after disappointment, after disappointment, as I began to see that the Seventh-day Adventist church today, is not, all, that it professes to be.

Today, Satan has found more sophisticated ways to make sinners out of saints. And ancient Israel was drawn into worship idols made by men's hands, but today, modern Israel has been drawn in to worshiping idols made by men's minds, philosophical ideas.

And we read about this from Sister White:

No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be **practicing idolatry**. It is as easy to make **an idol of cherished ideas or objects as to fashion gods of wood or stone**. Thousands have a **false conception of God** and His attributes. They are as verily serving a false god as were the servants of Baal. (Lift Him Up 143.4)

Now this is a strong statement, because it tells us, that, to worship, "**a false conception of God**" is just as much "**idol worship**" as worshiping "**false objects**". And if we are worshiping "**a false conception of God**" in the Seventh-day Adventist church, then Sister White is telling us that "**we are as verily worshiping as false god as were the servants of Baal.**"

The joy that I experienced, when, realizing that there was a church that kept the Sabbath, and believed in the Three Angles Messages was proportionate to the disappointment that I experienced when I began to realize that there was Baal worship going on in the Seventh-day Adventist church. And that this, transgression of the First Commandment, was, the number 2 fundamental belief of the church, and requirement for church membership.

Sister White tell us:

With many, a **philosophical idol** is enthroned in the place of Jehovah; while the living God, **as He is revealed in His word**, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. Though **in a different form, idolatry** exist in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalist – the God of polished fashionable circles, of many colleges and universities, **even of some theological institutions – is little better than Baal, the sun-god of Phoenicia.** (The Great Controversy 538)

So, in this statement we see that to embrace a view of God that is at odds with how **“He is revealed in His Word”** is **“idolatry”**. And that’s what the trinity is. The Sun God. Its origins go back to Babylon and the worship of the sun, known by the Egyptians as: Horus, Ra and Osiris. The rising sun, the midday sun and the setting sun.

We read:

Three became the most universal number of deity. Sun worship is one of the most primitive forms of religion, and early man sometimes distinguished between rising, midday, and setting sun. The Egyptians, for example, divided the sun god in three deities: Horus, rising sun, Ra or Re, midday sun, and Osiris, old setting sun. (Egyptian Deities, New International Encyclopedia. NY: Dodd, 1917. Volume 7 p. 529)

So, for me, it was just another layer of revelation, to see, how these concepts of the trinity, actually came, from Babylon, and the worship of the sun.

And we see again in this statement:

The ancient Babylonians recognized the doctrine of a trinity, or three persons in one God – as appears from a composite god with three heads forming part of their mythology, and the use of the equilateral triangle, also, as an emblem of such trinity in unity.

(Thomas Dennis Rock, The Mystical Woman and the Cities of the Nations, 1867, pp. 22,23)

The combination of these three suns, or sun god, is what forms the triquetra. A symbol still used today, even by Adventist, to represent of the God of the Bible. In this way, the rising sun, the midday sun and the setting sun are overlapped, and brought together to form the triquetra symbol. And if this view of the trinity comes from sun worship, which comes from ancient Babylon, how can the Seventh-day Adventist church give the second angels message. How can Seventh-day Adventist, call, those in the systems of Babylon, out of sun worship, into a different form of sun worship.

Now, I know that these things will be difficult for Seventh-day Adventist, especially, those who have growing up in the church. The difficulty before them, in accepting the truth about the Son of God, and His Spirit are enormous, and, as a result, I know that, few will venture, to even consider these things. It will require a tremendous sacrifice, to even open themselves up, to, entertain the idea, that what the church believes about who God is, the fundamental belief of the trinity might be incorrect. And I do not envy their position, but I can identify with it, because, I again, have been deceived myself. I know the challenges that, come with that, but, I also know what it’s like to be at the end of that deception. I know what it’s like to be in a place where you realize that you’ve been deceived, it’s too late, there’s no turning back, and, that what you thought was true, and have embraced as true, turns out to be a lie. I’ve been through that experience, a number of times. I’ve been through that experience, with the individual that deceived me. I’ve been through that experience as a Catholic, realizing that, what I have been taught my whole life as a Catholic was wrong. I realize, that, after, coming into the

evangelical protestant churches, and realizing, that, they were preaching unbiblical doctrine. And, now sadly, I'm realizing that, to be the case again, in my experience, in the Seventh-day Adventist church. And for me, I think it's easier, to, come to a realization of these things, and to entertain the idea that I might be wrong and venture into an objective study of who God is, because I've been through these experiences before, and because my motive, in my relationship with God, has always been, to just know the truth, and I don't care what I believe. And I still, am willing to lay all that I understand on the table, if something I believe is wrong, it's time that I know it. But again, I have no fear in doing that, I have no fear in, taking my, understanding of God that I've have for years, or in this case now, the last couple of years and putting it down on the table, and laying on the alter, because I know, that if it's truth, it will bear investigation.

And so, I would just want to encourage you, especially if you've been raised Adventist, to realize that, in opening yourself up, and just studying what the truth could be, and setting aside your biases and preconceived ideas, that your not forsaken of Christ. Jesus is not forsaken you, to the contrary, He longs, to show you truth, to bring you into closer fellowship with Him who is the truth. And all truth, again, will lead us to Christ. So, we really have nothing to fear, by, putting on the alter, our preconceived notions, and our present beliefs, and laying them subject to investigation, because only good can come out of that. Either what we believe will be vindicated, and hold up to truth, and to scrutiny, or, we will be led to a, clearer conception of what is true, and as a result have a closer, relationship with Christ.

But when it comes to Adventism, not all is lost. There is some terrific news, and that is that, Seventh-day Adventism is not a fraud. In studying the subject, I actually found that God's hand was upon the establishment, and directing of this movement, to even a greater degree than I had previously realized. So, yes, it was disappointing, and challenging, to realize what had become of the present Seventh-day Adventist church concerning their belief on God. But at the same time, I found great hope and confidence in Christ as my leader, and was greatly encourage by the fact, that, the historical belief of the Seventh-day Adventist church was in harmony with the truth. And studying the history of the church I saw that God had warned, of this heresy, that would come into the church, and the warning of God, and the pleadings of Sister White, in talking about this subject, and in giving warnings to the church, and emphasizing the importance of the historical beliefs of the church, gave credence to the fact Christ was still in control, that Jesus was leading His church, and that He has not left His people without guide and without a warning, though it had taken me by surprise, has not taken God by surprise.

