

TRINITY??

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. {ST Feb 19, 1894}

Titanic the
Unsinkable Vessel...!

I Nkosinathi Miya, the 2nd generation Adventist, of the 1 legion of the 300 stand here to state my affirmation on the anti-Trinitarian dogma. I first would like to state clearly who I am as defined by the faith I uphold. I am Fundamentalist Conservative Seventh Day Adventist. That is to say I am with all that in me is against something; I am against the World Council of Churches, I am against the National Council of churches, I am against the Pope, I denounce him as the anti-Christ with all his false doctrines. I am against the catholic doctrine from the top of my head to my big toe. With all breath that is in me I uphold the standard of foundational Adventism and its Protestant faith, written and uncodified by the pioneers and as were led by the RUACH HAKODESH, in earnest prayers and fervent study of the Holy Scriptures.

First of all let me state clearly before we go forward in this discussion that the Biblical names herein to be used are in the un-transliterated format and I shall open historical pages of the pioneers to show support my argument and case.

They who ran before me in the Adventist faith who from henceforth shall be referred to as the church fathers, held firmly the anti-Trinitarian stand point. The two core founders of the Adventist Faith, Brothers; James White, Uriah Smith were; semi-Arians and Arians respectively.

The trinity doctrine was first introduced and the Nicien Council in AD325 by the Catholic church. According to the Catholic church trinity is defined as follows:

“The trinity is the term employed to signify the central doctrine of the religion – the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: “the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.” In this trinity of Persons the son is begotten of the father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet notwithstanding this difference as to origin, the Persons are **co-eternal** and **co-equal**: all alike are uncreated and omnipotent. This the church teaches, is the revelation regarding God’s nature which Jesus Christ, the Son of God, came upon earth to deliver the world: and she proposes to man as the foundation of her whole dogmatic system.” In scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word trias (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about AD. 180. He speaks of the Trinity of God [the Father], His Word and His Wisdom (to Autolucus II.15). The term may, of course, have been in use before his time. Afterwards it appears in its Latin form of *trinitas* in Tertulian (On pudicitia 21). In the next century the word is in general use. It is found in many passages of Origen (“In Ps xvii” 15). The first creed in which it appears is that of Origen’s pupil, Gregory Thaumaturgus. In his Ekthesis tes pisteos composed between 260 and 270...”¹

What is our argument then from this point, I would like to point you to a few points which are definitive in the dogma of trinity which are essential and shall be used in this regard to nail the argument flaw.

1. The “Co-eternal and co-equal” sentiment
2. The unscriptural basis of this matter.

¹ The Catholic Encyclopedia. New York; Robert Appleton Company.
<http://www.newadvent.org/cathen/1504a.htm>

Lets take the first point head on and continue with the argument forward. The term "CO-ETERNAL" is totally and wholly against the principle of truth which are taught by the Holy scriptures.

Joh 3:16 For HASHEM so loued ye world, that he gaue his **ONLY BEGOTTEN** Sonne: that whosoever beleueeth in him, should not perish, but haue euerlasting life.

Col 1:15 Who is the image of the inuisible God, the **first borne of euery creature**.

If YAHUSHUA is the only Begotten son of the FATHER, and the First born of all creation, how come then Can be co-eternal with the Father? Let it be known that YAHUSHUA HAMASHIACH is not a created being.

"The Scriptures declare that Christ is "the only begotten son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning." {1890 EJW, CHR 21.2}

Uriah Smith he say:

"God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, "his [God's] only begotten Son" (John 3:16; 1John 4:9), "the only begotten of the Father" (John 1:14), and, "I proceeded forth and came from God." John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. {1898 UrS, LUJ 10.1}

Lets site what Sr. White had to pen down on this case in support of the argument of the Pioneers:

"Which art in heaven." He to whom Christ bids us look as "our Father" "is in the heavens: He hath done whatsoever He hath pleased." In His care we may safely rest, saying, "What time I am afraid, I will trust in Thee." Psalm 115:3; 56:3. {MB 106.1} "Hallowed be Thy name." Matthew 6:9. To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. "Holy and reverend is His name." {MB 106.2}

"Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God." {PP 34.1}

Let me not leave out this statement she made in some of here articles that made up the book Desire of Ages:

“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” {DA 21.3}

With all this said we fail to establish that YAHUSHUA is co-eternal with the FATHER as the trinity dogma holds it. Lets then discuss that of co-equal stand point made herein. We are to be careful as we study this case and beware lest we read between the lines and loose the way.

