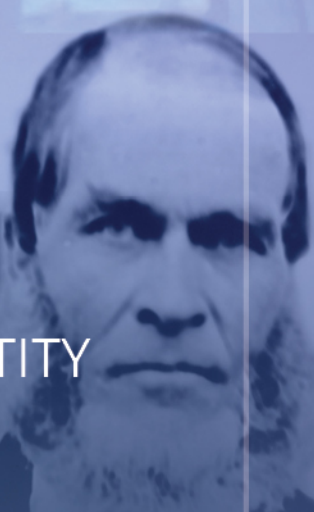
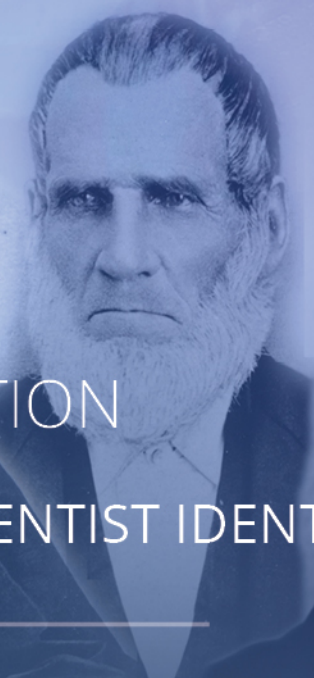

THE

FORGOTTEN PILLAR



2nd EDITION

REDISCOVERING ADVENTIST IDENTITY

MICHAEL PRESEČAN

MARJAN GERGURI

THE FORGOTTEN PILLAR

Rediscovering Adventist Identity

Michael Presečan & Marjan Gerguri

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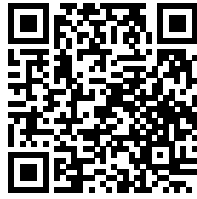
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INTRODUCTION

This book has three objectives to fulfill. The first one is to revive the old pillar of our faith called, “*the personality of God*”. The second objective is to re-establish trust in the writings of Ellen White, and the third is to re-establish the original Adventist identity.

Prior to October 22, 1844, there was a great number of Adventists waiting for Christ to return on the clouds of heaven. It was a global movement of people awaiting His second coming. October 22 passed without Christ descending on the clouds and the great majority left the movement, scorning it, scorning the prophecies, the Bible, and God. Very few faithful, humble, men and women remained, who were unquestionably sure that God was leading this movement. They knew that God was shining the light of Truth and their hearts were eager to receive it. But in the eyes of the world, they were just demonstrated fanatics and dreamers. This great disappointment can be compared to the one Jesus’ disciples had after they saw their Lord being laid in the grave. They were unquestionably sure that Christ “*was a prophet mighty in deed and word before God and all the people*”, but as He died on the cross, they were bitterly disappointed, because they “*trusted that it had been He which should have redeemed Israel.*” Yet in their state of despair, in their state of self-disappointment, they were ready

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to receive the power to conquer the whole world with the Gospel. They met Christ and later received His Spirit. The same happened with the Adventist pioneers. They were a small group of people, bitterly disappointed; they sought the Lord with all their hearts and received Him in power and in Truth. The truths God revealed during this precious time of crisis constitute the foundation of Seventh-day Adventist faith. These truths were tested by all the seductive, deceptive theories of the world, by those scorning this small group, yet these grand truths prevailed. In the time of greatest need, Jesus gave His testimony by raising a little girl, the weakest of the weak, to approve all of His truths. Ellen White was not to be the source of the truths; rather, to support the brethren who were seeking the truth in the Bible. God used Ellen White to approve their studies and to point them to the Bible. The final result was the establishment of the foundation of faith based on the Bible, which standeth sure till the end of the world.

Would you be surprised to know that the foundation of Seventh-day Adventist faith, which was laid at the beginning of our work, is in a fair degree different from what it is currently? Today, more than a century and a half later, we marvel in amazement over the accounts of the experiences of our pioneers; but since then, the Seventh-day Adventist Church has been subject to several new movements. Since then, the church has experienced many changes, including changes in our doctrine. Some argue that these changes are good and progressive; others argue that they are destructive and deceptive. Moving the spotlight to the original Seventh-day Adventism, it initiates the great controversy in the present days. We have personally been in this controversy for over 6 years now and we have seen that it will only get bigger and stronger, often with results of a sad record. Many people from both sides of this controversy are rejecting the Spirit of Prophecy in one way or another. Some have left the Seventh-day Adventist Church altogether.

The Adventist identity is either lost or drastically changed from the initial one.

We are currently witnessing the shaking of the Seventh-day Adventist church, seeing her tossed through one wave of crisis after another. Many are losing their faith and their identity as Seventh-day Adventists. But we believe in a solution that the Lord, in His mercy, has already provided. The solution can be found in the history of the Seventh-day Adventist movement.

*"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. **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.**" {EGW; LS 196.2; 1915}*

We shall not fear! This is a great reassurance and promise—though conditional. We must *remember* how the Lord has led us, and *His teaching in our past history*. When we look at what the Lord has taught us in our past history, we are surprised to see how things have changed. The change has taken several years and many crises. To judge these changes in doctrine, whether good and progressive or bad and destructive, evaluation should be based on past experiences, as the Lord clearly led His church.

At this time, we put forth a bold claim—one that is supposed to make you hold this book until the end of its cover. Encouraged by the counsels of Ellen White to review our past history, we have concluded that we have forgotten one crucial pillar of our faith, which was the main subject of Kellogg's controversy—the PERSONALITY OF GOD. One of the biggest crises that the SDA Church ever had in the time of the living prophet was the

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Kellogg crisis. It is out of this crisis that many other crises, today, find their roots. In this light, the subject of the PERSONALITY OF GOD is pivotal in our present time.

Sister White wrote to Kellogg that the PERSONALITY OF GOD and the PERSONALITY OF CHRIST was a pillar of our faith in the same rank as is the sanctuary message:

*"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."* {EGW;

Ms62-1905.14}

The PERSONALITY OF GOD receives very little attention today as a subject, yet it is one of the crucial elements in dealing with other doctrines pertaining to Adventism, such as the doctrine of Trinity, the Sanctuary service, 1844 and any other doctrine dealing with the Heavenly reality.

The PERSONALITY OF GOD was a pillar of our faith. Today, it is almost forgotten. We propose a reasonable explanation for that. It is due to the evolution of the English language. What is meant by the term, "*the personality of God*"? The general understanding of the English word '*personality*' has changed over the years. Today, '*personality*' is generally viewed as, "*the characteristic set of behaviors, cognitions, and emotional patterns*"¹, but in the nineteenth, and beginning of the twentieth century, it meant "*the quality*

¹Wikipedia Contributors. "*Personality*." Wikipedia, Wikimedia Foundation, 19 Apr. 2019, en.wikipedia.org/wiki/Personality.

or state of *being a person*”^{2 3}. We read this definition as the primary definition of the word ‘*personality*’ from the Merriam-Webster Dictionary⁴. When Sister White and our pioneers wrote about the PERSONALITY OF GOD, they referred to *the quality or state of God being a person*. In other words, they dealt with the question, “*is God a person*”, and, “*what is it that makes Him a person*” or “*what is the quality or state of God being a person*”? Try to remember the last time you had a Bible study on the question, “*is God a person?*” Think about how you can prove to yourself, from the Bible, that God is a person. Think about it. It is an important question. Upon this question hangs your view of God and your relationship toward Him. The PERSONALITY OF GOD is fundamental to true spirituality; true spirituality is based on your personal relationship with God. No real relationship of any kind can be formed with anyone unless he/she is a person. Maybe you have never asked yourself this question because you never felt a need to question if God is a person, and what is it (the quality or state) that makes Him a person. Or, maybe you were refraining from this question because you felt it might be a mystery that God did not intend to reveal. Maybe it will surprise you to know that God has given a definite and affirmative answer in His Word to the question “*what is the quality or state of God being a person*”. What was even more surprising for us, was that the Adventist pioneers, including Sister White, had definite light regarding this topic, and they held it as a pillar of our faith, as part of the foundation of Seventh-day Adventist faith. When the PERSONALITY OF GOD is rightly understood in light of our historical past, old quotations

²Merriam-Webster Dictionary, - ‘personality’

³Hunter Robert, The American encyclopaedic dictionary, ‘*personality*’ - “*the quality or state of being personal*”; Mentioned dictionary was in possession of Ellen White (see EGW Private and Office Libraries)

⁴Merriam-Webster Dictionary marks that the first record of the definition “the quality or state of being a person” is recorded in the 15th century.

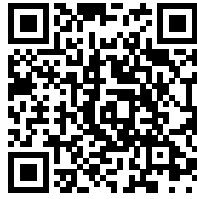
shine in a new light and new shreds of evidence are presented, which will deepen the understanding of our past history and the present crisis.

The root problem of the Kellogg crisis was about the PERSONALITY OF GOD. It is certainly important to evaluate Kellogg's crisis over the PERSONALITY OF GOD using the meaning intended at that time; that is, using the definition of '*personality*,' as the quality or state of God being a person. With this definition in mind, the Kellogg crisis comes into a new light and new relevant evidence is brought forth for us today. In light of this evidence, we see how God has led us in the past; thus, we should not fear for the future. Knowing and understanding this, as well as its importance, helps us to not be shaken by any wave of deception in present controversies. When Sister White was drawing Kellogg's attention to the importance of this subject, she was drawing our attention also, as it is everything to us as a people.

[Writing to Kellogg] "*You are not definitely clear on **the personality of God, which is everything to us as a people.***" {EGW; Lt300-1903.7}

These studies on the PERSONALITY OF GOD will prompt a lot of new and hard questions. We do not promise to answer all of them, and perhaps you won't be satisfied with the answers provided, but we pray, hope and believe that this book will fulfill the three objectives proposed in the beginning of this introduction. Through the reviving of the doctrine on the PERSONALITY OF GOD, we believe that your confidence in the Spirit of Prophecy will strengthen, and that you'll find yourself rooted deeper in the Adventist message—where we find our identity as people—making you a more faithful Seventh-day Adventist. Most importantly, we want you to become more aware of God as your personal God. This will surely strengthen and deepen your relationship with Him.

We find answers to the issue on the PERSONALITY OF GOD in examining the Kellogg crisis, where Sister White gave the most definite light on the PERSONALITY OF GOD and on the foundation of Seventh-day Adventist faith. The following is the complete tenth chapter from the book, *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-Day Adventists*. This chapter, *The Foundation of our Faith*, contains deep insight into the history of Kellogg's crisis. It gives a historical overview of the truths God gave as the foundation of our faith and in these truths we find our identity as Seventh-day Adventists— keeping the commandments of God and having the faith of Jesus.



I

THE FOUNDATION OF OUR FAITH

"The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine." {EGW; SpTBo2 51.1; 1904}

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God." {EGW; SpTBo2 51.2; 1904}

"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 naught 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." {EGW; SpTBo2 51.3; 1904}

"One and another come to me, asking me to explain the positions taken in 'Living Temple.' I reply, 'They are unexplainable.' The sentiments expressed do not give a true knowledge of God. All through the book are passages of scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled."

{EGW; SpTBo2 52.1; 1904}

"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. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error." {EGW; SpTBo2 52.2; 1904}

"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 has revealed to me regarding the foundation principles of our faith." {EGW; SpTBo2 52.3; 1904}

"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 indorsement 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." {EGW; SpTBo2 52.4; 1904}

"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 heart-broken; for I knew that this representation of the matter was not true." {EGW; SpTBo2 53.1; 1904}

"Finally my son said to me, 'Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you.' He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. 'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in 'Living Temple' in regard to this point are incorrect.

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The scripture used to substantiate the doctrine there set forth, is scripture misapplied." {EGW; SpTBo2 53.2; 1904}

"I am compelled to speak in denial of the claim that the teachings of 'Living Temple' can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of 'Living Temple,' would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in 'Living Temple' are in harmony with my writings. But God forbid that this sentiment should prevail." {EGW; SpTBo2 53.3; 1904}

"Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science." {EGW; SpTBo2 54.1; 1904}

*"In a vision of the night I was shown distinctly that **these sentiments** have been looked upon by some as **the grand truths that are to be brought in** and made prominent at the present time. I was shown a platform, braced by solid timbers,—the truths of the Word of God. Some one high in responsibility in the medical work was directing*

this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'" {EGW; SpTBo2 54.2; 1904}

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." {EGW; SpTBo2 54.3; 1904}

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of

the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" {EGW; SpTBo2 55.1; 1904}

*"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. **I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met.**"* {EGW; SpTBo2 55.2; 1904}

*"Shortly before **I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories**, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way."* {EGW; SpTBo2 55.3; 1904}

*"Well I knew the meaning of this representation. **I had my orders.** I had heard the words, like a voice from our Captain, '**Meet it!**' I knew what my duty was, and that there was not a moment to lose. The time for decided*

action had come. I must without delay obey the command, 'Meet it!'"