Again, Christ has given us the warning:

We have nothing to fear for the future, **except as we shall forget the way the Lord has led us and His teaching in our past history. (Ms 139-1901.28)**

So, we see that in the warning is the lesson, that the teaching of the past Advent movement, were to be considered truth. For the warning, is against excepting and believing anything in the future that would contradict God's leading and teaching in the past. Especially from the time of 1844, to about 1892. In other words, in the first half century of the Advent movement.

And as I studied how the Lord led His people, I realize that over, and over, and over again, Ellen White warned us that the foundational pillars, upon which the Seventh-day Adventist church was established, would one day in

the future, be accounted as error, thereby, forgetting both the way, the Lord has led us, and His teaching in our past history. And as a result, a new foundation would be established.

Now, in the first 50 years, what the Pioneers and Ellen White taught and believed about God, was the truth, and we see this, again, over and over and over again. I want to read some of these statements, just so that you can get the impression I got from these statements, and realizing, the veracity, and the degree to which God, has established this view, in the minds of the Advent movement, to set them on a firm foundation, that would equip them, to give the last message of warning and mercy to the world.

So, here is what Ellen White, had to say about the first 50 years of the Seventh-day Advent movement.

In 1906 Ellen White Said:

In this time, when false doctrines are being taught, we are to teach **the same truth that we have taught for the past half century. I have not changed my faith one jot or one tittle.** (Lt150-1906.9)

Now, this is important because even today, many are saying that Ellen White changed her view of God. That the Pioneers changed their view of God. That under the guise of present truth, their ideas evolved, and they came into a new understanding of who God is. But sister White completely contradicts this idea, this notion. So, let us lay to rest, the lie that sister White has changed her idea concerning who God is. She herself said: **“I have not changed my faith one jot or one tittle.”**

The belief that Ellen White changed her view of who God is, is still held today, by, leadership in the Seventh-day Adventist church.

Take this statement for example from 2006:

In previous research I have traced the development of the Adventist doctrine of God from opposition to the Trinity doctrine as traditionally formulated to acceptance of the biblical concept of one God in three persons. I have also traced the clear progression in Ellen White’s visions from 1850 onward, showing that her visions gradually formed her concept of God until **by 1898, when she published *Desire of Ages*, she held a trinitarian concept.** (Jerry A. Mood “The Advent Trinity Debate” Andrews University Seminary Studies, No. 2 Autumn 2003: 275-292)

“Could it be that these passages express Ellen White’s understanding of Christ’s position in heaven at that time and that **as time progressed, she received more light, which eventually led to her very clear Trinitarian statements in the late 1890s?**” (Jerry A. Moon)

How could it be true then. Did Sister White change her view of who God was and become a trinitarian. What did sister White herself say?

Again, she said in 1905:

I appreciate the truth, every jot of it, **just as it has been given to me by the Holy Spirit for the last fifty years.** I desire everyone to know that **I stand on the same platform of truth that we have maintained for more than half a century.** That is the testimony I desire to bear on the day that I am seventy-eight years of age. (Manuscript 142, 1905, 1,2. 4MR 44.5)

So, again, we see Ellen White responding to these sentiments that she changed her view, and saying that she did not change her view, but that she held the same view for the last half century.

In the same year, 1905 she also said:

The truth that we proclaim today is the same truth that we have proclaimed for the last fifty years.
(Ms 140-1905.6)

Then in 1906:

And now, after half a century of clear light from the Word as to what is truth, **there are arising many false theories** to unsettle minds. **But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been,** and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular.
(Lt38-1906.3)

And this statement:

Let non seek to tear away the foundations of our faith – **the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. **Upon these foundations we have been building for the last fifty years.** Men may suppose that they have found a new way and that they can lay a stronger foundation that that which has been laid. **But this is a great deception.** Other foundation can no man lay than that which has been laid. (8T 297.1)

Also, this statement:

Where shall we find safety unless it be in the **truths that the Lord has been giving for the last fifty years?**
(Counsels to Writers and Editors, 53. CIHS 11.2)

And:

How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the **truths that for the last fifty years** the Lord has been giving his people. (SpTB07 36-37)

And this statement:

I entreat our medical missionary workers **to be afraid to trust the suppositions and devising of any human being who entertains the thought that the path over which the people of God have been led for the last fifty years is a wrong path.** Beware of those who, not having had any decided experience in the leading of the Lord's Spirit, would suppose that this leading is all a fallacy; that we have not the truth; that we are not the people of the lord, gathered by Him for all countries and nations. **Beware of those who would tear down the foundation, upon which we have been building for the last fifty years, to establish a new doctrine.** I know that these new theories are from the enemy. (Ms137-1903.10)

And again, I want to point out that she said this in 1903, the very year that the church was in a crisis, over the concept of who God is, over the presence and personality of God. And there are many more statements, just like these emphasizing the veracity of truth that God had given his people, in the first 50 years.

Now, think very carefully on these things, because, these warnings describe nearly every leader in the denomination, right up to and including the general conference president, who all believe that what the Pioneers and Sister White advocated in the first 50 years concerning God, is error.

Such individuals advocating these ideas, Ellen White said, to be **“be afraid”** of them. **“Be afraid of those who would tearing down the foundation”, “to establish a new doctrine.”** And that is exactly what the trinity is. A new doctrine, that undermines the pillars of the Advent Faith concerning the presence and the personality of God.

Now, God had given the Pioneers, the true understanding, and it was the enemy then, that brought in these new ideas, that undermine the old truths, that God had given. And, one more warning I want to share, goes into more detail, concerning this change that the enemy was bringing upon our people.

