

That LIFE that is IN Christ, is original, unborrowed, underived.

And who gave Him this "original, unborrowed, underived" life? God GAVE it to Him.

So Jesus is fully and 100% God as the Father gave Him this life.

Christ does not depend on the Father for life, for Christ has inherited that self-existent life within Him, as He received it from His Father. they "depend" on the existence of God to continue to live. [But Jesus has it WITHIN Him, and does not borrow it, as it is fully His.n

### **The 1947 Longacre Paper**

Charles Longacre was born in 1871. He was intimately acquainted with Ellen White, Uriah Smith and other Adventist pioneers. He was one of six pall bearers selected at Ellen White's funeral. He also attended the 1919 Bible Conference and was a member of the Bible Research Fellowship which was organized in 1940 by the North American Bible Teachers. Under the chairmanship of L.L.Caviness in 1944. He was offered the opportunity of presenting a paper at Pacific Union College on "The Deity of Christ." in January 1947. A sermon on the same subject was presented shortly thereafter at the Takoma Park Church in Washington, D.C.

Longacre began his discourse by presenting the various views of Christ's Godhood. After discussing the two extremes of both an only human Christ and a God the Father Christ, he continued,

"We now come to the third group which hold that Christ was the only begotten Son of God, the Father, and that He was such from the days of eternity and was the only one who proceeded directly from God, being begotten by the Father before all creation, before anything was created in an empty universe. This group hold that the Son of God is equal to the Father, is the express image of the Father, possesses the same substance as the Father, the same life as the Father, the same power and authority as the Father, but that all these attributes were given to the Son of God by the Father, when He was begotten by the Father."

"This group believe that the Son of God existed "in the bosom of the Father" from all eternity, just as Levi existed in the "loins of Abraham," as the apostle Paul said; "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." Heb. 7:9, 10." (Charles S. Longacre, The Deity of Christ, paper for the Bible Research Fellowship Angwin, California January 1947, page 3)

He read, "I am Alpha and Omega, the first and the last" Rev 1:11, then commented.

"Not everything has a beginning nor does everything have an ending. God Himself never had a beginning and He will not have an ending. He is the self-existent One, who never had a beginning. Eternity itself never had a beginning and never will have an ending. Space has no beginning and no ending. Everything else had a beginning, but not all things that have a beginning are going to have an end." Ibid, page 4.

"Christ always existed in the bosom of the Father, even before He was Begotten as the Son of God, and God and His prophets counted 'things which are not,' as though they were even before they were manifested. Thus we read that Christ was 'the Lamb slain from the foundation of the world,' and that 'Christ, as of a Lamb without blemish and without spot... was foreordained before the foundation of the world, but was manifested in these last times.' So Christ existed in the bosom of the Father from all eternity but was manifested when He was begotten by the Father as His Son, as the apostle Paul says, 'before all creation.' " Ibid, page 19.

"But Christ, the only Begotten of the Father, made in the "express image" of the Father in person. God not only appointed [Him] to be the Saviour of men, but He appointed Him "heir of all things," "being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He (God) at any time, Thou art My son, This day have I begotten thee?" Heb. 1:2-5."

"Here we are told that the expression "Thou art My Son, this day have I begotten thee," refers only to Christ and not to any of the angels. Then there must have been a time, a day, when the Son of God was begotten by the Father. On that day, the Father saith unto His only Begotten Son: "Thy throne, O God, is forever and ever ... therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." Heb. 1:8-10." Ibid, page 8.

"The Spirit of Prophecy says that there was and still is a difference in rank between God - the Father, and God's Son." We read in Vol. 1 of the old Spirit of Prophecy [p.17] thus: "Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son." The implication is that God stands first in honor, His only begotten Son comes next, and Lucifer was next to the Son of God. If God and His Son were co-eternal, co-equal, and co-existent so that there was no difference between them then we should not say Lucifer was next to the Son of God but next to God as well." Ibid, page 9

"Of Jesus Christ, the Son of God, it is said in the Scriptures, "He is the only Begotten of the Father." The Son of God was not created like other creatures are brought into existence. He is not a created but a Begotten Being, enjoying all the attributes of His Father. Christ Himself explains His own relationship to the Father as follows: "As the Father had life in Himself," unborrowed, underived, original, independent, and immortal, "so hath He given to the Son to have life in Himself. John 5:26" Ibid page 4.