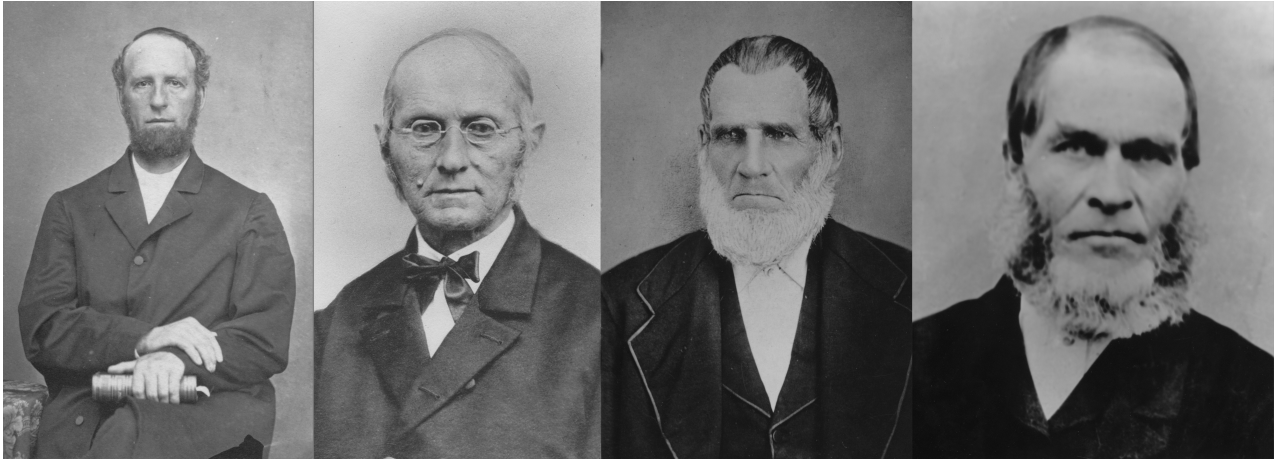
{EGW; SpTBo2 56.1; 1904}

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us." {EGW; SpTBo2 56.2; 1904}

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained." {EGW; SpTBo2 56.3; 1904}

*"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. **A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.**"* {EGW; SpTBo2 56.4; 1904}

THE FOUNDATION OF OUR FAITH



James White, Joseph Bates, Stephen Pierce, Hiram Edson

*"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. **I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God.** The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." {EGW; SpTBo2 57.1; 1904}*

"For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up, and walked about the room, praising God, and saying, 'I never saw it on this wise before. Angels of God are in this room.' The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the word of God." {EGW; SpTBo2 57.2; 1904}

"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!'" {EGW; SpTBo2 58.1; 1904}

*"I have the tenderest feelings toward Dr. Kellogg. For many years I have tried to hold fast to him. God's word to me has always been, 'You can help him.' Sometimes I am awakened in the night, and, rising, I walk the room, praying: 'O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly.' Night after night I have lain awake, studying how I could help him. Earnestly and often I have prayed that the Lord may not permit him to turn away from sanctifying truth. This is the burden that weighs me down,—the desire that he shall be kept from making mistakes that would hurt his soul and **injure the cause of present truth**. But for some time his actions have revealed that a strange spirit is controlling him. The Lord will take this matter in His own hands. I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. **I must now present the matter in all its bearings; for the people of God must not be despoiled.**" {EGW; SpTBo2 58.2; 1904}*

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels

of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." {EGW; SpTBo2 59.1; 1904}

There was a necessity to warn the church of the development of the enemy to uproot the foundation of our faith. There was a necessity to remind the church of what constitutes the true foundation of Seventh-day Adventist faith. It seems that Seventh-day Adventists, at that time, were forgetting "*the way the Lord has led us, and His teaching in our past history.*"⁵

*"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way **to tear down the foundation of our faith**,—the foundation that was laid **at the beginning of our work** by prayerful study of the word and by revelation? Upon **this foundation** we have been building for **the past fifty years**. Do you wonder that when I see the beginning of a work that would **remove some of the pillars of our faith**, I have something to say? I must obey the command, '**Meet it!**'"*

{EGW; SpTBo2 58.1; 1904}

What was it that Sister White was commanded to meet?

"About the time that 'Living Temple' was published" in the night season she received "representations indicating that some danger was ap-

⁵EGW; LS 196.2; 1915

proaching," and that she must "prepare for it by writing out the things God has revealed" to her "regarding the foundation principles of our faith."

She was *"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.**"*

So, what was the actual problem with the book, "Living Temple"?

If you are a scholar, or an Adventist historian, or a theologian, or just a student of theology, before you give a straight answer and say that the problem was pantheism, we would like to point you back to the text. Sister White clearly addressed the core issue of the problem stating that the "Living Temple," *"introduces that which is naught but speculation in regard to the personality of God and where His presence is."*

We do not deny the pantheistic problem of the book, but we want to divert attention from Kellogg's error to the light God has given. There are two ways to approach Kellogg's crisis. One is by addressing the pantheism, and another is to address *"the personality of God and where His presence is"*. One way is to study the error, and the other way is to study the Truth. One way is to dissect the darkness and the other way is to drink from the fountain of the Truth. We choose the latter, and for this reason this book is set apart from hundreds of other books written on Kellogg's crisis. The subject of this book is not pantheism, or any other error, but the truth and what God has revealed about His personality and where His presence is. This was the real issue of Kellogg's publication.

We believe it is a great danger to study and dissect the error because error leads to deception. The problem with deception is that we could be de-

THE FOUNDATION OF OUR FAITH

ceived obviously not knowing we are deceived! We firmly believe that Ellen White was the prophet of God and that she was receiving the Light from God *"who is light and in Him is no darkness at all"* (1 John 1:5). Therefore, we do not expect Sister White to explain the error in the book, "Living Temple". Many were coming to her, asking her *"to explain the positions taken in 'Living Temple.'"* She replied, *"They are unexplainable"*. Her objective was not to dissect the error but to shine the Truth on the PERSONALITY OF GOD and where His presence is. Thus, she was pointing back to the truths God founded the Seventh-day Adventist Church on. These truths have been constituting the foundation of our faith. These truths have been given to us in our early days. By diverting our attention from the personality of God to pantheism, we are losing an opportunity to remember *"the way the Lord has led us, and His teaching in our past history"*. In this light, we express our concern over the Kellogg crisis and its pantheistic approach, because *"the track of truth lies close beside the track of error, and both tracks may seem to be one"*; the solution to that is to be *"thoroughly established on the foundation principles of present truth"*. Elsewhere, Sister White strongly established this principle.

"Satan is by no means asleep; he is wide-awake and is playing the game of life for the souls of the people of God. He will come to them with flattery of all kinds, in the hope of leading them to swerve from their allegiance. He desires to call their attention from the real issues to false theories."

{EGW; MS132-1903.42; 1904}

So, let us focus our attention on the real issue instead of the false theories.

* * *

THE FORGOTTEN PILLAR

*Foundation pillars, laid with care
By God's pioneers, who sought in prayer
A platform firm, the Lord's design
With principles, for all of time*

*Beware the subtle shifts that call
To change what should not change at all
Identity, in these we find
God's revelations to mankind.*

*Stand fast upon this solid ground
Where wisdom and God's light abound
Defend these truths with all your might
For in them shines eternal light.*



II

THE FUNDAMENTAL PRINCIPLES

The real issue according to chapter ten of the Special Testimonies is diverting from the foundation of our faith, which was established at the beginning of our work.

*"This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man to **present doctrines that deny the past experience** of the people of God? The time has come to take decided action."* {EGW; SpTB02 54.2; 1904}

Kellogg presented doctrines that deny the past experience. In another place, she wrote about Kellogg:

*"I am much worried about Dr. Kellogg. In many respects, his course is not pleasing to the Lord. It seems to be **so easy for him to drift away from foundation principles**. He is in great danger of **not holding the beginning of his confidence** steadfast unto the end."* {EGW; Lt138-1902.5; 1902}

The problem was the departing from the foundation principles—but not all people recognized that. Especially the key and prominent people in

the work; they forgot the way the Lord led them and His teaching in the past.

*"I have been hoping that there would be a thorough reformation, and that **the principles** for which we fought **in the early days**, and which were brought out in the power of the Holy Spirit, **would be maintained.**"* {EGW; SpTBo2 56.3; 1904}

What were the principles that we fought for in the early days? What was this foundation of our faith?

*"As a people, we are to **stand firm on the platform of eternal truth** that has withstood test and trial. We are to **hold to the sure pillars of our faith. The principles of truth** that God has revealed to us **are our only true foundation.** They have made us what we are..."* {EGW; SpTBo2 51.2; 1904}

The "*principles of truth*" that God has revealed "*is our only true foundation*". She is calling these principles the platform of eternal truth. She refers to these principles as the "*sure pillars of our faith*"⁶.

She recalls the past experience of our pioneers, like James White, Joseph Bates, Elder Edson, father Pierce, how God worked on them until "*point by point*", "*all **the principal points of our faith** were made clear*". She recalled how "*this foundation was built by the Masterworker,*" and assures that it "*will stand storm and tempest*". In conclusion, she strongly affirms the will of God for us regarding these principles. God "*calls upon us to **hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority***".

⁶EGW; SpTBo2 51.2; 1904

THE FUNDAMENTAL PRINCIPLES

We see several different expressions that Sister White used for the foundation of our faith: “*the platform of eternal truth*,” “*pillars of our faith*,” “*principles of truth*,” “*principal points*,” “*waymarks*,” “*foundation principles*,” and “*fundamental principles*”. These expressions denote the same thing—the foundation of our faith. When we hear these expressions today, somehow they don’t convey any concrete information. But for Seventh-day Adventists in her time, this was very clear and a definite point. All of these terms are referring to the public synopsis of Seventh-day Adventist’s faith called the FUNDAMENTAL PRINCIPLES, further explained below.

God “*calls upon us to **hold firmly**, with the grip of faith, to **the fundamental principles** that are based upon unquestionable authority.*” This is a reference to principal features of Seventh-day Adventist faith which God revealed to Adventist pioneers “*after the passing of the time in 1844*,” when a group of keen, noble, and true men “*searched for the truth as for hidden treasure.*” This was *the foundation of our faith*. Our pioneers officially established the Seventh-day Adventist Church in 1863, and they taught these truths which they called “*fundamental principles.*” But often, Seventh-day Adventists were misrepresented publicly. For this reason, in 1872, our pioneers published a document called “*A Declaration of the Fundamental Principles, Taught and Practiced by the Seventh-day Adventists*” in order to publicly, but briefly, declare what FUNDAMENTAL PRINCIPLES Seventh-day Adventists taught and practiced. These FUNDAMENTAL PRINCIPLES were regularly printed as a standalone pamphlet, were present in our papers, and were annually printed in Adventist Yearbooks throughout Ellen White’s lifetime.⁷ Therefore, when Ellen White referenced the “*fundamental principles*,” this was not a vague or opaque statement, since the Seventh-day Adventist church had officially and publicly

⁷See Fundamental Principles - Timeline for more details.

declared what these FUNDAMENTAL PRINCIPLES were. In the preface of this document, we read the purpose behind this document.

*"In presenting to the **public this synopsis of our faith**, we wish to have it distinctly understood that **we have no articles of faith, creed, or discipline, aside from the Bible**. We do not put forth this as **having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them**. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity."*

*"As Seventh-day Adventists we desire simply that our position shall **be understood**; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God..."⁸*

This synopsis of faith consisted of 25 points, which represented *"what is, and has been, with great unanimity, held by"* Seventh-day Adventists. These 25 points constituted *"**the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation**".* In 1904, Sister White told us that *"upon **this foundation** we have been building for **the past fifty years**."* These are the *"**the fundamental principles that are based upon unquestionable authority**"*, that God *"calls upon us to **hold firmly, with the grip of faith**".* In other words, she repeated, *"we are to **hold to the sure pillars of our faith**".*

⁸The Fundamental Principles 1872, p. 3.1

THE FUNDAMENTAL PRINCIPLES

A

DECLARATION

OF THE

FUNDAMENTAL PRINCIPLES

TAUGHT AND PRACTICED

— BY —

THE SEVENTH-DAY ADVENTISTS.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." EPHESIANS 2:20.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.:
1872.

Scan of the Declaration of the Fundamental Principles, 1872.

THE FORGOTTEN PILLAR

In 1904, Sister White wrote about *"the efforts of the enemy to undermine the foundation of our faith"*. She wrote about the movement that would *"consist in giving up the doctrines which stand as the pillars of our faith"*. This reformation, if accepted, would discard *"the principles of truth that God in His wisdom has given to the remnant church"* and *"the fundamental principles that have sustained the work for the last fifty years would be accounted as error"*. This movement started about the time when Dr. John H. Kellogg published the book, "Living Temple".

"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 has revealed to me regarding the foundation principles of our faith." {EGW; SpTBo2 52.3; 1904}

By publishing "Living Temple", **foundation principles of our faith would be undermined** *"through the dissemination of seductive theories"* contained therein.

*"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 naught but speculation in **regard to the personality of God and where His presence is.**"* {EGW; SpTBo2 51.3; 1904}

Sister White is very particular in pointing out that the reasoning contained in the book Living Temple, *"would lead astray"* from the *"the foundation principles of present truth"*. These reasonings are in *"regard to the personality of God and where His presence is"*.