Sister White warns:

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventist, 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... Their foundation (because it is not the original foundation) would be built on the sand, and storm and tempest would sweep away the structure. (Lt242-1903.13)

The quickest way to change, your religion, or change a religion, is to change God, and to change the God that you worship. And that is exactly what has happened. How would it be changed? **“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”** And upon this basis, that the old fundamental principles of the first 50 years were error, upon this basis **“A new organization would be established”**. And ultimately, the structure of this new organization, would be built on a **“foundation”**, that would consist of rejecting the truths given to the Advent people during the first 50 years. And as a result, **“storm and tempest would sweep away the structure.”**

Now I have here, a copy, of those fundamental principles. This is a declaration of the fundamental Principles taught and practiced by Seventh-day Adventist. It is dated 1872. These principles consist of the understanding that our Pioneers and Sister White held, concerning God, and other doctrines.

Now, when you take these fundamental principles, and compare them, with our churches current 28 fundamental beliefs. These two sets of beliefs consist of two different religions. This is the one (1872 Fundamentals), the understanding, the non-trinitarian view of God, that God in His wisdom, had given to, the remnant church, to the Seventh-day Adventist during the first 50 years of the movement. This new view, concert that incorporates, and includes the trinity doctrine, came into the church, started to edge its way in, in

the 1890's, and this carried on into the early 1900's, into the crises of 1903 that nearly split the church, concerning which view of God was correct.

And, I want to share with you this statement, in the Adventist Review from 1994:

Adventist beliefs have **changed over the years under the impact of 'present truth'**. Most startling is the teaching regarding Jesus Christ, our saviour and Lord... the Trinitarian understanding of God, now part of our fundamental beliefs was not generally held by the early Adventists. Even a few today do not subscribe to it. (William Johnsson, "Present Truth: Walking in God's Light", Adventist Review, Jan 6, 1994, p. 10)

I do agree that the most significant change, to take place, in our religion, is that concerning Jesus Christ, in particular, His Sonship, and His Spirit. And these two views are reflected, by these two, foundations. This foundation: The Fundamentals Principles held by the early Adventist in the first 50 years, versus, the 28 fundamental beliefs, now held by the present Seventh-day Adventist church. And these two beliefs are antithetical to one another.

So, either, the Pioneers and Sister White were under a great delusion, for the first 50 years, and Ellen White is a false Prophet, and the present Seventh-day Adventist church is correct, or, the views, held by the Pioneers and Ellen White during the first 50 years, are correct, and the present Seventh-day Adventist church has apostatized from Biblical truth. And that is exactly what one historian has said.

I also agree, that the trinitarian understanding of God, now part of our fundamental beliefs was not generally held by early Adventists. Except, to my knowledge, none of them held this view. At least, that is, until about the 1890's, after the first 50 years of the movement. And it was not until 1980 that the trinity doctrine was officially voted in as a doctrine of the Seventh-day Adventist church, 65 years after the death of Ellen White.

From the early 1890's, past the turn of the century, conflicting ideas, about God were swelling to a crisis, and this was exacerbated by the denominations leading physician, John Harvey Kellogg, especially by the book he published, called "The Living Temple". Now about this time, after the publication of "The Living Temple", things were a stir in the church, regarding who God was. There was an uprising, a rebellion that was taking place. Satan was at work, bringing in new theories, as Sister White warned that would lead to spiritualism:

"... such ideas would lead the people into spiritualism." (Letter 271a, 1903, 5BIO 302.7)

The judgements of God were falling upon Adventist institutions and publishing houses, in the form of destructive fires. And the prophet of God was given visions and dreams, and was up at 1am, writing out warnings for the church as fast as her hand could pass over the paper.

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper." (Lt238-1903.3)

So, it was, a turbulent time, in the history of our church, but that is another story. What I do want to mention was that this whole controversy had swelled to a crisis point that culminated at the Autumn council of 1903,

held in Washington D.C. At this time, Sister White had written some letters to the church, and they had arrived, at the council, the last weekend, the council was taking place, and they were received by the then general conference president, A.G. Daniells, and read by him before the council attendees Sunday morning.

Now, again remember, that at this time, the emotions were high, and, opinions were heated and there was intense debate going on, concerning the presence and personality of God. And, it's imperative then, this being one of the landmarks, one of the key, crises in our history as Seventh-day Adventists, in which the Lord intervened. So, remember that statement "That we need to know the way that the Lord has led His people and His teaching in our past history". Well this is one of those moments that we need to understand how the Lord led His people.

The letter from the prophet, to the council, began:

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. **They are a snare that the enemy has prepared for these last days.** I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But **since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim.** This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But **God forbid that this opinion should prevail.** We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. I am placed under necessity of bearing the heavy burden of showing the evil of the plans that I know are not born of heaven. This is the burden that many times in the past the Lord has laid upon me, in order that His work might be advanced along right lines. How much care and anxiety, how much mental anguish and wearing physical labor, might be saved me in my old age! But still I am under the necessity of going into the battle, and of discharging in the presence of important assemblies the duty that the Lord has laid upon me – the duty of correcting the wrong course of men who profess to be Christians, but **who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people.** (Letter 216, 1903. 5BIO 298)

These letters, from the prophet, clearly differentiate between what was truth, and what was error. And that should be read at such a momentous crisis, was emotionally overwhelming for many of the attendees.

For example, A.G. Daniells reports of this event:

As I read to the assembly statement after statement setting forth the falsity of the teaching in the book, "The Living Temple", many loud "Amens" broke forth, and tears flowed freely. From that hour light came into the council, and the presence of God was clearly felt through the day. When I had finished reading, the brethren immediately began to express their gratitude to God for this clear voice that had spoken to us. **So precisely did these messages point out the situation that everyone who spoke at all was obliged to say that it was the voice of God speaking to us.** Before the council closed, the author of the book stated that he would take it from the market. (Arthur G. Daniells, "The Abiding Gift of Prophecy" pp. 336-339)

“At the close of the reading one of the ministers arose and stated that he felt impressed to ask all who proposed to take a firm stand with Sister White in this great struggle, to arise to their feet. **Nearly every person in the room arose.** (5BIO 300.2)

This event was a momentous victory for God, His church, and for the truth. But sadly, it was short lived, because Dr. Kellogg, the main advocate of these new views, concerning the presences and personality of God, could see that due to this defeat, at the 1903 Autumn council that he could not continue his present course and expect the support of his brethren. So, just 9 days later he had come up with a plan, it would be a new approach, one that would present his views about the presence and personality of God in a new light, in such a way that it would be accepted by the church.