"God "only hath immortality." He alone is the only self-existent God. But He gave His Son when He was Begotten the same life he had in Himself, therefore when Christ offered His life as a ransom for the sins of the world, He and He only could make an atonement for all the sins of all the world, because he made an "infinite sacrifice," and it required an Infinite sacrifice" to atone for all the sins of mankind and angels who had sinned, in order to satisfy the demands of the law of God and infinite justice."

"Christ had unconditional immortality bestowed upon Him when He was Begotten of the Father. Angels had conditional immortality bestowed upon them when they were created by Christ in the beginning. Angels are immortal but their immortality is conditional. Therefore angels do not die but live on after they sin just as Satan or Lucifer lives on in sin. But since Lucifer and the fallen angels only enjoy conditional immortality, God ultimately will destroy them and take from them the gift of immortality which Christ bestowed on them when He created them. Whatever God bestows he can take away whenever He sees fit." Ibid, page 7.

"What kind of life did the Father have in Himself? In God "is life original, unborrowed, underived," "immortal," "independent." "He is the source of life." Christ says, "As the Father hath life in Himself, so hath He given" - the same life, original, unborrowed, underived life to the Son. It was "given" to Him by His Father. Christ was made the source of life just as the Father was the source of life. Christ had the same life the Father had in Himself in His own right. He did not have to derive or borrow it, it was now original with Christ just as it was with the Father. Christ's life was independent of the Father, hence not dependent, derived, or borrowed. He could bestow and give life and create just as the Father could, but the Father gave this life to His Son." Ibid, page 10.

"When this same life the Father had in Himself was given by the Father to His Son so He too had it "in Himself," we are not told. Nor does it make any difference how long it was before anything was created, the fact remains that the Son of God proceeded from the Father, that He was in the bosom of the Father, that His life, "underived, unborrowed" was "given" to Him by the Father, that the Father "ordained" His Son "should be equal with Himself," that the Father "invested" His Son "with authority," and that the Son does "nothing of Himself alone." Ibid pages 10-11

"If it were impossible for the Son of God to make a mistake or commit a sin, then His coming into this world and subjecting Himself to temptations were all a farce and mere mockery. If it were possible for Him to yield to temptation and fall into sin, then He must have risked heaven and His very existence, and even all eternity. That is exactly what the Scriptures and the Spirit of Prophecy say Christ, the Son of God did do when He came to work out for us a plan of salvation from the curse of sin." Ibid page 13.

It was this last point that Longacre, like Washburn, saw as the critical factor under attack by the Trinity.

"Our life is finite - His is infinite. Ours is mortal - His is immortal. Our spirit is finite, His is infinite. We cannot take up our life after we lay it down. He could, so long as He did not commit sin. But if he had yielded to temptation and become guilty of sin, - and this was possible - His very existence, his eternal existence and heaven itself was possible of being forfeited. If it was not, then He never took a risk; and we are told He "risked all," even heaven itself, as "an eternal loss." This being so, then His corporeal body was not only put in jeopardy but His Deity. Because, if He could exist as a separate Deity, independent of His corporeal body, after He yielded up His life on Calvary, then He did not risk heaven nor would He have suffered "all" as "an eternal loss."

"Since His spirit did not go to heaven, but the Father committed Christ's spirit to the tomb and it slept with His body in the tomb, and "all that comprised the life and the intelligence of Jesus remained with His body in the sepulchre," we must conclude that if Christ had sinned all that ever belonged to Christ would have forever remained in the tomb and Christ would have suffered the "loss" of His eternal existence. Then God would have taken back to Himself what He gave to His son, namely, the same life He gave His only Begotten Son when He proceeded from the bosom of the Father in the beginning when He became "the First-born before all creation," as Paul puts it." Ibid, page 15.