THE FUNDAMENTAL PRINCIPLES

As mentioned before, the word ‘*personality*’, in the context of the nineteenth century, is defined as “*the quality or state of being a person*”⁹. In other words, this term conveys the answer to the question, “*what is it that defines someone to be a person?*”, “*What is the quality or state of someone being a person?*” In the case of the PERSONALITY OF GOD, the question is, “*Is God a person and what is it that defines Him as being a person? What is the quality or state of God being a person?*”

The reasoning of Dr. Kellogg regarding these questions expressed in the book *Living Temple*, is “*unsound*”. The sentiments, in “*regard to the personality of God and where His presence is*”, “*advocated in the book, did not bear the indorsement of God, and that they were a snare that the enemy had prepared for the last days*”. As we are living in the last days, we ought to ask ourselves these questions. Likewise, we are to question the biblical validity of the statements in the FUNDAMENTAL PRINCIPLES regarding the PERSONALITY OF GOD and where His presence is. How do the FUNDAMENTAL PRINCIPLES define God as being a person, and what do they say regarding God’s presence?

The first point listed below deals with the PERSONALITY OF GOD and His presence. The second point gives the context to the first. Please consider a few questions while reading them: Who is referred to as one God? How is God defined as a person or in other words, what is the quality or state of Him being a person? How do these points talk about the presence of God?

“*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.*”

⁹Merriam-Webster Dictionary, word ‘*personality*’

*"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;***
...¹⁰TO II 12

In the time of Ellen White, Seventh-day Adventists believed in one God—a personal, spiritual being, the Creator of all things—and they believed that this God created everything by His Son Jesus Christ. They addressed the Father as one God, and they addressed Christ as the Son of God. The quality or state of God being a person is expressed in the term “*personal, spiritual being*”. Regarding His presence, the FUNDAMENTAL PRINCIPLES state that He is everywhere present by His representative, the Holy Spirit. The meaning of these principles requires very special attention. Keeping within the historical context, this will be the subject of our following studies.

THE TEST

Most obviously, these FUNDAMENTAL PRINCIPLES do not contain the doctrine of the Trinity! More precisely, the sentiments “*three in one,*” or “*one in three*”, in reference to God, are nowhere to be found—which are present in today’s *Fundamental Beliefs*. Only the Father is referred to as “*one God*”. But before rushing to swift conclusions, and condemning the doctrine of the Trinity as “*seductive theories,*” which “*undermine the foundation of our faith*”, please bear in mind that Sister White presents

¹⁰The Fundamental Principles 1889, point no. 1.,2.,.

¹¹See Appendix for the full list of the Fundamental Principles

¹²From 1872 until 1914, the Fundamental Principles remained constant and unchanged, with the exception in 1889, when James Smith added three new points. But during all those years, the points concerning “*the personality of God*” and “*where His presence is*” remained the same.

THE FUNDAMENTAL PRINCIPLES

a comprehensive list of characteristics that must be fulfilled in order for it to be deemed as such.

If the Trinity doctrine is questionable, then the trinitarian sentiments would need to:

- rob the people of God of their past experience
- destroy the PERSONALITY OF GOD
- tear down the pillars of our faith or lead astray from the foundation principles
- be presented as if Mrs. White supported them

It is not our intention to deal with any of Kellogg's seductive theories, but rather to study the PERSONALITY OF GOD in its historical background. As we do this, we will face the evidence of Sister White reactively warning the church of these characteristics.

* * *

*A strong foundation God has laid
Without a doubt it cannot fade
Through earnest prayer and study deep
The truths revealed we now must keep*

*There is one God, He's personal
With form, but also spiritual
His Spirit present everywhere
God is all-knowing, all-aware.*

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Our Father, the Eternal One

By Christ His dear begotten Son

Created all that does exist.

These precious truths let's not resist

When men step off the platform firm

And strange new teachings they would learn

Then doctrines false with truth combine

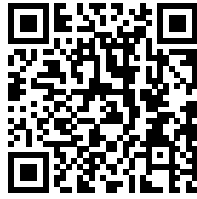
God's principles they undermine

Hold firm the truth with faithful grip

Let not these anchors ever slip

For what God wrought through pioneer's hands

Through time and tempest ever stands.



III

THE HISTORICAL CONTEXT

Ellen White recalled encountering the same sentiments in *The Living Temple* that she had warned against early in her ministry:

*"As we read [The Living Temple], I recognized the very sentiments against which I had been bidden to speak in warning **during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments.** 'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters **not to enter into controversy over the presence and personality of God.** The statements made in 'Living Temple' in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied."* {EGW; SpTBo2 53.2; 1904}

She pinpointed her first encounter with these views: *"When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments."* Her biography, written by her grandson Arthur Lacey White, provides further context on these

sentiments. In *Ellen White: The Early Years*, under the section *Wrestling with the Views of the Spiritualizers*, her experiences in eastern Maine reveal more about the controversy over the personality of God and its implications.

"In eastern Maine Ellen was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. In the vision at Exeter in mid-February she seemed to be in the presence of Jesus, and she was eager to procure answers to some vital questions." {ALW, iBIO 79.4; 1985}

"I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.'—Early Writings, 54." {ALW, iBIO 79.5; 1985}

"This was not the only occasion Ellen was to converse with Jesus and the angel about the person of Jesus and concerning God being a personal being. The answers satisfied her fully that the spiritualizers were in gross error." {ALW, iBIO 80.1; 1985}

The vision Arthur Lacey White referred to is known as the *vision on the personality of God*, which we will examine later. This vision confirms that the doctrine of the PERSONALITY OF GOD teaches that God the Father has a form, just as Jesus does. It specifically addresses the *"person of Jesus and concerning God being a personal being."*

Consider the first point of the FUNDAMENTAL PRINCIPLES, which states that Seventh-day Adventists believe in *"one God, a personal, spiritual being."*¹³ This makes it clear that the central issue in the doctrine of the PERSONALITY OF GOD concerns the outward, bodily form of the

¹³First point of the Fundamental Principles

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Ellen G. White

Father. But why was this such a vital and significant question? What were the implications of God having a bodily, personal form?

*"But because the pioneers of the Seventh-day Adventist Church held that prophecy was fulfilled on October 22, 1844, and that an important work began in heaven in the Most Holy Place of the heavenly sanctuary at that time, and because the Adventists who had become **spiritualizers** took the position that Christ had come into their hearts on October 22, 1844, and that His kingdom was in their hearts, the founders of the church, and notably Ellen White, were classed by the world generally, and also by those that SDAs have termed first-day Adventists, as one and the same group.*

Here again the great enemy cast aspersion upon the true, paralleling it with a false, spurious experience." {ALW, iBIO 80.2; 1985}

*"Ellen White was to speak of this matter again, particularly in the closing paragraphs of her first little book, *Experience and Views*, published in 1851. As one reads this he will note the use of **the term spiritualism**, which must be taken in the light of the work of the spiritualizers and not in the light of what today is understood to be spiritualism or spiritism, although both emanate from the same source."* {ALW, iBIO 80.3; 1985}

*"We turn now to the statement written and published in 1851 as found in *Ibid.*, 77, 78:"* {ALW, iBIO 80.4; 1985}

"I have frequently been falsely charged with teaching views peculiar to Spiritualism. But before the editor of The Day-Star ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock by him and others in teaching the spiritual views." {ALW, iBIO 80.5; 1985}

***"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, 'I am in the express image of My Father's person.'**"* {ALW, iBIO 80.6; 1985}

"I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of Spiritualism. I have seen that some who have been deceived and led into this error will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of **the deceptive power of Spiritualism.** Such should make thorough work in confessing their errors and leaving them forever." {ALW, iBIO 80.7; 1985}

"The spiritualization of heaven, God, Christ, and the coming of Christ lay at the foundation of much of the fanatical teachings

that 17-year-old Ellen Harmon was called upon by God to meet in those formative days. The visions firmly established the personality of God and Christ, the reality of heaven and the reward to the faithful, and the resurrection. This sound guidance saved the emerging church." {ALW, 1BIO 81.1; 1985}

The mistake of the Millerite movement in 1844 lay in misunderstanding the nature of the event, not its timing. Daniel 7:13-14 describes Christ coming to the Ancient of Days in heaven to receive dominion, glory, and a kingdom—not His second coming to earth. This event, marking the beginning of Christ's work in the Most Holy Place, occurred at the conclusion of the 2300-day prophecy in 1844. Unlike other Adventist groups, the emerging Seventh-day Adventist Church uniquely recognized this heavenly event.

This understanding is built on key premises:

- Heaven is a real, literal place (John 14:1-3).
- There is a literal sanctuary in heaven where Christ ministers (Hebrews 8:2).
- A real, physical throne exists in this sanctuary, occupied by God Himself (Daniel 7:9-10; Revelation 4:2-3; Ezekiel 1:26-28; Psalm 11:4).

Why is the question of the Father's bodily form so important? If God were not a physical being, there would be no need for a literal throne, sanctuary, or heavenly ministry. A spiritualized interpretation undermines the foundation of Seventh-day Adventist theology, leading to a domino effect that erodes the doctrine of Christ's priestly work.

The doctrine of the PERSONALITY OF GOD was a simple yet foundational teaching, affirmed in the first point of the FUNDAMENTAL PRIN-

THE FORGOTTEN PILLAR

CIPLES: “*One God, a personal, spiritual being.*” As such, He is not omnipresent by Himself but through His representative, the Holy Spirit.¹⁴ When Ellen White asked Jesus “*if His Father was a person and had a form like Himself,*”¹⁵ we see clearly that the *outward bodily form* is the *quality or state* defining God as a person. This understanding was central in addressing the Kellogg crisis regarding *The Living Temple*, which deviated from this core belief.

But do our current *Fundamental Beliefs* still affirm this doctrine? Do they explicitly teach that God is a real person with a bodily form, whose literal presence is in heaven, while He is omnipresent through His Spirit? The doctrine of God’s presence and personality is absent from today’s official beliefs. While individually, we may still believe in it, why was such a vital teaching omitted? What were the reasons behind this shift? These are the questions we must explore further in the context of *The Foundation of Our Faith*.

* * *

*By visions Ellen White stood firm,
Against false views; she did affirm.
The Father’s form, a truth profound,
In this essential faith was found.*

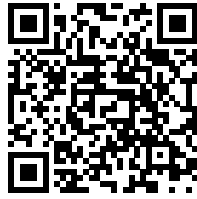
¹⁴The first point of the Fundamental Principles: “*That there is one God, a personal, spiritual being, the creator of all things, omnipotent, ... and everywhere present by his representative, the Holy Spirit. Ps. 139:7.*”

¹⁵EGW; EW 77.1; 1882

THE HISTORICAL CONTEXT

*"Spiritualizers" sought to claim
That heaven's realm was but a name.
Yet God has form, like Christ His Son,
This truth our founders built upon.*

*A Spirit Person God does reign
The universe is His domain
This doctrine once our cornerstone,
Has somehow from our statements flown.*



IV

REVISION OF “LIVING TEMPLE”

In *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-Day Adventists*, the tenth chapter, *The Foundation of our Faith*, God gave valuable lessons on the development and consequences of Kellogg’s theories. The broader and deeper meaning of these quotations can be understood when we are familiar with their historical context. Let us first take a brief look at the historical context of Kellogg’s book, *The Living Temple*.

In a series of providence, God signified that “*Living Temple*” should not be printed. One such event was the burning of Battle Creek’s press building, just the night before it was to be printed. Finally, the book was printed elsewhere; it instigated a great crisis in the Seventh-day Adventist Church. On October 7, 1903, a annual meeting of the conference was held in Washington DC. Many Seventh-day Adventist church leaders were present, including Dr. Kellogg and his sympathizers. Major controversy was taking place over this book and the conflict was inevitable. Fortunately, on the brink of this escalating conflict, a letter from Sister White was deliv-

REVISION OF “LIVING TEMPLE”

ered to the council. On Sunday, the letter fell upon the ears of all, to which there resounded many “amen’s” and “halleluyah’s”. It was a very tense and moving morning for the church that was on the verge of a split—to at last have concrete direction from the Lord’s messenger:



Burning of Review and Herald press building, December 30, 1902.

*"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 presents matters to me, **these sentiments do not bear the endorsement 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. There may*

*be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which when taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. **This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this opinion should prevail.***" {EGW; Lt2II-1903.1; 1903}

Repeatedly, Sister White stated that the true problem of the book was the sentiments "*regarding the personality of God*". These sentiments are not sustained by statements from Ellen White's writings and these very sentiments "*are a snare that the enemy has prepared for these last days*".

God, again in His providence, solved this conflict. Kellogg accepted the reproof from the Lord's messenger and, before the council closed, he stated that the Living Temple would be taken from the market¹⁶. But after the conference, he spoke privately with the general conference president, Brother Arthur G. Daniells, about his plans for revising the book. The following is a look at select letters, revealing Kellogg's plans for revising "*Living Temple*".