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

This quotation and not it alone but with some which support this stand point are from the inspired pen of Sr. White who held forth the same view as the church fathers. With the first point of co-eternal and co-equal disputed I will then move to the next point of the unscriptural foundation of the Trinity doctrine.

As is stated by the Trinitarians that it is a belief which is not supported by even a single verse of the Bible, meaning both the Berit-Chadasha and the Tanakh I will Iron out the most held misconceptions in Christendom on this matter. One of the most quoted verses to support this verses is 1John 5:7. It is unfortunate to say that this is not a Biblical verse, it is not there in the original manuscripts of the greek. It is found wanting in the syriac, all the Arabic, AEthiopic, the Coptic, Sahidic, Armenian, Slavonian. It was added by the copist in the margins and then latter by the Bible writers was written. As the 1611 King James Bible was set forth it was in only one manuscript where this was found.

1Jn 5:7 For there are three that beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

With that being said I will now go take on the Adventist Heritage view point upon this matter.

At the beginning of this document I made a clear statement in regard to the two core founders of the Adventist Denomination, Bates and James White. James White and Joseph Bates were from the Christian Connection Church which held an anti-Trinitarian stand. When they joined the Adventist movement they maintained still this affirmation. The movement grew to become an organized church and the HASHEM kept using Sr. White, revealing truths to her and the fathers. In Prayer and Bible studies they found the gems of truth that they presented before the world. They were given the Pillars of the church in the close scrutiny of the Bible. In the year 1854 they had the 5 leading points of truth that they preached upon

1. The Bible, and the Bible alone, the rule of faith and duty. {1854 JWe, LD1854 1.1}
2. The Law of God, as taught in the Old and New Testaments, unchangeable. {1854 JWe, LD1854 1.2}
3. The Personal Advent of Christ and the Resurrection of the Just, before the Millennium. {1854 JWe, LD1854 1.3}
4. The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints. {1854 JWe, LD1854 1.4}
5. Immortality alone through Christ, to be given to the Saints at the Resurrection. {1854 JWe, LD1854 1.5}

In the year 1872 there was an unofficial statement of belief that was published. "Unofficial" because they took an anti-creed stance. John Loughborough had this to say on such matter:

"the first step of apostasy is to get up a creed telling us what we shall believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such." {RH, October 8, 1861)

In the year-book of 1872 was published a statement of belief which still was not a test of fellowship. But it was a statement Unanimously accepted by the church, it had the first two of the principles which were in relation to divinity that were recorded as follows:

I- That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7. {1872, FP1872 4.2}

-II- That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, 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; etc. {1872, FP1872 4.3}

The very next point is that which discusses the Holy Scriptures. This is what the church fathers and founders believed, they held on to this doctrine and were firmly united "ALL" upon it. Later in years yet again in the year book of 1889 the same stand was published. This time there were 28 fundamental principles and not 25 as were in 1872. And in these two they still rejected the trinity doctrine. Let me say it now before we go further, that we are going to see together the danger of the Trinity doctrine which is subtle and cancerous. If then this anti-trinitarian stand was taken by the Church Unanimously, was Sr. White an exception? Was she a secret trinitarian? Most people quote Sr. White's writings in their support of the Trinity concept and as thus are in big error. Lets now come to consider the warnings that came from her before she would pass.

“I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories, and will try to prove that those theories are scriptural, whereas they are error which if allowed a place will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. **No, no; we must not move from the platform of truth on which we have been established.**” PC 61.5

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.-- Preach the Word, p. 5. (1905.)

Let none 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 more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. "Other foundation can no man lay than that is laid." [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock. {GW 307.1}

In these quotations Sr. White speaks of maintaining the firm platform of the truths which were given of God to the church fathers in prayerful study of the Bible. Like it has been established that the whole congregation of Adventists held a clear and distinct position of Anti-trinity, with Sr. White being a member of the church since inception maintained and advised all to never change such points of faith.

Was the divinity of God part the Pillars of our faith? The answer goes without saying yes. As we have shown in the two documents which were the statement of our belief. I am referring in particular to the 1872 and 1889 statement of beliefs. The first two statements were as quoted earlier. Come to consider this with me

“In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. {CW 30.1}

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.” {CW 30.2}

In this quotation she makes mention of about 5 landmarks and they are here categorically mentioned :

1. The cleansing of the Sanctuary transpiring in heaven
2. The first, second and third angels' messages
3. The temple of God in heaven and the ark containing the law of God
4. The light of the Sabbath of the fourth commandment
5. The non-immortality of the wicked.