Kellogg writes of this new view himself, and he says:

As far as I can fathom, the difficulty which is found in the Living Temple, **the whole thing may be simmered down to this question: is the Holy Ghost a person.** You say no. I had supposed the Bible said this for the reason that the personal pronoun he is used in speaking of the Holy Ghost. Sister White uses the pronoun he and has said in as many words that **the Holy Ghost is the third person of the Godhead.** How the Holy Ghost can be the third person and not be a person at all is difficult for me to see. (Letter, J.H. Kellogg to G.I. Butler, Oct 28th, 1903)

And, still today, most Adventist, like Kellogg understand Sister Whites statement in the same way he did.

Not realizing, that it was in reference to statements like this, that Sister White said this:

The messages that the Lord has been giving me **for the past half century** have never, never sanctioned the cherishing of these erroneous sentiments. And yet the assertion of some is that Sister White teaches these very things. I say in the name of the Lord that the truth has been misinterpreted and misapplied. (10MR 47.3)

Now, it's important to note, that, when we look at this crisis in 1903 that most Seventh-day Adventist think it has nothing to do with the trinity. And, for a while I was wrestling with, how does Kellogg's book, the Living Temple and this whole controversy, what does this have to do with the trinity. Well here's what it has to do with the trinity, as Kellogg himself said: **“the whole thing may be simmered down to this question: is the Holy Ghost a person”**. And the answer to this question has everything to do with the trinity.

“...the whole thing may be simmered down to this question: **is the Holy Ghost a person.**” (Letter, J.H. Kellogg to G.I. Butler, Oct 28th, 1903)

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

Whether or not the **“Holy Spirit is a person”**, or an individual being like the Father and the Son, or whether it is **“the omnipresence of the Spirit of Christ”** has everything to with the trinity belief.

And the plot thickens, the very day, after Kellogg says: **“the whole thing may be simmered down to this question: is the Holy Ghost a person.”** The very day, after he said that, A.G. Daniells, wrote to Willie C. White about a conversation he had with Dr. Kellogg.

A.G. Daniells wrote:

He [that is Dr. Kellogg] then stated that his **former views** [non trinitarian views] regarding the trinity had stood in his way of making a clear and absolutely correct statement but that within a short time **he had come to believe in the trinity** and could now see pretty clearly where all the difficulty was and believed that he could clear up the matter satisfactorily... He told me that **he now believed in God the Father, God the Son and God the Holy Ghost** and his view was that if was God the Holy Ghost and not God the Father that filled all space and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. (Letter, A.G. Daniells to W.C. White Oct 29, 1903)

So, in Kellogg's mind, adopting the trinity doctrine, of God the Father, God the Son, and God the Holy Spirit, and believing the Holy Spirit, is a third person like the Father and the Son, that this view solved the entire crises over his book. So, for him in his mind, it was a way out, of the persecution of, being in a bad light. So, the idea of this crises over pantheism and Kellogg's book had nothing to do with the trinity, really comes from a lack of understanding the core of the controversy, Now Kellogg professed, that he "**believed in the trinity**". Remember the date, October 29, 1903.

Because, now what I want to do, is look at some statements that Ellen White made concerning Kellogg's beliefs, and sentiments, after October 29, 1903, after Kellogg had excepted the trinity doctrine.

In 1904, for example, Ellen White said this about Dr. Kellogg:

His mind is being worked by the very one who seduced the angels of God in the heavenly courts... he is working under the advice of the one who talked with Eve. Through this subtle reasoning the future of the cause is imperiled. I shall now have to be a far more explicit than I have been in the past. I shall be compelled to make statements that I have not wanted to make, but I must be more explicit in order to save the flock of God from deceptive influences. (13MR 378)

In excepting the trinity, was not Kellogg's "**mind being worked by the very one who seduced the angels of God in the heavenly courts**".

On July 14, 1904 she wrote:

We are to refuse to listen to the **sophistries** that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth – not a pillar moved... The time has come when even **in the church and in our institutions, some will depart from the faith**, giving heed to seducing spirits and doctrines of devils. (7MR 188.1)

Again, this is in light of the controversy of these new ideas being advanced by Dr. Kellogg. And we see, that the end result, of accepting these new ideas, is that they would "**remove the foundation of the truth**" that God had given, in the first 50 years of the movement.

1904, July 24th, just 10 days later, she said:

Be not deceived; **many will depart from the faith**, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature. (Lt263-1904.15)

Now pause for a moment. What will the **omega** do? It will lead people to “**depart from the faith**”, to depart from what faith? To depart from the faith that God had given to His people during the first 50 years, from the fundamental principles, that has guided them through the first 50 years of the movement. The omega would lead people to depart from this foundation, and to stand on a new foundation.

Again in 1904, just less than a year after Kellogg had accepted the trinity doctrine. She says:

I have been instructed to warn our people; for many are in danger of receiving **theories and sophistries that undermine the foundation pillars of the faith**. We cannot accept as present truth the **theories and explanations made by Dr. Kellogg**; for it is not a true presentation. (Lt263-1904.13)

“...He told me that he now believed in **God the Father, God the Son and God the Holy Ghost...**”

(Letter, A.G. Daniells to W.C. White Oct 29, 1903)

So, let me ask you this. In 1904 what were the “**theories and explanations**” being made by Dr. Kellogg? They were the trinity doctrine.

What was it that Ellen White was warning us against? That embracing Kellogg’s trinity doctrine would do. She said, that if we embrace these theories and explanations being made by Dr. Kellogg, including the trinity, that they would “**undermine the foundation pillars of our faith**”. That’s these fundamental principles. She said we cannot accept as present truth, the theories made by Dr. Kellogg.

Now, what this also tells us, is that at that time, the trinity doctrine was being heralded as present truth. So, Sister White was combating this sentiment. And to this day Seventh-day Adventist theologians and historians maintain that position, that the trinity doctrine that was brought into the church in the early 1900’s was present truth.