Longacre was the last proponent of the original Adventist understanding and belief in the begotten Son of God. With his death, the way was made clear to proceed with advancing the orthodox Trinitarian doctrine of one God composed of three separate but equal, co-eternal persons, unbegotten, unproceeding, and unbiblical.

### **Holy, holy, holy**

Ellen White very wisely never used the word Trinity. It has different meanings to different people. To these early Adventists, the Trinity conjured up an amalgamation of three persons in one being. Others, desiring to preserve distinct personages, still used the term but were left with "three Gods." The hymn, "Holy, holy, holy" which was hymn 327 in the Christ in Song hymn book published by the Review and Herald in 1908, ended the first of three verses with "God over all who rules eternity." When the General Conference produced the Church Hymnal in 1941 it included, unchanged, this favorite as hymn number 73. After 44 years, the new 1985 revision, "The Seventh-day Adventist Hymnal," still positions "Holy, holy, holy" in the hymn 73 position.

But despite its promise on page 7 that "With great caution, the text committee replaced archaic and exclusive language whenever this could be done without disturbing familiar phrases, straining fond attachments, or doing violence to historical appropriateness," the text committee dramatically changed the wording of number 73. Though the hymn retained its familiar location in the number 73 slot, it received an extreme makeover.

An additional verse was added (which essentially and unnecessarily repeated the first verse) and the ending lines of the first and last verses now contained the starkly unfamiliar wording: "God in three persons, blessed Trinity." Instead of retaining the familiar and original phrase in at least one of these two copycat stanzas, the three-personed Trinity is duplicated for blatant emphasis.

Credit for this apparently intentional insult to over 70 years of Adventist familiarity actually goes to Reginald Heber, bishop of the Church of England, who penned these words in 1826 especially for use on Trinity Sunday of that year. The General Conference text committee favored the use of Heber's original wording and all four of his verses except in verse two.

Heber's original lyrics read: "Holy, holy, holy! All the saints adore Thee." From the earliest use of this hymn, Adventists have also modified this verse into the more theologically preferred "Angels adore Thee."

It is lamentable that the ambiguous term Trinity is being so freely used within our literature and hymnals. No damage or insult would have resulted from retaining the original 1908 wording for both verses one and four. "God over all who rules eternity" is true and undisputed by all Bible believing Seventh-day Adventists; it is not demeaning to Trinitarians, it is not provocative to non-trinitarians. But the "new theology" proponents finally achieved enough support by 1980 after the "Trinity" was officially incorporated into the church's Fundamental Beliefs, that in 1985 it made it into the new hymnal as well. This decision was made in contradiction to Ellen White's advice and example. She cautioned that we should not enter into controversy over the "personality of God." There is no need to say more than what Scripture states.

## Dallas Doctrine

In 1980 the General Conference voted to officially adopt an orthodox belief in the Trinity.

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

The Church has spoken. None dare deny its authority. Like the great ecclesiastical powers of ages past, the Advent Movement has solidified its beliefs in rigid dictum, proclaiming to all its adherents the final results of its own erudite investigation.

"The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves." Ellen G. White, *The Great Controversy*, page 596, 'The Scriptures a safeguard'

John Wycliff died the last day of 1384. Forty years later his bones were dug up and burned as a final insult to the first translator of the English Bible. Uriah Smith died in 1903. Forty years later his writings were desecrated by those who knew better than he what was best for the Church.

There is a startling parallel between the early Apostolic and early Adventist beliefs. We maintain that, like the original apostles, the pioneer Adventist students of the Bible discovered the same respect for God's immutable moral law, for His holy Seventh-day Sabbath as a memorial of His great creative power, and for the vindication of His character in raising the dead who sleep until the resurrection and letting go of the lost to suffer eternal separation from Him, the only source of life. Both confessed that Jesus of Nazareth was the Christ, the Son of the Living God. Both trusted in the indwelling of his Spirit to give them power to overcome sin and cleanse them from all unrighteousness. Both anticipated this same Jesus who would come in like manner as he went into heaven. Both dared to come boldly through the veil into the sanctuary not made with hands.