Ellen White was not present at the yearly conference in Washington DC but her son, William C. White, did attend. When the conference was over, brother Arthur G. Daniells wrote a confidential letter to William C. White regarding Dr. Kellogg's plan to revise his book:

"October 29, 1903"

*"Ever since the **council closed** I have felt that I should write you **confidentially regarding Dr. Kellogg's plans for revising and republishing***

¹⁶Letter: A. G. Daniells to W. C. White, October 23, 1903, pp. 5

REVISION OF "LIVING TEMPLE"

'The Living Temple'.... He [Kellogg] said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works..."

"He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up 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 it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives."

"I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions."

"We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right."¹⁷

Kellogg did not see the mistake in his sentiments; but rather, in expressing his views. He did not think that his views were false, merely his

¹⁷Letter: A. G. Daniells to W. C. White, October 29, 1903. pp. 1, 2

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Arthur Grosvenor Daniells (1858-1935)

REVISION OF "LIVING TEMPLE"

expression of those views, which led to the book giving a wrong impression. Yet, evidently, this was not true. As Sister White had stated, Kellogg had a problem with the sentiments regarding the PERSONALITY OF GOD and where His presence is. So, Kellogg suggested that in order to "*fix the books up*" he would include the trinitarian expressions because he now started to believe in *the Trinity* doctrine. At this point in time, the Seventh-day Adventist Church was not trinitarian—the doctrine of Trinity was not part of the FUNDAMENTAL PRINCIPLES, as we saw previously. Thus, it is no surprise that Brother Daniels objected and refuted Trinitarian teaching, claiming that it was "*so utterly contrary to the gospel.*" Revising the book, by changing a few expressions, would not change the main problem of the book: the sentiments on the PERSONALITY OF GOD.

In the described events, and in William White's response to Brother Daniells, we can see why Sister White wrote the Special Testimonies. William White responded to Brother Daniells on Nov. 4, 1903:

"Dear Brother, –"

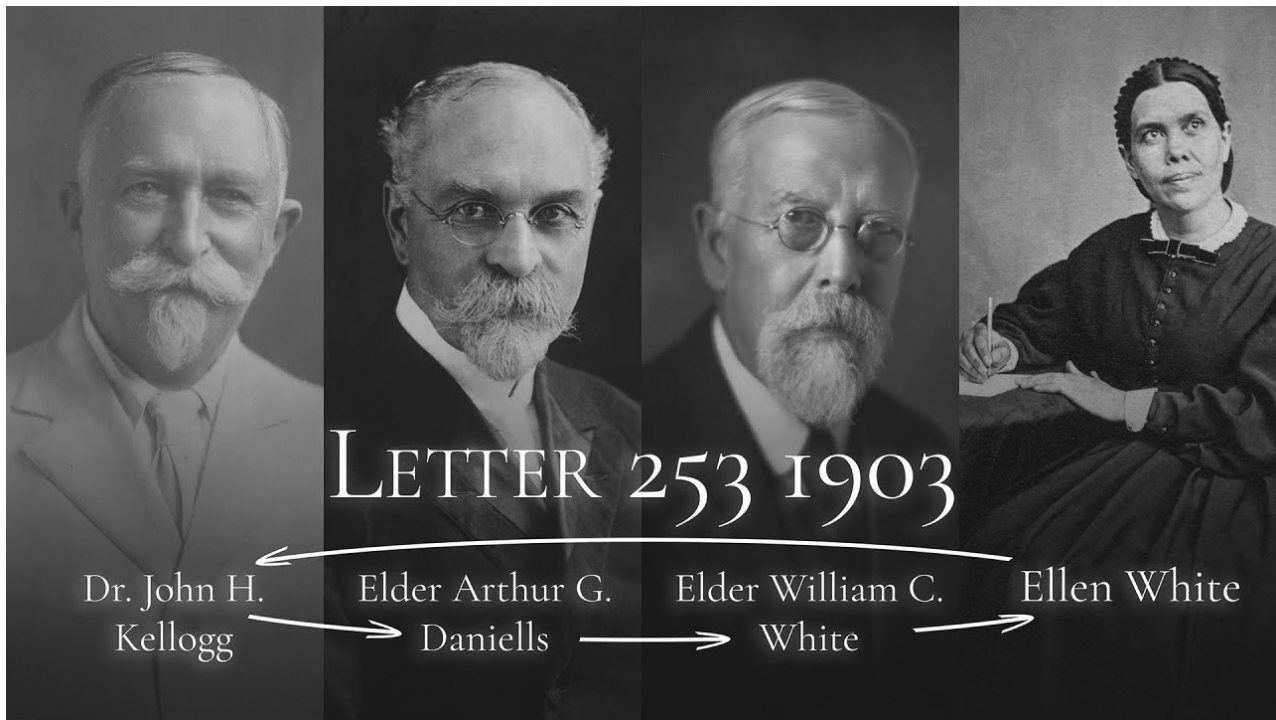
"Mother and I have just read your letter of October 29 in which you speak of the various plans that have been proposed for the revising and reproduction of 'The Living Temple.'"

"We were pleasantly surprised at the announcement that Dr. Kellogg would withdraw this book from the market, and we are sorry indeed that his mind is swinging back to the plan of revising it, Mother expresses herself quite emphatically regarding this matter; she regards it as an unprofitable undertaking. I think she will write to you soon expressing her views regarding this."

"... I believe it will be necessary to issue a special Testimony soon, and this must contain a very full and clear statement on the positive side of this question, as well as articles pointing out the errors in

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*the teaching of those who have departed from the truth through fascinating and deceptive theories.*¹⁸



Correspondence chain between A. G. Daniells, W. C. White, Ellen White and Dr. John H. Kellogg.

Here is evidence that Sister White was familiar with Dr. Kellogg's intentions to revise "*Living Temple*" and her familiarity with his belief in the Trinity doctrine. In William's words, she expressed herself quite emphatically regarding this matter. She deemed it an unprofitable undertaking. For this reason, it was necessary to issue a special Testimony soon. And there it was. This is how the *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-Day Adventists* was published in 1904, containing letters to the physicians and ministers connected to Kellogg's crisis.

By saying "***Mother and I have just read your letter of October 29***", William testified that Sister White was fully aware of Kellogg's intentions and trinitarian belief. After she read Daniells' letter, she wrote a direct re-

¹⁸Letter from W.C. White to A.G. Daniells, Nov. 4, 1903, (p. 458)

REVISION OF “LIVING TEMPLE”

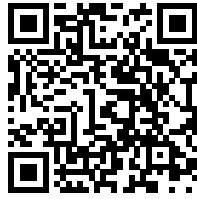
ply to Dr. Kellogg. This letter is *Lt253-1903*. It is a very prominent and eye opening letter because it clearly exposes how the prophet dealt with the Trinity doctrine. She elevated the doctrine on the PERSONALITY OF GOD constituted in the FUNDAMENTAL PRINCIPLES. There are striking similarities between this letter and the tenth chapter of the Special Testimonies, *The Foundation of our Faith*.

* * *

*In Kellogg's book, a subtle snare
Though well-disguised through crafty care
From Bible truth would lead away
And cause some precious souls to stray.*

*And though much scripture there was used
The early truth became confused
This error served to twist the mind
But in God's Word the truth we find.*

*God's personality has form
To Bible truth we must conform
On this the Doctor wasn't clear
But early Advent truth is dear*



V

THE PATCHWORK THEORIES - LT253-1903

"Dear Brother,—"

"I must tell you that your ideas in regard to some things have been decidedly wrong. I would that you could see your errors. The book Living Temple is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. It would be better to present the physiological parts in another book under another title. When you wrote that book, you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. Your whole heart needs to be changed, thoroughly and entirely cleansed." {EGW; Lt253-1903.1; 1903}

"My brother, do not allow yourself to be alienated from your ministering brethren who tell you of your dangers. Those who faithfully and frankly tell you of your errors are your best friends. I am sorry, very sorry, for your medical associates. They have been unfaithful to God and untrue to you in failing to tell you kindly but firmly where you were not working righteously." {EGW; Lt253-1903.2; 1903}

"There are many things that you must overcome before you can be saved. In the heart that is not led by God, there is a something that leads it to desire to be sustained in its wrong course. The men who faithfully tell you the truth, pointing out your mistakes, you have regarded as your enemies. But often they are your best friends and, in telling you wherein you were walking in strange paths, were doing a very disagreeable duty. The Lord's servants are not to flatter your pride; they are not to stand silent, fearing to say, 'Why do ye thus?' They are faithfully to warn you of your danger."

{EGW; Lt253-1903.3; 1903}

*"My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and many others who were keen, noble, and true were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me with instruction as to the position we were to take regarding truth and duty. Again and again this happened. **A line of truth extending from that time to the time when we shall enter the city of God was plainly marked out before me,** and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given me.*

Thus the leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony." {EGW; Lt253-1903.4; 1903}

"The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelations of the Holy Spirit." {EGW; Lt253-1903.5; 1903}

*"For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was praying to the Lord to unlock my mind, that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, **the Scriptures have been an open book to me.**"* {EGW; Lt253-1903.6; 1903}

*"I was at that time in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of God was revealed. **Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God.**"* {EGW; Lt253-1903.7; 1903}

"After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power

of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. Satan himself, in the person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture." {EGW; Lt253-1903.8; 1903}

"Just such theories as you have presented in Living Temple were presented then. These subtle, deceiving sophistries have again and again sought to find place amongst us. But I have ever had the same testimony to bear which I now bear regarding the personality of God." {EGW; Lt253-1903.9; 1903}

"In (Early Writings, 60, 66, 67)¹⁹, are the following statements:" {EGW; Lt253-1903.10; 1903}

"May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body shook and trembled like a leaf. I thought that if it should come near me, I would be struck out of existence; but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do." {EGW; Lt253-1903.11; 1903}

"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person, and had a form like Himself. Said Jesus, 'I am the express image of My Father's person!' [Hebrews 1:3.]" {EGW; Lt253-1903.12; 1903}

"I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism. I have seen that some who have been deceived and led into this error, will

¹⁹It appears that the pages are incorrect. The mentioned paragraphs can be found in Early Writings on pages 70.2, 77, and 54.2.

be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever." {EGW; Lt253-1903.13; 1903}

"There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Errors will be presented in a pleasing and flattering manner. The enemy desires to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days." {EGW; Lt253-1903.14; 1903}

*"I am instructed to warn our brethren and sisters **not to discuss the nature of our God**. Many of the curious who attempted to open the ark of the testament, to see what was inside, were punished for their presumption. **We are not to say that the Lord God of heaven is in a leaf, or in a tree; for He is not there. He sitteth upon His throne in the heavens.**"*

{EGW; Lt253-1903.15; 1903}

*"The work of the Creator as seen in nature reveals His power. But nature is not above God, nor is God in nature as some represent Him to be. God made the world, but the world is not God; it is but the work of His hands. **Nature reveals the work of a positive, personal God, showing that God is, and that He is a rewarder of those who diligently seek Him.**"*

{EGW; Lt253-1903.16, 1903}

"I could say much regarding the sanctuary; the ark containing the law of God; the cover of the ark, which is the mercy seat; the angels at either end of the ark; and other things connected with the heavenly sanctuary and with the great day of atonement. I could say much regarding the mysteries of heaven; but my lips are closed. I have no inclination to try to describe them." {EGW; Lt253-1903.17; 1903}

*"I would not dare to speak of God as you have spoken of Him. He is high and lifted up, and His glory fills the heavens. "The voice of the Lord is mighty; it shaketh the cedars of Lebanon. **The Lord is in His holy temple**; let all the earth keep silence before Him." [See Psalm 29:5; Habakkuk 2:20.]" {EGW; Lt253-1903.18; 1903}*

"My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point silence is eloquence. Take off your shoes from off your feet; for the ground on which you are placing your careless, unsanctified feet is holy ground." {EGW; Lt253-1903.19; 1903}

"I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once? Upon them your mind has been dwelling for a long time, but they have had no sanctifying, refining, ennobling influence upon your life. The Lord has no use for these theories, and He would not have His people vindicate or propagate them."