These however does not have to suggest to one that these were all, as one says if we think for a moment that these were the only foundational pillars as here mentioned by Ellen White, then we would be very irresponsible and stupid. It would be as he says ironic to the catholics and evangelicals who use Acts 15:20 in deffense to the Sunday keeping. We should be careful to note that in the statement from Gospel Workers Sr. White says these were those she could “call to mind” not all there is that the church stood upon. Later in time when controversies arose in the time of Dr. Kellogg she mentioned another pillar not earlier mentioned in the first statement.

*Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning **the personality of God or of Christ** are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. {YRP 235.4}*

Here we find that the issue of the personality of God is one of the foundational Pillars of our faith which she said that they should not be tempered with, and is the work that has been established by the pioneers for the past 50 years. The Personality of God as was understood by the Pioneers was on an anti-Trinitarian stand point.

If then the anti-trinity status was maintained unanimously by the church in the time of Ellen White what happened? How did the trinity dogma creep in to the church? Who then tempered with the pillars of our faith?

INROADS OF TRINITY

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. {LS 196.2}

"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 denominated faith and go forward from strength to increased faith. Ever are we 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." Special Testimonies, Series B, no. 7, p57. (4 December, 1905, Sanitarium California).

We just said to take these few quotes reflecting the warnings from the Prophetess. Heed to such is important, and to think it unimportant is foolish. Having now seen the foundational pillars of faith held by the pioneers, we are at this position ready to discuss how this warnings were fully and clearly coming to fulfilment. The way Brother Jones presents the message of the Righteousness by faith in the year 1893 is astounding. Look at how the definition is made of the Ruach Hakodesh. latter rain: teaching of righteousness according to righteousness. Loud cry: the message of the righteousness of Christ latter rain: Spirit of God².

Remembering that the message of Righteousness by faith was rejected by the brethren at Minneapolis, back in 1888, this rejection was a deadly weapon that Lucifer has ever used. Here was the rejection of the Spirit of God, and this opened a flood gate of error that would sweep in like a flood into our ranks. The Year 1905, Sr. White gives warning of the apostasy to befall the church and remaining till YAHUSHUA would come. lets study together the crack made to open way for damnable heresies into the church of HASHEM.

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

We hear of the departure from faith or rather to say an apostasy from the faith that was once delivered unto the saints. The faith which we are called to contend for. What brings this apostasy is the "seducing spirit of devils". As was seen in the book The Living Temple published in the year 1903 by Dr Kellogg. The book claimed that the Testimonies are in support of it and quoted from them to qualify the arguments there put forth.

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple; for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. {1SM 199.1}

. In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given. {1SM 200.1}

We have here Sr. White saying that the book the living temple is the "ALPHA" of all deadly heresies. Note carefully the word alpha, it is word which means the beginning. Which is to say all error and false teachings that were and could ever be imbibed by the saints, would be carried in by this vessel called the "living temple", it opened way for heresy. Now listen to this as Sr. White talks of what the book discussed:

² Sermon 15 1895

*I have been instructed by the heavenly messenger that some of the reasoning in the book Living Temple is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is nought but speculation in regard to the **personality of God** and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul. {1SM 201.3}*

This book removed people from the foundational platform of the beliefs that the saints held. What was believed then by the church was to be removed in a seductive way by the introduction of this book. To show that this matter was a serious issue, we can talk of brothers A. T. Jones and E. J. Waggoner, who read and voted for the book *Living Temple*. These two brothers were once upon a time the devoted men of HASHEM in the service for the present truth. The champions of the righteousness by faith message. Who ended up being lost because of the close contact with brother Kellogg, Sr. White wrote letters of warning to brother Jones advising him to leave Battle Creek where brother Kellogg was the Medical Superintendent and leading in the theories of error.