While the Advent Movement has championed the restoration of forgotten Biblical truths long obscured by an apostate universal church of the Middle Ages, it should be of paramount concern to church historians in reviewing the development of a radically incompatible doctrine that cannot enhance but must eliminate our original faith in the Son of God. While we are quick to remind the Christian world that they have forgotten the only commandment that begins with "Remember," we now readily embrace their mysterious doctrine of a three-in-one "Blessed Trinity" wishing that the original Adventist belief in the Son begotten be forgotten.

The parallel thus persists between the subsequent development of Trinitarian dogma in both systems of belief. As the apostolic purity of faith eventually succumbed to the doctrines of men under pressure to conform to the majority opinion, so too has the Advent message about God allowed itself to diverge, some say for the better, from what it once held in "unanimity" in order to find harmony with the mainstream orthodox Protestants.

Today, the past history of the early Advent movement and its belief in the begotten Son of God is regarded as error. "Begotten" is condemned as a bad translation to be shunned and disparaged, rather to be replaced liberally with the much preferred renderings of "unique" and "one of a kind." The Son of God is denied his true divine Sonship and in exchange is offered an honorary title of merely human significance with which to grace his divine "role." Books of a new order fill our ABC shelves trying to explain to a new generation the mystery of the Trinity.

Ellen White had predicted as much. In 1904 she wrote:

"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." *Special Testimonies*, Series B, no. 2, p. 54

## Modern Adventist Modalists

Even within Adventism today the modalism of Sabellius is resurfacing. Willing to sacrifice the relationship for the sake of preserving absolute oneness this teaching postulates a single God who simply changes roles as needed:

"In OT revelation, as Yahweh Christ was the Father. In the NT He who was first called 'Father' fulfilled another role in which He is called the "Son." In biblical testimony the same Jesus is both Father and Son, but at different times... The Father and Son do not exist as separate beings, they coexist as one God." V. R. Christensen, *The Trinity Debate*, Part One.

The final battle of Earth will be over worship.

The first angel of Revelation 14 begins with the loud cry to "Fear God!" and "worship Him."

The Son of God is worthy of worship because He is our Creator.

But an usurper is at work to steal away the allegiance of creatures to himself.

He is more subtle than any other creature which God made. Gen 3:1

He is able to transform himself into an angel of light. 2Cor 11:14

He is the god of this world and he has blinded the minds of unbelievers. 2Cor 4:4

His final deception will deceive if possible the very elect. Matt 24:24

He will appear as a lamb (Rev 13:11) and perform many of the same miracles of Jesus. vs. 13,14

He will even resurrect the dead. vs. 15

He will ultimately send for his own spirits to work even more miracles. Rev 16:13,14

The world will be divided. "Orthodox" tradition affirms the majority creed. A small remnant will keep the testimony of Jesus, the Word of God.

"But God will 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 opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority-not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support." *Great Controversy*, p. 595.

## Worshipping the Wrong Spirit

"The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result." "But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; Joel 2:23." AA p. 54-55

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. ...The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. ...he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.." GC 464; *The Faith I Live By* p. 326

"Spiritualism is now changing its form, and...is assuming a Christian guise... Even in its present form, ...it is really a more dangerous, ...more subtle deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism

making little distinction between good and evil. God's justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight." GC p. 558

"Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old.... Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways." 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. 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." *Patriarchs and Prophets*, page 686.

"There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. ...Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed." *Great Controversy* p. 464

"Counterfeit holiness, spurious sanctification, is still doing its work of deception. ...leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth." *Great Controversy* p. 193

"Little by little he [Satan] has prepared the way for his master-piece of deception in the development of Spiritualism. 'I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' [REV. 16:13, 14.] Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion." *Great Controversy* p. 562

*Early Writings*, page 54:

"Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory."

"I saw the Father rise from the throne and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness ... Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace."

Notice that Satan, standing in the temple next to the throne, impersonates not only the Father but the Spirit as well. He responds to the prayers of the people, who think they are praying to God the Father. They ask for God's Spirit, and while they receive "light and much power" it is really Satan's "unholy influence."