{EGW; Lt253-1903.20; 1903}

*"The Father, the omniscient One, created the world through Christ Jesus. Christ is the light of the world, the way to eternal life. He, the anointed One, God gave to make an atonement for the sins of the world. You need to understand that unless you believe **in that atonement**, and know that you are bought with the price of the blood of **the only begotten Son of God**, you will assuredly be bound up with the wicked one. **If you continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan's temptations.** He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul." {EGW; Lt253-1903.21; 1903}*

"By declaring that our institutions are undenominational, you have put our people and our work in a false position. You have been led over a

*terrible path, the dangers of which you have not known, but may sometime see. It is not yet too late for wrongs to be righted. There is hope for you. **You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then in your teaching the Holy One has been brought down to man's scientific, spiritualistic ideas.** You have been walking in crooked paths. You have lost the moral image of God. But there is hope for you. You may still turn your feet into the right path. Will you not now make straight paths for your feet, lest the lame be turned out of the way? Will you now refuse to sow one more seed of skepticism and sophistry in the minds of others? Will you now come to Christ and be healed?"* {EGW; Lt253-1903.22; 1903}

*"**I have hesitated and delayed about the sending out of that which the Spirit of the Lord has impelled me to write.** I did not want to be compelled to present the satanic influence of these sophistries. But unless there is a decided change, in yourself and your associates, I shall have to do this, to save others from following the path that you have been following. I shall have to obey the command given me of God, "**Meet it.**" This is the only thing that I can do."* {EGW; Lt253-1903.23; 1903}

*"I present to you the things that the Lord has presented to me. There is a great work to be done. We are to take hold of the work understandingly, praying, believing, and receiving the Holy Spirit. Thus only can we do the work given us. **I am required by God to bear testimony against Living Temple.** Whatever your associates may say concerning this book, **I take the position now and forever that it is a snare. No union will be formed by our people as a whole upon the theories that you have begun to present in that book. You may regard this as forever decided. As a people we shall stand firm on the platform that has withstood test and trial. We shall hold to the sure pillars of our***

*faith. The principles of truth that God has revealed to us are our only foundation. They have made us what we are. These new, fanciful theories are fascinating and misleading. They endanger the eternal interests of the soul. The Scriptures do not sustain them. Clothed with the Christian armor, shod with the preparation of the gospel of peace, we shall stand **firm against these misleading theories**. You may turn and wrest the Word of God to your own destruction, but I entreat you not to do this.*" {EGW; Lt253-1903.24; 1903}

*"Heaven is not a vapor. It is a place. Christ has gone to prepare mansions for those who love Him, those who, in obedience to His commands, come out from the world and are separate. The principles of heaven must be brought into our experience, that we may be distinguished from the world. **There must be a marked contrast between us and the world; for we are God's denominated people.**"* {EGW; Lt253-1903.25; 1903}

*"The Lord has given you an opportunity to make things right. **I rejoice that you have made a beginning. Do not think that we have no right to try to correct your errors and the results of these errors. As long as God gives me breath, and commissions me to use pen and voice in beating back this evil thing that has come in among us, I shall act my part in the warfare. Ever since I was seventeen years old, I have had to fight this battle against false theories, in defense of the truth. The history of our past experience is indelibly fixed in my mind, and I am determined that no theories of the order that you have been accepting shall come into our ranks.** If you refuse to change, and labor to lead your associates after you, and they venture to follow your leading, the accountability rests with you and with them, not on my soul.*" {EGW; Lt253-1903.26, 1903}

"I speak decidedly, in order that you may know, that unless there is a decided change in you, there can be no hope of a union between you and those who are holding the beginning of their confidence firm unto the end. You have made the division. We must stand firm for the truths that the Lord has given us as the pillars of our faith."

{EGW; Lt253-1903.27; 1903}

"I entreat you to turn to the Lord with full purpose of heart, before it is forever too late. Separate yourself from the influences which have separated you from your brethren who are engaged in the gospel ministry and from the people whom God is leading. Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences." {EGW;

Lt253-1903.28; 1903}

*"If you will empty yourself of all that has separated you from Christ, and receive the Saviour into your heart, you will be transformed in character. Lay off responsibilities for a time, and go away somewhere with a few of your brethren, and with them search the Scriptures. Humble your heart before the Lord, and make thorough work for repentance. **The religion of Christ is the spiritual leaven that is to be introduced into the heart. This changes the life and character.** This religion is a heavenly principle, seen in the Christian's life and conversation. It is revealed in Christian purity. The love of Christ is seen in the tenderness and grace of sanctified humanity. It is by the Word made flesh that we are saved. Our redemption was wrought out, **not by the Son of God's remaining in heaven, but by the Son of God's becoming incarnate—taking humanity upon Him and coming to this world.** Thus eternal life was brought to us. That which authority, commands, and promises could not*

do, God did by coming to this world in the likeness of sinful flesh." {EGW; Lt253-1903.29; 1903}

"Christ came to the earth to live as a man among men, not to be spoiled by human frailty, but to place in the minds of men principles of truth that could never be obliterated, because they are eternally true. He came to bring a new life to fallen human beings—an excellence that could not be stained or deteriorated by sin." {EGW; Lt253-1903.30; 1903}

*"My brother, I must tell you that you have little realization of whither your feet have been tending. You have been binding yourself up with those who belong to the army of the great apostate. **Your mind has been as dark as Egypt. If you will fall on the Rock and be broken,** Christ will accept you. But you have been standing on the enemy's ground, doing his work. **The religious world is fast going over the same road that you have been following. If you continue to follow this road, you will have plenty of company. But what will the end be?**"* {EGW; Lt253-1903.31; 1903}

*"So long have you been walking in darkness, so long have you followed your own way, that you may be strongly tempted to resist this appeal that I make. If it were not that your **eternal interests are involved**, I would not speak to you on this subject. It would seem that I have written enough, that there is no need of my urging this subject upon you further. **But I tell you in truth that I clearly understand what I am doing.** Sufficient light has been given you. But for several years you have not heeded this light. If you had wished to know what the Lord has said, you could have known; **for you have the books that have been written under the guidance of His Spirit.** You have had all the directions that could be asked for to point out the right way. Direct light has been sent you. But you have looked upon this as of less importance than your own plans and devisings.*

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If you had heeded the testimonies sent you, Living Temple would never have been written." {EGW; Lt253-1903.32; 1903}

"Will you not make a thorough, determined, Christlike effort to break the spell that Satan has cast over you? He has had great power over your mind and has swayed you in wrong lines. He thinks that he can hold you now. Will you not defeat and disappoint him?" {EGW; Lt253-1903.33; 1903}

*"I write to you as I would to a son. Break away from the enemy—the accuser of the brethren. Say to him, "Get thee behind me Satan. I have committed a grievous sin in heeding your suggestions. I will no longer listen to them." I beg of you, for your soul's sake, to resist the tempter, that he may flee from you. Draw near to God, and He will draw near to you. **You will lose heaven unless you fall on the Rock and are broken.**"*

{EGW; Lt253-1903.34; 1903}

Many things in this letter to Dr. Kellogg go without being said, yet are explained when the context is understood. Ellen White read the letter from Brother Daniells expressing how Dr. Kellogg wanted to revise the Living Temple because he *"had been thinking the matter over, and began to see that he had made a slight mistake in **expressing** his views"*, and *"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 the matter up satisfactorily"*. Kellogg confessed, *"that he now believed **in God the Father, God the Son, and God the Holy Ghost**"*. In answer to that, Sister White personally wrote to him: *"The book Living Temple **is not to be patched up**, a few changes made in it, and then advertised and praised as a valuable production"*. How did Kellogg want to patch up his book? According to A. G. Daniells' testimony, he thought to change a few expressions by explicitly stating his trinitarian sentiment. But the expression of the views was not the real problem—it was the views

themselves. Sister White did not spare rebuking him for his views of God, which were *trinitarian* views. She told him that she is "***determined that no theories of the order that you have been accepting shall come into our ranks***". This is a very strong statement. Could it be that, since Kellogg confessed that he was accepting the Trinity doctrine, Sister White was also including it in her statement? It seems unthinkable because this doctrine is in our ranks today. But her statement actually pinpoints the Trinity when she said: "***Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences***". Kellogg wanted to patch up "Living Temple" by explicitly mentioning the Trinity doctrine. Why was Sister White determined to keep this doctrine out of our ranks, yet it is in our ranks today? It is fair to point out that the Trinity was not part of Seventh-day Adventist faith in her time and it came into our ranks later. Today, many argue that it was because of her works that the Trinity is a part of our beliefs, but Ellen White's reaction, and her answer to Kellogg's belief in it, showcases how she dealt with such doctrine. What can we learn from that?

Taken in its context, this letter sheds new light on Kellogg's controversy and demonstrates how we should deal with the Trinity doctrine. The first thing we question is why Sister White never used the word "Trinity" in her writings, even when she was directly dealing with this doctrine? Elsewhere, she answers:

"I was cautioned not to enter into controversy regarding the question that will come up over these things, because controversy might lead men to resort to subterfuges, and their minds would be led away from the truth of the Word of God to assumption and guesswork. The more that fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul." {EGW; Lt232-1903.41; 1903}

This is a very important lesson and principle that Sister White is teaching us here. When the controversy over Kellogg's theories arose, she did not venture into the theories themselves, because this would lead the minds of men away from the truth of the Word of God to assumption and guesswork. Rather, she led the minds of men into the truth, which sanctifies the soul. She led by example, evident here in her letter to Dr. Kellogg. This truth that she led the minds of men to, was the truth on the PERSONALITY OF GOD. She rebuked Kellogg for his theories but, very importantly, we properly identify these theories by their context and her implicit expression of them.

We see that she made a contrast between the Trinity and the PERSONALITY OF GOD. She made a contrast between the old principles of our faith and the new theories. First, she drew our minds back to the beginning of our spiritual heritage, *"after the passing of the time in 1844"*, when her husband James White, Joseph Bates, Father Pierce, Elder Edson, and many others who were keen, noble, and true, searched for truth. She pointed back to the wonderful and mighty experiences of how the leading points of our faith, held in 1903, were firmly established. *"Thus the leading points of our faith as we hold them today were firmly established." "Point after point was clearly defined, and all the brethren came into harmony." "The whole company of believers were united in the truth"*. Obviously, from the context of chapter 10 of the Special Testimonies, we know that these experiences explain *"how firmly the foundation of our faith has been laid"*²⁰. This foundation is expressed in the FUNDAMENTAL PRINCIPLES²¹. This foundation is the truth which, *"point by point, has been sought out by prayerful study, and testified to*

²⁰EGW; SpTBo2 56.4; 1904

²¹Yearbook Of Seventh-day Adventist denomination 1905, p. 188-192

*by the miracle-working power of the Lord". God "calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."*²² In light of these experiences and the truth expressed in the FUNDAMENTAL PRINCIPLES, *"Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences"*²³. From the historical record of these brethren who were keen, noble and true, we have evidence that they, too, have contrasted the Trinity doctrine with the truth on the PERSONALITY OF GOD. James White, in the Review and Herald article, listed *"some of the popular fables of the age"*, saying: *"Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ"*²⁴. J. N. Andrews said, *"The doctrine of the Trinity which was established in the church by the council of Nicea, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord..."*²⁵ J. B. Frisbie, in his article *"Seventh-day Sabbath not abolished"*, compares the Sabbath God to the Sunday god; he describes the Sabbath God in light of the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES. The Sunday god is described by the *"unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost"*²⁶. He explained how the doctrine on the PERSONALITY OF GOD stands in conflict with the doctrine of Trinity, in the same way the Holy Sabbath stands in conflict with pagan Sunday worship. Also, brother J. N. Loughborough wrote the objections to the

²²EGW; SpTBo2 59.1; 1904

²³EGW; Lt253-1903.28; 1903

²⁴James White, Review & Herald, December 11, 1855, p. 85.15

²⁵J. N. Andrews, Review & Herald, March 6, 1855, p. 185

²⁶J. B. Frisbie, Review & Herald March 7, 1854. p. 50

Trinity doctrine in the Adventist Review and Sabbath Herald²⁷. In the other publication of the Review and Herald, he published the article “*Is God a person?*”, explaining the position of Seventh-day Adventist belief on the PERSONALITY OF GOD, expressed in the first point of the FUNDAMENTAL PRINCIPLES²⁸. James White was also explaining the same position in his multiple print pamphlet, “*The Personality of God*”²⁹. These are just a few examples where the Adventist pioneers explained the position on the PERSONALITY OF GOD expressed by the first point of the FUNDAMENTAL PRINCIPLES.

Sister White rebuked Kellogg: “*But I tell you in truth that I clearly understand what I am doing. Sufficient light has been given you. But for several years you have not heeded this light. If you had wished to know what the Lord has said, you could have known; for you have the books that have been written under the guidance of His Spirit. You have had all the directions that could be asked for to point out the right way. Direct light has been sent you. But you have looked upon this as of less importance than your own plans and devisings. If you had heeded the testimonies sent you, Living Temple would never have been written.*”³⁰ The core issue of Dr. Kellogg’s controversy was “*the personality of God and where His presence is*”³¹. Dr. Kellogg had access to the pioneer writings, books and the church’s FUNDAMENTAL PRINCIPLES that were testified to by the miracle working power of the Holy Spirit.

Sister White recalled the experiences of how the *leading points of our faith*, as were held in former times, were firmly established. “*Point after*

²⁷J. N. Loughborough, November 5, 1861, Review & Herald, vol. 18, p. 184, par. 1-11

²⁸J. N. Loughborough, September 18. 1855, Review & Herald, vol. 7, p. 6.

²⁹J. White, The Personality of God, June 18. 1861.

³⁰EGW; Lt253-1903.32; 1903

³¹EGW; SpTBo2 51.3; 1904

point was clearly defined, and all the brethren came into harmony"³². These leading points were the FUNDAMENTAL PRINCIPLES, of which the PERSONALITY OF GOD was one. This point, and Sister White's testimony of it, remained the same during the course of her life. She said "*I have ever had the same testimony to bear which I now bear regarding the personality of God*"³³. From Early Writings, she then quoted her visions of the Heavenly reality. She recalled how she had had the privilege to be in the presence of God, how God, encircled by the light of His glory, passed by her side. She did not see God from the light He was encircled by; she was afraid of Him, thinking that if He were to approach her she "*would be struck out of existence*". Then she saw "*the lovely Jesus, that He is a person. I asked Him if His Father was a person, and had a form like Himself. Said Jesus, 'I am the express image of My Father's person!'*"³⁴. The question she had was: *is God a person, having a form like Jesus?* The answer was affirmative—with a strong biblical foundation. Her visions were not the source of the truth on the PERSONALITY OF GOD; rather, they confirmed the truth the pioneers had discovered through diligent study of God's word.