For example, consider this statement. We already saw this, in the 1994 article from the Advent Review about the trinity, that said:

Adventist beliefs have **changed over the years under the impact of ‘present truth’**. Most startling is the teaching regarding Jesus Christ, our saviour and Lord... the Trinitarian understanding of God, now part of our fundamental beliefs was not generally held by the early Adventists. Even a few today do not subscribe to it. (William Johnsson, “Present Truth: Walking in God’s Light”, Adventist Review, Jan 6, 1994, p. 10)

And still, less than one year from Kellogg adopting the trinity, Ellen White said:

The Lord has shown me that the writer has not changed, and that **there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments**. I am bidden to lift my voice in

warning to our people, saying, “Be not deceived; God is not mocked” (Galatians 6:7). While the misleading theories of this book are entertained by our physicians, **there cannot be union between them and the ministers who are bearing the gospel message.** There should be no union until there is a change. (1SM 199.4)

So, even today, Seventh-day Adventist are maintaining, that the trinity doctrine was brought into the Adventist movement, as present truth, and this was the very sentiment, that Sister White was warning against. So, significant, is the difference, in theology concerning God, that Sister White tell us, **“that there can be no unity between him [that is between Kellogg] and the ministers of the gospel, while he [Kellogg] continues to cherish his present sentiments”.**

Now, what was Dr. Kellogg’s present sentiment, in 1904 we saw that it was the trinity doctrine, and that he believed that the trinity doctrine was an explanation that solved the crises over his book and over pantheism. Now if were to bring that principle, that warning to today, this would tell us that there **“could be no unity, between those that hold a trinitarian view of God and the ministers of the gospel, until there is a change.”**

And this is why, I believe God is trying to restore the TRUTH, that He had given to the Pioneers and Sister White during the first 50 years of this movement. He wants to restore this foundation and bring His people back to stand upon this foundation, so that the commission that He has given to the Seventh-day Adventist Church, can be carried out and fulfilled.

So, does it not follow then, that those advocating the trinity today must have no union with the ministers of the gospel. And we saw that Kellogg’s sentiment, in the theories that he had, were the product of Satan. And we saw that the Ellen White told us this, after Kellogg had accepted the trinity doctrine.

And, again we see in April of 1905 she says this, concerning Kellogg’s view:

I have seen that **Satan’s power over him has not been broken.** Those who choose to sustain the man who so greatly dishonors God and has stood directly in the way of His work, **will themselves become so deceived that their work will not be accepted by God.** I have felt reluctant to say these things, but I know the Lord would not have souls endangered any longer by Dr. Kellogg. (11MR 320)

So, in 1905, Dr. Kellogg was still holding to these trinitarian concepts and views. And it was at this time, that Sister White tells us that **“Satan’s power over him has not been broken.”** And that those who embrace his ideas will be under a strong deception, that they will become so deceived, that their work will not be accepted by God. And I would not have any of my brothers and sisters in the faith, find themselves in that position.

In May of 1905, she adds:

Those who try to bring in theories **that would remove the pillars of our faith** concerning the sanctuary, **or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor.** (Ms62-1905.14)

It was while teaching these things about the trinity, and the Holy Ghost, being a person, or a being other than Christ, that Sister White said that Dr. Kellogg was being led of Satan.

And that

“Satan’s power over him has not been broken” (Letter 116, 1905, pp. 1, 3, 10)

And that

“We cannot accept as present truth the theories and explanations made by Dr. Kellogg,” (Lt263-1904.13)

Yet those theories and explanations made by Dr. Kellogg, are today embraced by nearly every minister in the Seventh-day Adventist church. Now I think about this, and I am still bewildered, that the same view held by Dr. Kellogg at the time when Sister White said: **“his mind is being worked by the very one who seduced the angels of God in the heavenly courts”** (Letter 116, 1905, pp. 1, 3, 10) is now a requirement for church membership.

We were instructed that:

We are to refuse to listen to the sophistries that have been brought in **to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth** – not a pillar moved. (Letter 237, 1904, pp. 5, 6)

And yet, that what Sister White warned we should not do, is exactly what the trinity doctrine has done. It is a snare concerning the presence and personality of God, that the enemy has prepared for these last days. And Jesus, through Ellen White has warned us that this would take place.

She says:

During the past few months, I have had so much writing to do in regard to **the personality of God**, and other matters of grave importance, that I have worked very steadily, early and late. I have endeavored to warn our people against the delusions of the last days. (Lt27-1904.2)

So, in **“the last days”**, there will be **“delusions”**. One of which, we are told in the statement, will be in regard to **“the personality of God”**

So, why cannot intelligent ministers, in the Adventist church discern the deception? It has to do with taking a look at some of the deceptions and delusions in the last days that we are told that will lead many to depart from the faith. And it was only after understanding, how the trinity doctrine played a roll in the 1903 crises, over the presence and personality of God, that I began to see more clearly, the significance of the warnings in scripture regarding the same subject.

For example, in the book “Eternity Past” she says:

In the last days there will be false teachers. (2 Peter 2:1-2) Spiritualist teachers refuse to acknowledge Christ as the Son of God. Concerning such teachers, the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. **Spiritualism, by denying Christ, denies both the Father and the Son**, and the Bible pronounces it the manifestation of antichrist. (Eternity Past 497.3)

In the last days there will be false teachers, now she’s quoting 2 Peter chapter 2, but she elaborates on this verse, and explains that these false teachers would be spiritualist teachers, who would refuse to acknowledge

Christ as the Son of God. Concerning such teachers, the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. **Spiritualism, by denying Christ, denies both the Father and the Son,** and the Bible pronounces it the manifestation of antichrist.

So how can the Adventist church give the first, second or third angles messages to the world, while, in its teachings it refuses to acknowledge Christ as the Son of God. Ellen White warned against this spiritualism coming into the church, and yet that is exactly what has happened. The Fatherhood of God and the Sonship of Christ have been spiritualized away into metaphors, or roleplay, or symbols. And these teachings were bringing into the Adventist movement, that which the Bible declared to be a manifestation of antichrist.