Jesus said, "This is life eternal, that they might know the Father and Jesus Christ." But, because the Trinity Doctrine creates such a mysterious, incomprehensible concept about the Godhead, Christians have simply quit trying to

understand the God they worship. Jesus told the woman at the well, "You worship, you know not what." And because people do not know God, they unwittingly end up worshipping the devil.

This is exactly what Satan has aspired to accomplish. And he seeks to do so by creating a Trinity.

**But, God the Father is Almighty God, the Sovereign of the universe.**

"The Son of God was next in authority to the great Lawgiver." SP vol. 2, p. 9.

"Satan's position in heaven had been next to the Son of God." 1SM p. 341.

"Satan...was next in honor to Christ" Review & Herald Feb 24, 1874.

"He was envious of the position that was held by Christ and the Father." RH Oct 22, 1895.

He wants to be worshipped as God. He wants to "exalt his throne above the stars of God" to be "like the most High" Isaiah 14:13,14. He offered to give the kingdoms of the world to Christ if He would but "fall down and worship me" Matt 4:9. He wants to "exalt himself above all that is called God or that is worshiped, so that he as God sits in the temple of God, showing himself that he is God" 2 Thes 5:4. And he looks forward to the time when "all that dwell upon the earth shall worship him". Rev 13:8

Worshippers of the Trinity doctrine charge those who reject it as blasphemers of the Holy Spirit. But denying a third person of the Godhead is not denying the existence of the Spirit, only its identity. What greater blasphemy is there than to divert homage and worship away from God the Father to another person if there isn't another? Satan is fully prepared to take advantage of those who worship they know not what.

"I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, some would fall prostrate and helpless, not by the power of the Holy Ghost, but by the power of Satan breathed upon these agents, and through them to the people... and the people would rejoice in this influence, for they thought it was the Holy Ghost. Some even that used it were so far in the darkness and deception of the devil that they thought it was the power of God, given them to exercise. They had made God altogether such a one as themselves and had valued His power as a thing of nought." *Early Writings* page 44.

1Jn 4:1 Believe not every spirit, but prove the spirits whether they are of God

1Jn 2:22 He is antichrist, that denies the Father and the Son

1Jn 4:3 Every spirit that doesn't confess Jesus...is the spirit of antichrist

**Strange Fire**

God speaks of a false fire, a counterfeit that looks like the real thing, but isn't.

Leviticus 10:1 Nadab and Abihu, Aaron's sons, "offered strange fire before the LORD, which he commanded them not"

vs 2 "And there went out fire from the LORD, and devoured them.

Eze 22:26 A conspiracy of prophets...put no difference between the holy and the profane, the unclean and the clean, and have hid their eyes from God's sabbaths.

vs 30 God sought for a man among them that would make up the hedge and stand in the gap... but He found none. God warns us of the dangers of false worship.

And when the real fire of God, His Holy Spirit is manifest in His Children, the conspiracy of prophets not only rejects it, but attempts to exterminate it.

Acts 7:55 But he [Stephen] being full of the Holy Spirit, looked up into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

1. Stephen had the Holy Spirit within him on earth
2. God the Father was seen in heaven
3. Jesus was seen standing at God's right hand in heaven

Stephen on earth was united with the Son and Father in heaven by their indwelling Spirit  
The Spirit is God's communication-power connection, His presence at a distance.

vs 57            Then they cried out with a loud voice and stopped their ears.

Rom 10:9       Stephen had just confessed that Jesus is the Son of God and they refused to hear it.

Acts 7:57       And they ran at him with one accord. The Pharisees and Sadducees were united.

The first time they were united, they succeeded in crucifying Christ.  
This is the second time they are united, and Stephen is stoned.

vs 58            And they cast him out of the city and stoned him.

When God and the Son are in one Accord, Great things happen.

When God's people are in one Accord, God can do great things thru them for the betterment of all.

When Satan's people are in one Accord, then someone or something is going to be destroyed.

The medieval Church burned many believers in the Son of God who refused to confess the mystic Trinity.

### **Protestant Sola Scriptura vs Catholic Tradition**

The Protestant Reformation was based on the belief that the Bible and the Bible only was the rule of faith and practice. This was expressed by the Latin phrase "Sola Scriptura".