Therefore, their final conclusion on the PERSONALITY OF GOD was, "*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; That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist ... and as the closing portion of his work as priest, before he takes his throne as king, he will*

³²EGW; Lt253-1903.4; 1903

³³EGW; Lt253-1903.9; 1903

³⁴EGW; Lt253-1903.12; 1903

make **the great atonement** for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service 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. "³⁵

Ellen White reminded Dr. Kellogg on this point of the FUNDAMENTAL PRINCIPLES by stating: "***The Father, the omniscient One, created the world through Christ Jesus. Christ is the light of the world, the way to eternal life. He, the anointed One, God gave to make an atonement for the sins of the world...***"³⁶

The question on the PERSONALITY OF GOD deals with the quality or state of God being a person. The Adventist pioneers gave an answer to it and God approved it through the writings of Ellen White: God is a *personal spiritual Being* and He is our heavenly Father. Where is His presence? "***We are not to say that the Lord God of heaven is in a leaf, or in a tree; for He is not there. He sitteth upon His throne in the heavens.***"³⁷

His presence is on the throne in heaven.

"Heaven is not a vapor. It is a place. Christ has gone to prepare mansions for those who love Him, those who, in obedience to His commands, come out from the world and are separate..."³⁸.

"... 'The voice of the Lord is mighty; it shaketh the cedars of Lebanon. The Lord is in His holy temple; let all the earth keep silence before Him.' [See Psalm 29:5; Habakkuk 2:20.]"³⁹

³⁵The first, and part of the second, point of the Fundamental Principles, 1905.

³⁶EGW; Lt253-1903.21; 1903

³⁷EGW; Lt253-1903.15; 1903

³⁸EGW; EGW, Lt253-1903.25; 1903

³⁹EGW; Lt253-1903.18; 1903

According to Adventist pioneers and Sister White, our heavenly Father is one God. He is a personal Spiritual Being, present in heaven, on His throne. The throne of heaven is a real, physical throne, upon which sits a real Person (Being, having a form, just like Jesus)—our heavenly Father. That place is a real place; it is not a vapor, or any other spiritual view.

*"I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism. I have seen that some who have been deceived and led into this error, will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever."*⁴⁰

The spiritual view of God's person is an erroneous view. In the Bible we have testimonies of heaven, the heavenly throne, and God who is sitting upon it. If we accept these testimonies in their obvious meaning, then the Trinity doctrine cannot be sustained. The Bible and Spirit of Prophecy present one God in heaven, as a personal being, having a body and form just as Jesus has. This view is not in harmony with the doctrine of the Triune God, since it requires the Holy Spirit to be a Being⁴¹, having a body and form—this idea would compromise the Holy Spirit to be a means of the Father and Son by which They are everywhere present. In order to sustain the Trinity doctrine, the testimonies regarding the throne of God and of God's person, need to be understood by some spiritual view. Here we have seen that Sister White contrasted the truth of the PERSONALITY OF GOD

⁴⁰EGW; Lt253-1903.13; 1903

⁴¹Please look at the appendix for more quotations which exclude the Holy Spirit to be a being, possessing physical body and form.

with the doctrine of Trinity. She contrasted the doctrine of Trinity with the first two points of the FUNDAMENTAL PRINCIPLES, which were the results of our pioneers studying the Word of God. Referring to the pioneers and the FUNDAMENTAL PRINCIPLES, she said: *"Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences."*⁴²

The conclusion is straightforward and simple. Those who are loyal to the faith, and to the principles received in the beginning of the work, cannot accept patchwork theories. Put into context, the patchwork theory, which is the Trinity doctrine, cannot be accepted by those who are holding fast *"to the fundamental principles that are based upon unquestionable authority"*⁴³. This conclusion leads us back to our first proposed test of the foundation of our faith.

* * *

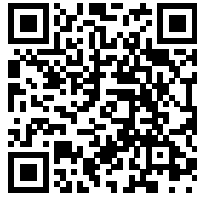
*Truth was made firm through earnest prayer
Creating unity so rare
Through time and trial, it was proved
This platform firm should not be moved.*

*But Patchwork theories seek to sway,
Us from the ancient, proven way.
But no revisions we'll accept,
The firm foundation must be kept.*

⁴²EGW; Lt253-1903.28; 1903

⁴³EGW; SpTBo2 59.1; 1904

*God is a person, He revealed
The points of faith the Lord has sealed
The visions showed this truth is sure,
Forever will this truth endure.*



VI

EXAMINING THE TEST

In Sister White's reply, to Dr. Kellogg's belief on the Trinity doctrine and his attempts to *patch up* the Living Temple, we see that she viewed the Trinity doctrine as contradicting the light given her regarding THE PERSONALITY OF GOD. If she had actually embraced the Trinity doctrine, we would expect her to carefully separate it from pantheism and preserve its legitimate aspects. However, this is not what we see in her response. Instead, her response was to contrast the Trinity doctrine with the truth about the PERSONALITY OF GOD, recalling her past visions which showed that this doctrine would rob God's people of their past experiences. In her reactive recalling of how God established the FUNDAMENTAL PRINCIPLES, she indicated that the Trinity doctrine *tears down the pillars of our faith* and *leads us astray from the foundation principles*. This stark difference can be clearly seen by comparing our current Fundamental Beliefs with the FUNDAMENTAL PRINCIPLES held in the past.

Keeping in mind Sister White's reply to Dr. Kellogg's belief on the Trinity doctrine, let us review the characteristics of the theories she described in the chapter "*The Foundation of our Faith*". When Sister White is speaking of Kellogg's theories of God, our question should be, "do her quotations

make sense if the Trinity doctrine is applied to their context?" Let's examine each characteristic.

DOES THE TRINITY "ROB THE PEOPLE OF GOD OF THEIR PAST EXPERIENCE"?

"They [the spiritualistic theories] make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science." {EGW; SpTBo2 54.1; 1904}

"This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man [Kellogg] to present doctrines that deny the past experience of the people of God? The time has come to take decided action." {EGW; SpTBo2 54.2; 1904}

"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!'" {EGW; SpTBo2 58.1; 1904}

According to Sister White's testimony, the foundation of our faith was the FUNDAMENTAL PRINCIPLES. Currently, these do not represent our beliefs. Most objectionable is the first point, concerning who God is. Instead of the belief that there is one God—the Father, a personal spiritual being, we have a new belief that there is one God—Father, Son, and Holy Spirit, a unity of three Persons. From the light and the experiences of how

God established the first point of the FUNDAMENTAL PRINCIPLES, does the newly formed doctrine about who God is and what He is, has robbed the people of God of their past experience?

DOES THE TRINITY TEAR DOWN THE PILLARS OF OUR
FAITH, OR LEAD ASTRAY FROM FOUNDATION
PRINCIPLES?

*"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.**" {EGW; SpTBo2 51.3;*

1904}

*"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 has revealed to me **regarding the foundation principles of our faith.**" {EGW; SpTBo2 52.3; 1904}*

*"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth** that God in His wisdom has given to the remnant church, **would be discarded.** Our religion would be changed. **The fundamental principles** that have sustained the work for the last fifty years **would be accounted as error.** A new organization would be*

established. Books of a new order would be written. A system of intellectual philosophy would be introduced." {EGW; SpTBo2 54.3; 1904}

Dr. Kellogg's theories on the PERSONALITY OF GOD, if accepted, would ignite a reformation within the Seventh-day Adventist Church. Based on intellectual philosophy, they would cause us to renounce some of the doctrines that stand as the pillars of our faith, condemning the FUNDAMENTAL PRINCIPLES as error. Could it be that by adhering to the Trinity doctrine we entered into a new organization?

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg..." {EGW; SpTBo2 55.3; 1904}

"Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." {EGW; SpTBo2 59.1; 1904}

The PERSONALITY OF GOD was the pillar of our faith⁴⁴. The PERSONALITY OF GOD was expressed in the first point of the FUNDAMENTAL PRINCIPLES. Could it be that by adhering to the Trinity doctrine we have torn down this particular pillar of our faith? Is it possible that by accepting the

⁴⁴EGW, Ms62-1905.14; 1905

Trinity doctrine we were led astray from this foundation principle—the PERSONALITY OF GOD?

DOES THE TRINITY DO AWAY WITH THE PERSONALITY OF GOD?

"It [The Living Temple] introduces that which is naught but speculation in regard to the personality of God and where His presence is." {EGW; SpTBo2 51.3; 1904}

"The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy." {EGW; SpTBo2 54.1; 1904}

"'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in 'Living Temple' in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied." {EGW; SpTBo2 53.2; 1904}

The theories Kellogg presented in the Living Temple are speculative in regard to the PERSONALITY OF GOD and where His presence is. These theories deal with the question of the quality or state of God being a person⁴⁵. God has given us definite light regarding this issue in our FUNDAMENTAL PRINCIPLES. Could it be that the Trinity doctrine is casting doubt on this definite light regarding the PERSONALITY OF GOD?

⁴⁵The Merriam-Webster definition of 'personality' - "the quality or state of being a person"

IS THE TRINITY DOCTRINE PRESENTED AS IF MRS. WHITE SUPPORTED IT?

"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 heart-broken; for I knew that this representation of the matter was not true." {EGW; SpTBo2 53.1; 1904}

*"I am compelled to speak in denial of the claim that the teachings of 'Living Temple' can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of 'Living Temple,' would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in 'Living Temple' are in harmony with my writings. **But God forbid that this sentiment should prevail.**" {EGW; SpTBo2 53.3; 1904}*

At this point, we have many unanswered questions. But, as we continue to study the first point of the FUNDAMENTAL PRINCIPLES, we will find answers to all of these questions. So far, in light of the FUNDAMENTAL PRINCIPLES, belief in the Trinity doctrine—as a Seventh-day Adventist—becomes very questionable. In order to defend the Trinity doctrine, the authority of the FUNDAMENTAL PRINCIPLES must be compromised. In what follows, we will briefly study their authority, context in Adventist history, and God's purpose in giving them. We will also look at the true authorship of the FUNDAMENTAL PRINCIPLES and their role in present days.

THE FORGOTTEN PILLAR

* * *

*The visions stand against the tide
And all false doctrines are denied
The testimony, clear and bright
Expose the false, and bring forth light.*

*The pillars which were set with care
Now face a challenge, so beware
The platform built by God's wise plan
Is weakened now by wayward man.*

*God is a person, God's church knew
But since forgot, by words untrue
Our past experience was robbed
Untempered mortar has been daubed.*

*The waymarks made us what we are,
Should guide us still, our guiding star.
Hold principles with faith's strong grip,
Lest in the fog we lose our ship.*



VII

THE AUTHORITY OF THE FUNDAMENTAL PRINCIPLES

In the 10th chapter of the Special Testimonies, we read how God established the foundation of our faith. Sister White used several different expressions for the foundation of our faith. Her references included: “*a platform of eternal truth*”, “*pillars of our faith*”, “*principles of truth*”, “*principal points*”, “*waymarks*”, and “*foundation principles*—all of these refer to the FUNDAMENTAL PRINCIPLES. At the end of the chapter, she affirmed the will of God that *“He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”*⁴⁶

The authority on which the FUNDAMENTAL PRINCIPLES are established is unquestionable. They were the result of deep, earnest study in the time of great disappointment, when *“point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord”*⁴⁷. *“Thus the leading points of our faith as we*

⁴⁶EGW; SpTBo2 59.1; 1904

⁴⁷Ibid.

hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony."⁴⁸

They were the result of the earnest Bible studies of our pioneers, after the passing of time in 1844. As the Seventh-day Adventist movement progressed, there came a need for instituting the organization, which was realized in 1863. In 1872, the Seventh-day Adventist Church issued the document called "*A Declaration of the Fundamental Principles, Taught and Practiced by the Seventh-Day Adventists*." This was the first written document declaring the FUNDAMENTAL PRINCIPLES as public statements of the Seventh-day Adventist faith. This document was the public synopsis of Seventh-day Adventist faith and it declared "*what is, and has been, with great unanimity, held by*" the Seventh-day Adventist people. It was written "*to meet inquiries*" as to what was believed by Seventh-day Adventists, "*to correct false statements circulated*" and to "*remove erroneous impressions*"⁴⁹.

Today it is still debated who authored the synopsis because originally, in 1872, it was left anonymous. In 1874, James White issued it in Signs of the Times⁵⁰ and Uriah Smith in the Review and Herald⁵¹—both signing with their own signatures. In 1889, Uriah Smith revised it by adding three points; it was issued in the Adventist Yearbook with his signature on it. Uriah Smith died in 1903 and all successive printings of the FUNDAMENTAL PRINCIPLES were printed under his name. They were printed in the Yearbooks—each year from 1905 until 1914⁵². Sister White died in 1915 and, for the next 17 years,

⁴⁸EGW; Lt253-1903.4; 1903

⁴⁹FP1872 3.1; 1872

⁵⁰Signs of the Times, June 4, 1874

⁵¹The Advent Review and Herald of the Sabbath, November 24, 1874

⁵²For more detailed timeline of Fundamental Principles, see Appendix: Fundamental Principles - Timeline

the FUNDAMENTAL PRINCIPLES were not printed. Their next appearance was in the 1931 Yearbook when they received significant changes.