*About the time that *Living Temple* was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding **the foundation principles of our faith**. A copy of *Living Temple* was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. {1SM 202.3}*

*In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: **"It contains the very sentiments that Sister White has been teaching."** This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true. {1SM 203.1}*

Lets note carefully the words emphasized in bold and underlined. They show us that the book in question held a dagger at the heart of our foundational principles of faith, and led many astray in the church. Meticulously prepared by the enemy to detour the saints from the present truth. Many failed to discern the truth from error, for the verses and statements of Sr. White were placed out of their context therein. The mysticism taught by this book was of great magnitude. Lets read together what Dr Kellogg wrote to the then President of the General Conference Butler:

"As far as I can fathom, the difficulty which is found in *Living Temple* the whole thing may be simmered down to the question: Is the Holy Ghost a person? You say no." [28 October 1903]

I hope now we see what sentiments were held by this book and is the same as now is held by the Trinitarian Adventists in this modern day. In the foundational principles the saints held what brother Butler said and stood upon on the anti-trinity dogma of Adventism which Sr. White was shown that it was in danger as all other foundational principles were. In 1915 Sr. White rested in the sleep of death, and the foundational principles of faith ceased to be published. And later in the years after John Loughborough passed in 1924 even greater heresies were introduced into the church. Lets only point out a few; The SDA working Policy #075³ *"We recognize those agencies that lift up Christ before*

³ GC working Policy.

men as a part of the divine plan for evangelization of the world, and we hold in high esteem Christian men and women in other communions who are engaged in winning souls to Christ."

that opened way for ecumenical thoughts and teachings, the very next publication of the statement of beliefs had changed completely having the trinity teaching coiled very well there in and the belief number 13 which proclaimed that the church took distinctly the anti-pope stand was blotted out of the statement of beliefs. In the 1950s a book was published again by the then GC called "Questions on Doctrine" which was very ecumenical and held thoughts that denied the sanctuary message. Which later led to Desmond Ford being what he came to be. We have all reason to find it fit for Elder Neal C. Wilson (Father to Eld Ted Wilson) to have made this statement:

"Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint...that attitude on the church's part was nothing more than a manifestation of widespread anti-pope among conservative Protestant denominations in the early part of this century, and the latter part of the last, which has now been consigned to the historical **trash heap** as far as the Seventh-day Adventist Church is concerned." ⁴

THE THIRD ANGEL'S MESSAGE AND THE TRINITY DOGMA

In the very previous point of discussion, we saw how the changing of stand on the Personality of God to the acceptance of trinity leads to the denial of the Third Angel's message. Where we end up denying that the Pope is the man of sin and the antichrist, for the sake of desiring friendship with the catholic brethren and the Holy See which we have such an intimate relationship. This is why Desmond Ford ended up saying the Little Horn of Daniel is not the Pope but Antiochus Epiphanes.

As brother John N. Andrews discusses the issue of the fall of Babylon in the Second Angel's Message, he speaks of the causes of the fall of Babylon

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice: {1855 JNA, TAR 54.1}

He continues to discuss about 9 points, which are the reasons for the fall of Babylon, he says in their chronology:

1. Immortality of the soul
2. Trinity
3. Corrupted Baptism ordinance
4. Change of the Sabbath law
5. A millennial peace on earth before the second coming
6. Saint's inheritance
7. Spiritual Second Advent

⁴ Merikay McLeod lawsuit, Docket entry #84: EEOC vs PPPA, c-74-2025-CBR. Feb. 6, 1976.

8. Slavery
9. Salvation by profession of mouth.

On the very second point of his discussion he had this to say in light of such; *"The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush."* {1855 JNA, TAR 54.3}

Can we say now that the trinity doctrine is the win of Babylon that nations are made drunk through? Yes!

In discussion of the 3rd Angel's Message of Revelation 14:9

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Who is the beast and what is his image? The beast is the Papacy and his image is the protestant churches holding on to false teachings and uniting with the state as did the papacy. Here brother Merritt E. Cornell discusses this issue.

"Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance." {1858 MEC, FT 76.1}

As mentioned we can see beyond doubt that trinity dogma is one of the principal issues in the formation of the image of the beast.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,

Adoption of trinity into the ranks of the church does not sanctify it, it remains unclean and forever is the wine of Babylon that makes nations drunk and we are called to be sober, to return to the foundations and to the firm platform that was established by HASHEM through HIS men who in prayer and in study of the holy scriptures found the Holy truths, and established the faith of Adventism.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." {SpTA11 8.1}

HASHEM bless and keep you, May HE cause HIS face to shine upon you, may HE lift HIS countenance upon you and grant thee SHALOM!!!