The Roman Catholic Church maintained that in addition to Scripture, Church Tradition was vitally important and, because it represented the continued revelation of God's truth, actually had authority over the Bible.

"Because the Trinity is such an important part of later Christian doctrine, it is striking that the term does not appear in the NT. Likewise the developed concept of three coequal partners in the Godhead found in later creedal formulations cannot be clearly detected within the confines of the canon" Oxford Companion to the Bible, ed. Bruce Metzger, OUP, 1993, p. 782.

"The word Trinity is not found in the Bible.... It did not find a place formally in the theology of the church until the fourth century" *Illustrated Bible Dictionary*, Intervarsity Press, Tyndale House Publishers, 1980, part 3, p. 1.

Catholic doctrine still claims credit for the development of the Trinity:

"Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture... But the Protestant Churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels." Graham Greene, "The Assumption of Mary," *Life Magazine*, Oct. 30, 1950, p. 51.

Sadly, we "people of the Book" are fully accepted today by the Mother Church as respectable Christians.

In the early 1950's, evangelical authors Barnhouse and Martin were preparing to publish their book, "Kingdom of the Cults", and interviewed Adventist leaders on their position regarding the Trinity. Faced with the threat of being labeled a "cult", the Seventh-day Adventist Church quickly produced the famous "Questions on Doctrines" in 1958. This book repudiated the anti-Trinitarian stance of the Adventist pioneers and confessed full acceptance of orthodox Trinity doctrine.

About 15 years later another book was published featuring the close doctrinal similarities between the SDA Church and the World Council of Churches entitled, "So much in Common." This acknowledged bond of unity centered on a common acceptance of the Trinity.

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit." *So much in Common*, (co-authored in by Bert Beverly Beach, secretary of Public Affairs and Religious Liberty department of the Seventh-day Adventist Church and Lukas Vischer, Secretary of the World Council of Churches, published by the WCC in Geneva 1973), p 33.

Four years later, in 1977, Bert Beach was President of the Northern Europe/West Africa Division of the Seventh-day Adventist Church. At the same time Beach was also serving as Secretary of the World Confessional Families, the theological branch of the World Council of Churches. That same year, on May 18 as Secretary of the World Confessional Families, and meeting in Rome, Italy, Beach presented a medallion to Pope Paul VI. (See Religious News Service (RNS), Foreign Service, May 19, 1977; W.D. Eva, *Adventist Review*, "Book, Medallion Presented to Pope," August 11, 1977, page 23).

Twenty years later, Bert Beach, still a member of the WCC Faith and Order Commission, participated with ten other churches in constructing a common statement on when Easter should be observed. [Item 3](#) of the final document cited "the recovery of the meaning of Sunday" as one of its primary ecumenical concerns.

Actually, B.B.Beach had previously introduced the General Conference "as a world confessional body or church" to the 1969 meeting of the WCC Central Committee in Canterbury, England. His paper, "The World Council of Churches/Seventh-day Adventist conversations and their significance" led to the adoption of a resolution by the General Conference Executive Committee "to place emphasis on the noncontroversial truths shared in common with all Christianity." *Review and Herald*, December 18, 1969, p 16-20.

The WCC includes, but is not limited to: Anglican; Armenian; Assemblies of God; Baptist; Brethren; Christian; Church of God; Disciples; Episcopal; Evangelical Congregational; Evangelical Reformed; Free Evangelical; Free Methodist; Friends (Quakers); Holiness; Independent Baptist; Independent Pentecostal; Lutheran; Lutheran Evangelical; Mennonite; Methodist; Moravian; Nazarene; Old Catholic; Orthodox (Eastern, Oriental); Presbyterian; Protestant Episcopal; Reformed; Roman Catholic; Salvation Army; Seventh-day Adventist; Seventh-day Baptist; Southern Baptist; United Church of Christ; United Methodist; United Missionary; United Presbyterian; Wesleyan Methodist.