In 1971, LeRoy Froom wrote about a statement from 1872: *"Though appearing anonymously, it was actually composed by Smith"*⁵³. Unfortunately, he didn't provide any data to support his claim. It is unfortunate to see how pro-trinitarian scholars consider the FUNDAMENTAL PRINCIPLES to be of very little importance. Their true value is starkly diminished by attributing these beliefs to those of a small group of people, mostly to James White's or Uriah Smith's personal belief, rather than belief which was *"with great unanimity, held by"*⁵⁴ the Seventh-day Adventist people. In 1958, Ministry Magazine described the FUNDAMENTAL PRINCIPLES as follows:

*"It is true that in 1872 a 'Declaration of the Fundamental Principles Taught and Practiced by Seventhday Adventists' was printed, but it was never adopted by the denomination and therefore cannot be considered official. Evidently a small group, perhaps even one or two, endeavored to put into words what they thought were the views of the entire church..."*⁵⁵

Problematically, there is no evidence to support the claim that the FUNDAMENTAL PRINCIPLES were not the representation of faith of the whole body. We certainly know that Sister White endorsed them and, from her influence alone, we know that these beliefs were indeed accepted by the denomination—this is in addition to the fact that they were printed multiple times over the course of 42 years, during the life of Ellen White.

⁵³Edwin Froom, LeRoy. Movement of Destiny. 1971., p. 160

⁵⁴Preface of the Fundamental Principles 1872

⁵⁵Ministry Magazine "Our Declaration of Fundamental Beliefs", January 1958, Roy Anderson, J. Arthur Buckwalter, Louise Kleuser, Earl Cleveland and Walter Schubert

But there should be no controversy over the authorship of the FUNDAMENTAL PRINCIPLES. We have a quotation from Sister White about who authored them. When speaking of Uriah Smith, Sister White wrote:

"Brother Smith was with us in the rise of this work. He understands how we—my husband and myself—have carried the work forward and upward step by step and have borne the hardships, the poverty, and the want of means. With us were those early workers. Elder Smith, especially, was one with my husband in his early manhood. . . . " {EGW; Ms54-1890.6; 1890}

"We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles. We had to work constantly against one-idea men, who thought correct business relations in regard to the work which had to be done were an evidence of worldly-mindedness, and the cranky ones who would present themselves as capable of bearing responsibilities, but could not be trusted to be connected with the work lest they swing it in wrong lines. Step after step has had to be taken, not after the wisdom of men but after the wisdom and instruction of One who is too wise to err and too good to do us harm. There have been so many elements that would have to be proved and tried. I thank the Lord that Elders Smith, Amadon, and Batchellor still live. They composed the members of our family in the most trying parts of our history. " {EGW; Ms54-1890.7; 1890}

According to this quotation, who laid down the foundation principles?

"We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles." It was **the Lord!** But who wrote them down as a declaration of our faith? It was Elder Smith with James White and Sister White; we see that where Sister

White says "*we have stood shoulder to shoulder with Elder Smith*". This 'we' is explained in the previous paragraph: "*He [Elder Smith] understands how we—my husband and myself—have carried the work forward*". With this quotation, Sister White was clearly involved when the Lord was laying the FUNDAMENTAL PRINCIPLES.

It is true that the Declaration of the FUNDAMENTAL PRINCIPLES was written by a small group of people, namely Elder Smith, James White and Ellen White, but they endeavored to put into words what was the true view of the entire church body. They accurately represented the FUNDAMENTAL PRINCIPLES—the truths received in the beginning of our work. If that were not the case, then this declaration is the very opposite of what it claims to be. They were written "*to meet inquiries*" as to what was believed by Seventh-day Adventists, "*to correct false statements circulated*" and to "*remove erroneous impressions*."⁵⁶ If this document misrepresented the Adventist position, why was its continual reprinting, over the course of 42 years, permitted? It was reprinted until the death of Ellen White. If this document misrepresented the church's position, wouldn't Ellen White have raised her voice against it? She always raised her voice against the misrepresentation of the Seventh-day Adventist position, as she did with D. M. Canright and Dr. Kellogg. If the FUNDAMENTAL PRINCIPLES were misrepresenting the Seventh-day Adventist position, then all subsequent reprinting should be attributed to a conspiracy theory. That would be the greatest conspiracy theory within the Seventh-day Adventist Church. Ever. The harmony between the writings of Ellen White, Adventist pioneers, and the claims made in the Declaration of the FUNDAMENTAL PRINCIPLES, testify of the fact that this declaration is an accurate "*summary of the*

⁵⁶FP1872 3.1; 1872

principal features of" Seventh-day Adventist "faith, upon which there is, so far as we know, entire unanimity throughout the body"⁵⁷.

With the death of Sister White in 1915, printing of the FUNDAMENTAL PRINCIPLES ceased. From 1915 onward, the Yearbook did not print any statement of belief until 1931. At this time, the FUNDAMENTAL PRINCIPLES received substantial changes. For the first time, the Trinity was introduced to the FUNDAMENTAL PRINCIPLES. In points' 2 and 3 we read:

"2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19"

"3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father..."⁵⁸

This change, in favor of the Trinity, appeared sixteen years after the death of Sister White. A comparison of this statement with the original FUNDAMENTAL PRINCIPLES presents several striking differences. The Father is still a personal, spiritual Being, the creator of all things, but is not addressed as "*one God*" any longer. Jesus Christ is still the Son of the Eternal Father, through whom the Father created all things; Jesus is, also, of the very same nature and essence of the Father. Although these were the same terms to describe the doctrine on the PERSONALITY OF GOD in the original FUNDAMENTAL PRINCIPLES, we ask about the meaning of the term "*per-*

⁵⁷The preface of the Fundamental Principles 1889

⁵⁸Yearbook of the Seventh-day Adventist Denomination, 1931, page. 377

sonal, spiritual being” applied to the Father, if He is, by new statement, omnipresent by Himself? The Holy Spirit is not an instrument, or means of the Father’s omnipresence anymore. Although this statement uses similar rhetoric of the original FUNDAMENTAL PRINCIPLES, it steps away from the original doctrine on the presence and the PERSONALITY OF GOD.

According to LeRoy Froom, this statement was written entirely by Francis Wilcox, with the approval of three other brothers (C.H. Watson, M.E. Kern and E.R. Palmer).⁵⁹ In the unpublished paper of *The Seventh-day Adventist Church in Mission: 1919-1979*, we read how Elder Wilcox made this statement contrary to the belief of the church body and published it without their approval.

*"Realizing that the General Conference Committee or any other church body would never accept the document in the form in which it was written, Elder Wilcox, with full knowledge of the group [C.H. Watson, M.E. Kern and E.R. Palmer], handed the Statement directly to Edson Rogers, the General Conference statistician, who published it in the 1931 edition of the Yearbook, where it has appeared ever since. It was without the official approval of the General Conference Committee, therefore, and without any formal denominational adoption, that Elder Wilcox's statement became the accepted declaration of our faith."*⁶⁰

In 1980, the final change to the public synopsis of the Seventh-day Adventist faith was made. The General Conference voted to adopt today’s official statement:

⁵⁹Edwin Froom, LeRoy. *Movement of Destiny*. 1971., p. 411, 413, 414

⁶⁰Dwyer, Bonnie. "A New Statement of Fundamental Beliefs (1980) - Spectrum Magazine." *Spectrum Magazine*, 7 June 2009, spectrummagazine.org/news/new-statement-fundamental-beliefs-1980/. Accessed 30 Jan. 2025.

*"There is one God: Father, Son and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation."*⁶¹

In this brief historical overview we see that the 1931 statement is a "middle step" between the original Adventist belief to the full trinitarian belief.

The change in our beliefs has occurred over time with many discussions. Our Adventist history has left a trace of these changes. If we are honest truth seekers we should study this matter in detail. Can we see, in our Adventist history, why we have left the first point of the FUNDAMENTAL PRINCIPLES in favor of the Trinity doctrine? Most certainly! In the following studies we will look at some of the historical documents that show why we have moved from the first point of the FUNDAMENTAL PRINCIPLES, held in the early years, to accept the Trinity doctrine. During these studies, we bid you to prayerfully evaluate the changes with your own beliefs.

* * *

*Our principles stand firm and true,
Established by God's chosen few.
A platform built on sturdy might,
As guiding waymarks in the night.*

⁶¹Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines, p. 16

THE AUTHORITY OF THE FUNDAMENTAL PRINCIPLES

*The truth was sought with earnest prayer,
Point after point laid down with care.
Yet modern minds the truth exchanged,
For pleasing myths the doctrines changed.*

*Return, O church, to truths ordained,
Not to beliefs that men have claimed.
Stand firm! God's truth cannot be moved,
Those Fundamental's God approved.*

*Let not new scholars lead astray,
From paths our founders led the way.
The Lord laid down these truths of old,
Embrace these truths with courage bold.*



VIII

THE CONSTRUCTIVE CRITICISM

The first point of the FUNDAMENTAL PRINCIPLES answers the questions: who is God, what is His personality, and how do we understand His presence?

*"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."*⁶²

The one God, the Creator, is identified as the Father, because the second point of the FUNDAMENTAL PRINCIPLES states that Jesus Christ, the Son of the Eternal Father, is the one by whom God created all things⁶³. The PERSONALITY OF GOD is expressed in the term "*personal spiritual being*". We will soon see that this term denotes that the Father has a material body, a physical manifestation. Thus, in His personality, He is present only where He dwells physically. But, His presence is not constrained to

⁶²FP1889 147.2; 1889

⁶³FP1889 147.3; 1889

His personality because He is *"everywhere present by his representative, the Holy Spirit"*. During our past history, this understanding and reasoning of the PERSONALITY OF GOD, as expressed in the first point of the FUNDAMENTAL PRINCIPLES, received constructive criticism; by "constructive criticism" we refer to the criticism supported by the Bible.

We now present to you the following citations, some constructive criticism, from a prominent trinitarian brother in the Seventh-day Adventist world. Interestingly, he had acknowledged the authority of the FUNDAMENTAL PRINCIPLES, yet simultaneously believed in the Trinity doctrine. We find this document a very important element in the change of our beliefs from the fundamental principles to current Seventh-day Adventist Trinitarian belief.

This prominent brother was met with the question, *"Do you not believe in a personal, definite God?"*:

*"Most certainly. An infinite, divine, personal being is essential religion. Worship requires someone to love, to obey, to trust. **Belief in a personal God is the very core of the Christian religion.** The conception of God as the All-Energy, the infinite Power, an all-pervading Presence, is too vast for the human mind to grasp; there must be something more **tangible**, more **restricted**, upon which to center the mind in worship. **It is for this reason that Christ came to us in the image of God's personality, the second Adam, to show us by his life of love and self-sacrifice the character and the personality of God.** We can approach God only through Christ."*

*"Who being the brightness of his glory, and **the express image of his person**, and upholding all things by the word of his power, when he had*

by himself purged our sins, sat down on the right hand of the Majesty on high.'"

"Who being the effulgence of his glory, and the impress of his substance, and upholding all things by the word of his power.'"

*"The apostle says, 'But we all, with open face **beholding as in a glass** the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' 2 Cor. 3: 18. How apt and beautiful is this figure!... So, **in beholding Christ** in his miracles, his temptations, his exhortations, his life of self-abnegation, his 'going about doing good,' **we may behold the personality and power of God**. And what a great hope there is for us in the fact that **in Christ we find qualities not strange and foreign to humanity**, but kindred mental and moral characteristics; so that we are able to see and grasp an actual, rather than merely a theological or abstract or figurative truth, in the declaration of the apostle, 'Now are we the sons of God.' 1 John 3:2."*

"The fact that God is so great that we cannot form a clear mental picture of his physical appearance need not lessen in our minds the reality of His personality, neither does this conception disagree with that of a special expression of God in some particular form or place. Indeed, there are scriptures which present God in this definite, and one may say circumscribed, form as sitting upon a throne in heaven, or as dwelling in the temple at Jerusalem, 1. Kings 22:19; Ps. 11:4; Matt. 21:12, 13."

*"The human mind is finite and cannot grasp infinity. **We naturally desire to form a definite, clearly defined conception of the being whom we worship**. The Bible supplies this human need as well as all other of our spiritual requirements, and in the fortieth chapter of Isaiah the prophet deals with this question of God's personal appearance*

*in a marvelous way. 'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, **Behold your God!** He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them in his bosom.'*"

*"Who hath measured the waters in the hollow of **his hand**, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? **To whom then will ye liken God? Or what likeness will ye compare unto him?** Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? **It is he that sitteth upon the circle of the earth**, and the inhabitants thereof are as grasshoppers; **that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: To whom then will ye liken me, or shall I be equal? saith the Holy One.** Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' Isa. 40:9,11,12,18,21,22,25,26,28-31."*

"Here is a most marvelous description of God. His hand, his arm, his bosom are mentioned. He is described as 'sitting on the circle of the earth,' he metes out heaven with the span, he holds the waters in the

hollow of his hand; so there can be no question that God is a definite, real, personal being. A mere abstract principle, a law, a force could not have a hand, an arm. God is a person, though too great for us to comprehend, as Job says, 'God is great and we know him not.' Job 36:26..."