Scripture Says:

“But there were false prophets also among the people, even as **there shall be false teachers among you,** who privily shall bring in damnable heresies, **even denying the Lord** that bought them, and bring upon themselves swift destruction.” (2 Peter 2:1)

So, even Peter has warned us that in the later days, spiritual teachers would come that would bring a doctrine or an understanding that would “**deny the Lord**”, and that would “**deny Him as the Son**” Denying the Divine Sonship of Christ, that He is in reality, the only Begotten Son of God, is “**Spiritualism**”. It’s a deception that Satan has prepared for “**the last days**”, and God warns us, that this is were Kellogg’s ideas would lead.

Sister white tell us:

“The Lord presented this matter to me, revealing that the result of such teaching was a subtle beguiling of the mind, and that the doctor himself did not foresee this result of his extreme views in regard to God in nature ... I told him that the Lord was greatly dishonored by being thus represented, and that **such ideas would lead the people into spiritualism.**” (Letter 271a, 1903, 5BIO 302.7)

So, today we have arrived, the Seventh-day Adventist church is now, fully persuaded, that Jesus’s Sonship is metaphorical. And in this way, the church has spiritualized away, the Sonship of Christ. And that as a result of accepting these ideas, many would depart from the faith.

Now, I have been in the Seventh-day Adventist church, or attending the Seventh-day Adventist church for 12 years, and never once, did I hear of these warnings, or at least, I may have read them over, but not really understanding them in their correct context, or their true bearing. So, it was only as I studied these things for myself and began to understand, the Alpha crises, that I could see that the Omega like the Alpha, would be a crises concerning the presence and personality of God, and it would be one that would embrace spiritualism and lead the church to deny the Divine Sonship of its Saviour.

Ellen White said:

We have now before us the alpha of this danger. The omega will be of a most startling nature... (Lt263-1904.15)

And, again she said this in 1904 when she said that they have the alpha before us, and what did Dr. Kellogg believe in 1904, he believed in the trinity.

“...He told me that he now believed in **God the Father, God the Son and God the Holy Ghost...**”
(Letter, A.G. Daniells to W.C. White Oct 29, 1903)

So, back in 1904 Ellen White warned that **“We have now before us the alpha of this danger”**. (Lt263-1904.15)

But I now tell you, that we have not before us the omega of this danger, and the corporate church as we know it has been taken by this deception.

“The teachers of spiritualism come in a pleasing, bewitching manner to deceive you, and **if you listen to their fables you are beguiled by the enemy of righteousness and will surely lose your reward**. When once the fascinating influence of the archdeceiver overcomes you, you are poisoned, and its deadly influence adulterates and **destroys your faith in Christ’s being the Son of God**, and you cease to rely on merits of His blood.” (1t 297)

We need to understand the significance of this crises, still many today say that its no big deal, that it’s a side issue, that its not important or that it can’t be understood. Various views are out there about this subject of who God is, but so few, understand the significance, of this beguiling deception, and that its deadly influence, **“adulterates and destroys your faith in Christ’s being the Son of God”**, and that is exactly what’s happened in our church, in embracing the new fundamental beliefs, that maintain that Christ Sonship is metaphorical. And if Christ Sonship is metaphorical, then God is not really a Father either. And thus, the presence and the personality of God are destroyed. And Sister White warns us, that if we are beguiled by the enemy of righteousness, **“we will surly lose our reward”**

Spiritualism is deadly, and it is something that we must study and understand so that we are not taken by this deception.

Now, perhaps you can begin to understand why this last day deception made the prophet tremble when she said:

“The Omega would follow in a little while. **I tremble for our people.**” (Ms46-1904.9)

Today, the trinity doctrine embraced and advocated by Dr. Kellogg under the advice and the working of the power of Satan, has become the number 2 fundamental belief of the Seventh-day Adventist church, and it’s time that God’s people realize, that our faith has been hijacked. It’s been hijacked by the enemy of souls.

And we are now entering the time, when:

The duty of correcting the wrong course of men who profess to be Christians, **but who are doing a work that will have to be undone at a great loss, both financially and in the shaking of the confidence of the people.**”
(Lt216-1903.17)

This work must be done.

The advocating of the truth about who God is will undoubtedly, shake the confidence of God's people, yes it means that much of our work in the Adventist institutions, must be undone. Yes, it will involve great loss, both financially, and in the shaking of people, but it must be done. This truth must be restored. God will have it be restored, so that His people can give glory to Him and call people out of Babylon and prepare them to stand during the investigative judgment.

“Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world, In order to be co-workers with God, in order to become like Him and to reveal His character, **we must know Him aright**. We must know Him **as He reveals Himself** ... It is this alone that can make us like God in character ... **all depend upon a right knowledge of God.**”

(Ministry of Healing 409)

It is necessary that we understand God and Christ “**as He reveals Himself**” in order to represent Him “**aright**”

Undeniably this subject is shaking the confidence of God's people today, hopefully helping them to realize that they are standing on a foundation that will not last. And that is exactly what it did for me. The agitation of this subject caused me to study this subject more deeply, and as a result, God brought me into an understanding of who He is, and for that I am eternally grateful.

My confidence in the present Seventh-day Adventist church organization has been shaken, and broken, but at the same my confidence in Christ, in His messenger Ellen White, and the light given by His Holy Spirit to our Pioneers during the first 50 years of the movement, has been incredibly strengthened. I can see more clearly now, then ever that this movement, was firmly set on a correct course, armed with the truths that would enable it to finish its mission.

And the light that they were given was to be as:

A line of truth extending from that time [1844, 1845, 1846] to the time when we shall enter the city of God ... (1SM 206)

It was as a line of truth, it was not be deviated, or change direction. The truth that God gave the Pioneers in the first 50 years of the movement, is the foundation upon which we were to stand to finish the commission that God had given the movement.

And now, as we come full circle, back to the place where we started in regard to the Seventh-day Adventist church fulfilling its commission. It was only after coming to an understanding of the things that I've shared, that I can fully comprehend the significance of the statement in “Ministry of Healing “. This one we look at earlier.

“Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world, In order to be co-workers with God, in order to become like Him and to reveal His character, **we must know Him aright**. **We must know Him as He reveals Himself** ... It is **this alone that can make us like God in character** ... all depend upon a right knowledge of God.”

(Ministry of Healing 409)

Therefore, this understanding of who God is, is not a side issue, it is not a distraction. It is the most important subject with which we must wrestle, right now in these last days, when delusions have come into the church to spiritualize away the Sonship of Christ.

If we are to be **“like God in character”**, **“We must know Him as He reveals Himself”**. And the present Seventh-day Adventist church, I’m sorry to say, has lost this knowledge, yet it did have it. God did give the Seventh-day Adventist church a correct view of God, but this view given by God to the church through His Holy Spirit has been accounted as error, exactly as Ellen White warned the enemy would attempt to do.

“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”
(Lt242-1903.13)

But the bottom line is, that if we are to represent Christ to the world, and to give the Three Angels Messages, we need to recognize, that it is by beholding that we become changed. And by beholding three coeternal, coequal divine persons, and they just took on interchangeable roles, then it makes sense then, that men are women being equal and being made in the image of God, might just take on which ever role they please, we are made in His image. Then, perhaps gender roles too are metaphorical, and interchangeable. And I don’t mean the roles, but even the gender itself. Do we see homosexuality coming into the church, saying that all genders are equal, or that even genders can be interchangeable, because after all if its metaphorical, if Christs Sonship is metaphorical, and the roles of God, the Gods are interchangeable, then what about genders, then it would make sense then that genders too would be interchangeable, then a man can become a woman, or a woman can become a man. So, you can see how this logic of beholding a trinitarian view of God, plays into were we are today as a church. And we wonder why these issues are a problem in the church.

Obviously, the church is sick, and we are instructed that:

In case of sickness, **the cause should be ascertained.** (Ministry of Healing 127)

So, personally, I don’t think that women’s ordination, and homosexuality in the church, is the problem, I think they are symptoms of the problem, and the cause of these problems lies in idolatry. And we see this also in Romans Chapter 1.

The knowledge of the one True God has been lost, but it is being restored. Since 2015 alone, thousands have accepted as truth the principles that have made us a denominated people, that have made us what we are as Seventh-day Adventist.

God is restoring the knowledge of who He is and setting His people back upon the true foundation of the fundamental principles that were believed by Adventist in the first 50 years. And as a result of this restoration of who God is among His people, we see the church combating this growth, this understanding. Church campaigns, and seminars, and books against it are increasing exponentially.

In studying present day controversies I’ve always found them represented in the most holy place of the sanctuary, and it was no exception with this subject. We are in the antitypical day of atonement, and we know as Seventh-day Adventist that the things represented in the most holy place constitute present truth. So, in studying the most holy place, which I had done before, somehow, I had missed the two most important objects

in the most holy place, the presents and personality of the Father and His Son. And these truths also concerning the Father and the Son are also, present truths, not a new truth, but old light that is to be restored to its proper place, so that the sanctuary can be cleansed.

Every truth seen in the most holy place is being attacked and undermined, even within the church. And if we continue to deny the Sonship of Christ and except spiritualistic ideas, add except as a third God, a being that is not Christ, we will not be able to be cleanse of sin. Because such a teaching prohibits the inworking of Christ by His Spirit, leaving the individual to depend upon human power. And this was the warning that Sister White had given us concerning this new organization that would be established.

She Said:

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... Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but **God being removed, they would place their dependence on human power**, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. (1SM 204)

Now, as Seventh-day Adventist we may claim to know with all certainty which day is the Sabbath, and we do. But if we have only a metaphorical Son, then it follows that we have only a metaphorical power, and if we are desiring the power of this third person of the Godhead, called the Holy Spirit, and it is someone who has never partaken of humanity and never gotten victory over sin in fallen human flesh, then he will not have the ability to give us, that which he himself does not possess. And we, then being in want of a power, to get victory over sin will have only our own power to depend on. And this, being worthless, we will receive the mark of the beast in our hands, because we may know in in the forehead which day is right, but we will lack the power to make the decision to do which was right, and we will receive the mark in our hands. We must have a faith that overcomes.

And this faith is only found in believing that Jesus is the Son of God:

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. [but our faith in what] **Who is he that overcometh the world, but he that believeth that Jesus in the Son of God?** (1 John 5:4,5)

How can we have victory, while we embrace a fundamental belief that denies that Jesus is the Son of God, and cling to another view of His Sonship that cast doubt upon the plain words spoken from heaven: "This is my beloved Son". We can't have the victory this way, and we won't. It is because, thou, that we have forgotten the way the Lord has lead us and His teaching in our past history, and denying the truth concerning the presence and personality of God, that was given to us by the Holy Spirit in the first 50 years of our movement, that the Seventh-day Adventist church today, has unfitted itself to fulfill the commission into lighten the earth with the glory of God, unless of course it repents, as we see in Revelation Chapter 3.

But short of this, the church as it stands today, does not stand upon the same foundation built by Christ in the first 50 years. It stands on a new foundation, with new pillars, and as Sister White warned of this new foundation: **“storm and tempest would sweep away the structure”**

“But God would have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.” (The Great Controversy 595”

The corporate Seventh-day Adventist church has embraced, as truth, the sophistries of the enemy and the central doctrine of Romanism. But this does not mean that God is without a church:

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; **it is the people who love God and keep His commands**. (Lt108-1886.17)

This is the church, against which the gates of hell shall not prevail.

And when I realized that the trinity was not new light, but old error. Inevitably the question would come to me, can I still be a Seventh-day Adventist. But God showed me that, by embracing the truths given to the Pioneers, and to Ellen White in the first 50 years, to set it on a firm foundation. By embracing those fundamental principles, I was now more of a Seventh-day Adventist than I took my profession of faith. But since Adventism has become confused and has denied the fundamental principles that were given to it by God, a distinction must be made between truth and error. So, I consider myself now to be more of a Historic Seventh-day Adventist.

Due to my theological differences concerning the presence and personality of God with the corporate Adventist church today, I know that many will say I have departed from the faith and that I have fallen away. But I want to ask you: fallen away and departed from what? Because truth be told, I have not departed from the faith, I have returned to it. And the present-day church organization itself is what has departed from the faith once delivered to the Saints.