The 2002 WCC Central Committee meeting in Geneva, Switzerland published its ["Final Report of the Special Commission on Orthodox Participation in the WCC"](#) at the close of the session in September. Appendix A item 35 states that "at WCC gatherings, the revealed and biblical names for God – Father, Son and Holy Spirit - should be used when naming God in common prayer. This trinitarian formulation is central to the WCC Basis and is therefore commonly held in all member churches." More explicitly, Appendix C section I paragraph 3 details the criteria for WCC membership:

"Churches applying to join the World Council of Churches ("applicant churches") are required first to express agreement with **the Basis** on which the Council is founded and confirm their commitment to the Purposes and Functions of the Council as defined in Articles I and III of the Constitution. The Basis states: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of **the one God, Father, Son and Holy Spirit.**" (emphasis supplied)

Then in subsection a. item 4 of the same appendix, the WCC Final Report notes:

"The church recognizes the presence and activity of Christ and the Holy Spirit outside its own boundaries and prays for the wisdom of all in the awareness that **other member churches also believe in the Holy Trinity...**" (emphasis supplied)

So it appears that while the WCC requires a confession of "the one God, Father, Son and Holy Spirit" it does not necessarily proscribe the designation of "Holy Trinity" only a recognition that some of the member churches use this term.

The current [WCC website page](#) for Seventh-day Adventists states that "The Seventh-day Adventist Church is not a member of the World Council of Churches." "They do, however, in many cases have observer, consultant, or advisor status." "Seventh-day Adventists accept the Bible as the inspired word of God. In essence, the Bible is their only creed, though they do have a statement of 28 Fundamental Beliefs... These beliefs include the Trinity, believers' baptism, spiritual gifts, death as an unconscious state until the resurrection, and the New Earth as the home of the redeemed after the millennium." Notice, however, that the Trinity is prominently positioned first in the list.

In 1981, SDA General Conference President, Neal C. Wilson, announced to the General Conference meeting in Dallas, Texas, that the Church had officially adopted the Trinity doctrine, which was now #2 in the Church's "27 Fundamental Beliefs." Wilson said, "There is another universal and truly catholic organization, the Seventh-day Adventist Church," (*Adventist Review*, March 5, 1981, p. 3). Of course, Elder Wilson's use of "catholic" made reference to the "universal" presence of the Seventh-day Adventist church in its world-wide outreach. But the effect of all this conformity to conventional confession has been exactly what the Church so much desired: acceptance.

"Seventh-Day Adventists agree with many Catholic doctrines, including the Trinity...By virtue of their ...belief ...in the doctrine of the Trinity, Seventh-Day Adventists are both ontologically and theologically Christians." Robert H. Brom, Bishop of San Diego, August 10, 2004

The same illustrations once used by Boardman in the 1870's are today employed by the Seventh-day Adventist Sabbath School Lesson Quarterly authors:

"What analogies—such as a triangle or a three-pronged fork — can help someone understand the idea of how one God can be composed of three equal Persons?" (The Seventh-day Adventist Lesson quarterly, 2nd quarter 2006 Sunday March 26th page 7)

We have been reduced to comparing the divine Godhead to a "three-pronged fork." This is precisely the denigrating comparisons to earthly things that Ellen White once condemned. "God cannot be compared with the things His hands have made." *Evangelism* p. 614.

Now we, too, confess the same lack of scriptural support as Rome does in accepting the Trinity doctrine:

"While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times. Only by faith can we accept the existence of the Trinity." *Adventist Review*, Vol. 158, No. 31, p. 4.

While the existence of the Trinity can only be accepted by faith because there is no single scriptural statement to support it, we make no such allowance for our other fundamental beliefs. Rather than simply accept by faith we defend on the basis of extensive scriptural support our belief in the seventh day Sabbath, the pre-advent investigative judgment, the state of the dead, the inspiration of scripture, baptism by immersion, the literal eminent second coming of Christ, respect for the physical body as a temple for God's Spirit, Tithing, the sanctity of marriage, the perpetuity of God's Eternal Law, etc, etc.

"To hold to the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all nations have drunk. The fact that it was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor... This should cause men to investigate it for themselves, as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul." P.S. Cottrell, *Review & Herald*, July 6, 1869.