Many understand, departing from the faith today to relate to their own experience. So, if for example someone came into the Adventist church many, many years ago, or was raised a Seventh-day Adventist, they might see the words “departing from the faith”, to mean, leaving the church. But lets look at this from Gods perspective, lets look at this from the perspective, of the entire church history, from 1844 to present day. Then, from that perspective, then what does it mean to depart from the faith. Because from that perspective it means something entirely different. And departing from the faith, means, departing from the fundamental principals that God had given to the church in the first 50 years. And this is way this is such a deadly heresy.

Now, I’ve been told by many that they will not consider or even study these things. They say that those that become antitrinitarian, or non-trinitarian always leave the church, and they say, I’m just not going down that road. And honestly, I sympathize with that positing, I agree with their concerns and sentiment, and I see that they want to be true to God, and true to the Pioneers, and to the movement that God miraculously raise up to proclaim the Three Angels Messages. And I see that they are terribly fearful of departing from the sacred commission. And I agree with that, they should have their guard up, they should be cautious. No body wants to depart from the faith. No body wants to dishonor God and turn away from the faith once given to the saints. These are all positive sentiments. But unless they go back and study the way the Lord has led us, and the teachings in our past history, they will never see that the thing which they are most afraid of happening to them,

has already happened. They are terrified of departing from the faith and being caught up in a doctrine that would take them away from the truth. But again, I say, it has already happened to them. So, unless they study these things, they will not see that they have already departed from the faith.

“Here is the greatest deception that can affect the human mind; these persons believe that they are right when they are wrong.” (1T 417)

Now, I’m not saying non-trinitarian beliefs are confusing, or that it is a mystery, or it can’t be understood. To the contrary, it embraces the plainest teachings of the Bible, and take God at His word, as he reveals Himself.

I believe that many Seventh-day Adventist, even most Seventh-day Adventist, lay people, leaders, Pastors and missionaries, who have themselves, been misled, that they are sincerely serving God with all their heart, and to the best of their knowledge. And it is to such that I know that Jesus is aching to reveal Himself. That he might fit them to give the last message of mercy to the world. I know that there are people out there, Seventh-day Adventist like me, who just want to know the truth, and they don’t want to be deceived. I know that there are people out there who will hear these things, who will study them, and who will rejoice at the truth that it will bring to their hearts when they realize that it is “Christ in them the Hope of Glory”. And it is for such, that I am sharing this video and sharing my experience. And I hope that in some way it can be a blessing to you. I’m just asking you to study for yourself.

And to this end, I want to share one last warning from Sister White regarding the history of this controversy over the presence and personality of God, as it relates to the Seventh-day Adventist movement.

Sister White says:

One thing it is certain is soon to be realized - the great apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout. **We are to hold fast the first principles of our denominating faith** and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning, after the passing of the time [which is in reference to 1844], we need today all the evidence in the confirmation of the truth, when souls are **departing from the faith** and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we **bear the same message** to the people, **this message** is to be strengthened and enlarged. We are to see and realize the importance of the message made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in **the past experience that holds us to the essential points of truth which have made us what we are – Seventh-day Adventist.** (Lt325-1905.2)

In this statement, Sister White is telling us, that when souls are **“departing from the faith,”** that they were departing from the **“principals of our denominating faith”** that was giving to us in the first 50 years. So, again, I tell you, pleading with you to understand, that the present Seventh-day corporate Adventist church, has indeed,

departed from the faith, giving heed to seducing spirits and doctrines of devils. If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we **"bear the same message"** to the people, **"this message"** is to be strengthened and enlarged.

And that is happening today in the restoration of this truth about who God is, about the Father and the Son.

We are to see and realize the importance of the message made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in **"the past experience that holds us to the essential points of truth which have made us what we are – Seventh-day Adventist."**

Today, the Seventh-day Adventist church has abandoned these essential points of truth, and as a result, our identity as Seventh-day Adventist has been lost, but it must be restored, and it will be restored, it is being restored.

Before Jesus departed the final time, He tested His disciples to see if they were ready to take the gospel commission to the world.

And He asked His disciples:

He asked his disciples, saying, **Whom do men say that I the Son of man am?** And they said, Some say that thou are John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, **But whom say ye that I am?** (Matt 16:13-15)

Do you see what Jesus was doing here? He wanted to make sure that His disciples could differentiate, between what men said about Jesus, and what He said about Himself. And, He wanted to make sure that His disciples understanding of Him came from Him. And that they understood Jesus as He revealed Himself. And Jesus, in testing His disciples, personally addressed them with the question:

But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, **the Son of the living God**. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but **my Father which is in heaven**. (Matt 16: 16-17)

This revelation, that Christ is **"the Son of the living God"** was not a human concoction or a philosophy, it was not a tradition or a creed. It was revealed to Peter by **"God Himself"** it was a heaven born revelation.

And Jesus said of this truth:

... **upon this rock I will build my church**; and the gates of hell shall not prevail against it. (Matt 16:18)

I believe that we like Peter, need a personal revelation of this truth directly from heaven. We need to pray and study and ask God to teach us who He is, and who His Son is. We need the Father Himself to show us, that He means exactly what His words say they mean. That Jesus really is, the Son of the living God.

When this revelation was confirmed in Peter and the disciples, then they were prepared to go forth and proclaim the risen Son, the living God to all the earth. And to those who are seeking to finish this commission and lighten the earth with the Glory of God and giving the Three Angels Messages in these last days. Jesus is now wanting to confirm this truth in His professed people today.

Now, I had to address this question in 2017, and I have shared with you my experience, any my story, and the things that I've studied, the revelation that I've had. And it is by no means a comprehensive sampling. There is so much on this subject, and perhaps now this question of who God is, maybe you've never really studied it before, maybe you've never really comprehended it, or maybe you've never really thought about it. But I tell you, that today when God is trying to restore this truth, the question is coming to you, and Jesus is addressing you personally, saying "But whom say ye that I am". May the Lord lead you as you seek to answer His question.