"This great being is represented as sitting on the circle of the earth. The orbit of the earth is nearly two hundred million miles in diameter. A being so great as to occupy a seat of such proportions is quite beyond our comprehension as regards his form. The prophet recognizes this, and so diverts our attention away from speculation respecting the exact size and form of God by showing us the absurdity of trying to form even a mental image, intimating that this is closely akin to idolatry. See verses 18-21. He then shows us where to find a true conception of God, pointing us to the things which he has made: 'Lift up your eyes on high and behold who hath created these things.' This also was Paul's idea : 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.' Rom. 1:20."

"Discussions respecting the form of God are utterly unprofitable, and serve only to belittle our conceptions of him who is above all things, and hence not to be compared in form or size or glory or majesty with anything which man has ever seen or which it is within his power to conceive. In the presence of questions like these, we have only to acknowledge our foolishness and incapacity, and bow our heads with awe and reverence in the presence of a Personality, an Intelligent Being to the existence of which all nature bears definite and positive tes-

timony, but which is as far beyond our comprehension as are the bounds of space and time."

As mentioned before, this brother acknowledges the FUNDAMENTAL PRINCIPLES, yet believes in the Trinity. Here is a short summary of His constructive criticism regarding the PERSONALITY OF GOD: God is a definite, real, personal being, having a form—"*Indeed, there are scriptures which present God in this definite, and one may say circumscribed, form as sitting upon a throne in heaven*". He advocates this because he believes it is necessary for us, finite human beings, to have a definite object of worship. But he expands the idea of a "circumscribed God by the testimony from Isaiah chapter 40, which proves that God is *"beyond our comprehension as regards his form"*. Any kind of conceptualization of God's being, in any form, is akin to idolatry. *"Discussions respecting the form of God are utterly unprofitable"*. The true matter of the personality of infinite God is beyond our comprehension. God's true personality is more than a mystery to our finite minds. This is because God is *"far beyond our comprehension as are the bounds of space and time"*. For this brother, understanding God's personality merely as a definite being is in one way true, but in another way false. It is true that God presented Himself in *"particular form or place"*, because *"there must be something more tangible, more restricted, upon which to center the mind in worship"*. A simple understanding of God as a definite and tangible being is restrictive for God. The summary of his criticism is that we should form our conceptions of God outside of *"the bounds of space and time"*.

Please, candidly examine the reasons behind this brother's faith. The reasoning behind his arguments is important to understand because it played an important role in Seventh-day Adventist history, as a bold step away from the FUNDAMENTAL PRINCIPLES. These arguments are not triv-

ial; they are very persuasive and we urge you to their contemplation. Perhaps you might agree with them, but please allow us to unmask the deception. These citations are from Dr. Kellogg's book "*The Living Temple*"⁶⁴. From the section titled "*Infinite Intelligence a Personal being*", pages 29 to 33, the passages express Kellogg's position on the PERSONALITY OF GOD, which was the main problem with his book.

That which you just read was exactly what Sister White referred to when she said: "*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 presents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days...*"⁶⁵

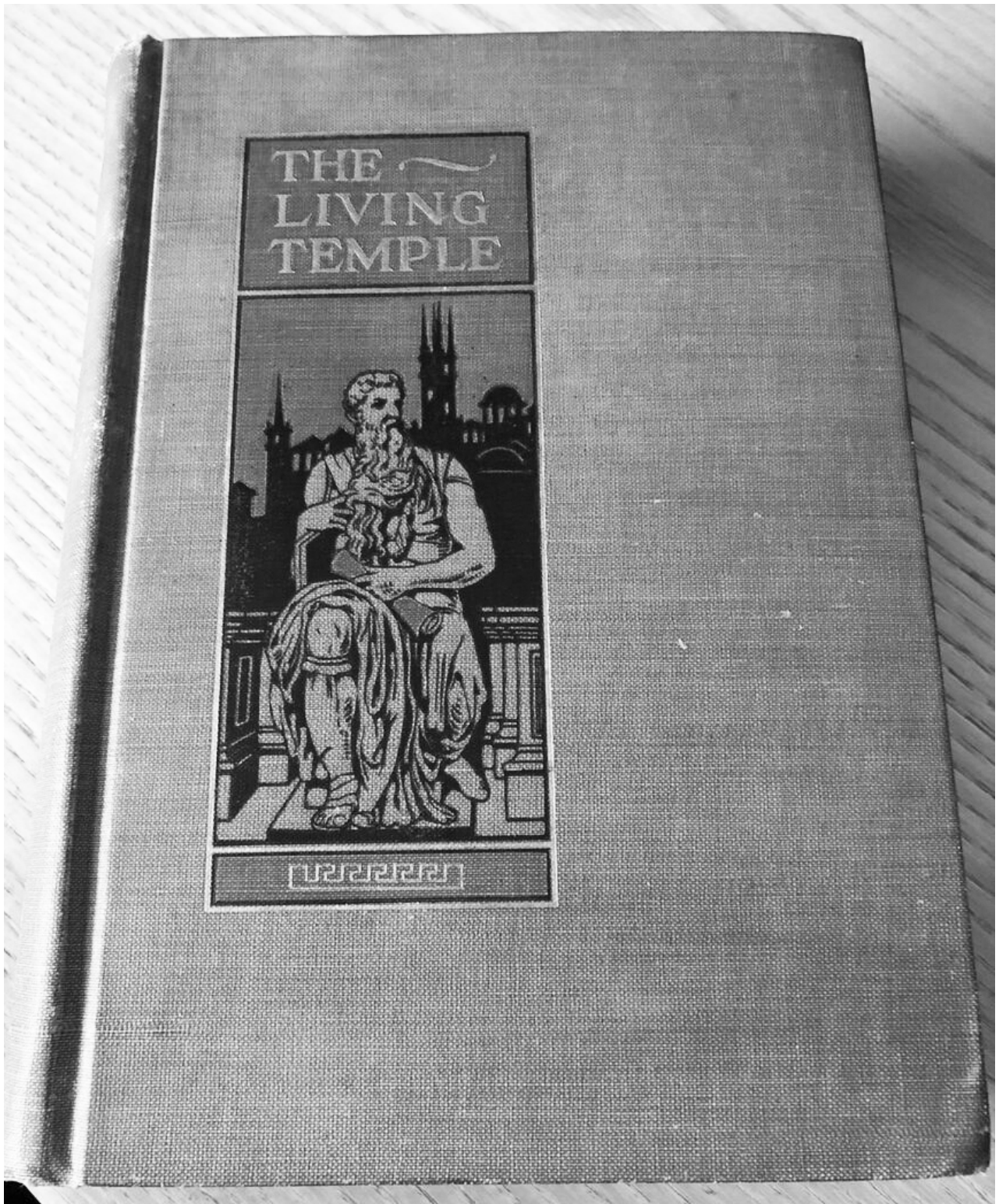
In the present Seventh-day Adventist controversy over the Trinity doctrine, we have personally been trying to shift the controversy from the Trinity doctrine to the PERSONALITY OF GOD. We've presented the position of the first point of the FUNDAMENTAL PRINCIPLES and have encountered arguments that greatly overlap with Dr. Kellogg's sentiment on the PERSONALITY OF GOD, advocated in "*Living Temple*". We've seen this repeatedly. When the focus is drawn from the Trinity issue to the PERSONALITY OF GOD, Kellogg's views regarding the PERSONALITY OF GOD frequently echo from the lips of Trinitarian advocates. The quality or state of God being a person is a mystery in the Trinity doctrine, and often Kellogg's sentiment on the PERSONALITY OF GOD resonates with Trinitarian understanding of God's person.

Some people find Dr. Kellogg's understanding of God's personality resonates with their understanding, yet they are tempted to think that there are

⁶⁴Dr. J. H. Kellogg, *The Living Temple*, p.29-33.

⁶⁵EGW; Lt2H-1903.1; 1903

THE CONSTRUCTIVE CRITICISM



The Living Temple by Dr. J. H. Kellogg, 1903

other things objectionable with the Living Temple. The following evidence suggests the very opposite. There is a letter from Dr. Kellogg to William C. White, where Dr. Kellogg proposes to "*cutting out a few leaves*" from the three thousand copies of the Living Temple—those very leaves containing the "*specially objectionable things appear, such as the comment on Isaiah 40*" and the sentiments regarding the PERSONALITY OF GOD (the pages we have read).

*"The Sanitarium has on hand, I find, two or three thousand books which were sold, but which have come back since the book was condemned. The question has been raised, what shall be done with these? It has occurred to me that perhaps they might be saved by cutting out a few leaves in which the specially objectionable things appear, such as the comment on Isaiah 40, which I borrowed from A.T. Jones, and the page on which the unfortunate heading appears, 'The Personality of God,' and tipping in leaves embodying a clear statement of the Bible view of God as a person presented in Elder Haskell's article in the 'Review' a few weeks ago. These books would be sold to old patients who are making a great demand for the book for Christmas presents..."*⁶⁶

What is the real issue with the reasoning in the Living Temple? We will study the matter to its very depth; superficially, we clearly see that the issue is the stepping off of the foundation of our faith—the FUNDAMENTAL PRINCIPLES—regarding the PERSONALITY OF GOD and where His presence is.

"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

⁶⁶Letter from Dr. J.H. Kellogg to W.C.White; December 6, 1903, Chicago

established on the foundation principles of present truth. It introduces that which is naught but speculation in regard to the personality of God and where His presence is." {EGW; SpTBo2 51.3; 1904}

Dr. Kellogg introduced the thought "*which is naught but speculation in regard to the personality of God*", by which he stepped off of the foundation of our faith—the FUNDAMENTAL PRINCIPLES. Discordance between Dr. Kellogg's teaching and the FUNDAMENTAL PRINCIPLES is in the first statement of the principles where we are taught that "*That there is **one** God, a personal, spiritual being, the creator of all things, ... and everywhere present by his representative, the Holy Spirit. Ps. 139:7.*"

Sister White directly warned us of the sentiments expressed in the Living Temple regarding the PERSONALITY OF GOD. They are not in harmony with the first point of the FUNDAMENTAL PRINCIPLES, which were part of the foundation of our faith.

"I have had to write much concerning the strange doctrines and theories expressed in Living Temple. Were these theories accepted by our people, the strong pillars of our faith and the truths that have made Seventh-day Adventists what they are would be swept away. I have had to show the fallacy of these doctrines, presenting them as a species of last-day heresy. We are told by the Word of God that just such teaching will be brought in at this time." {EGW;

Lt250-1903.2; 1903}

Today we witness the widespread acceptance of Kellogg's theories regarding the PERSONALITY OF GOD. The fact that the first point of the FUNDAMENTAL PRINCIPLES is no longer present in our beliefs proves that Kellogg's theories regarding the PERSONALITY OF GOD have had an influence in shaping our beliefs.

*"One and another come to me, asking me to **explain the positions taken in "Living Temple."** I reply, "They are unexplainable." The sentiments expressed do not give a true knowledge of God. All through the book are passages of scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled."* {EGW; SpTBo2 52.1; 1904}

The error is being made to appear as truth, and many are misled.

It is worth emphasizing, for some careless reader, that the real issue of Dr. Kellogg, and his book "*Living Temple*", is not the Trinity but the small step he took off of the FUNDAMENTAL PRINCIPLES. In order to understand the real issue of his book, it would be wrong to focus on its overlapping sentiments with the Trinity doctrine. Rather, we should focus on the point that constituted this small step he made; and this includes having a deep understanding of the FUNDAMENTAL PRINCIPLES just as our pioneers had. Who better to ask than the Adventist pioneers themselves?

* * *

*A person, God in heav'n, enthroned,
In this our founding truths were zoned.
All-Present by His Spirit's might,
These truths stood as our guiding light.*

*False words that seemed so wise and deep,
A subtle shift made faithful weep.
"God's form beyond all thought," they claimed,
This mystery could not be named.*

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*"Discussions of God's form," he said,
"Are futile paths that lie ahead."
Yet this deceit, so smoothly spun,
Was Satan's snare, and souls were won.*

*The error dressed as truth so fair,
And twisted in a clever snare.
Just One small step from truths we held,
By One giant leap our faith was felled.*

*Beware the mind that seems too wise,
To see deception in disguise.
The truth is—God is personal
This truth the Doctor would conceal.*



IX

THE PROPER SOLUTION

God has given Sister White presentations regarding the deceptions that Satan is bringing into our church. She was instructed that we should read to and understand the works of our pioneers in order to combat these deceptions.

"I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth and repeat the decided messages given years ago..." {EGW; Lt99-1905.7; 1905}

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the

aged men who were pioneers in our work speak plainly, and let those who are dead speak also by reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." {EGW; Ms62-1905, 20, 1905}

We have seen that the Seventh-day Adventist Church has experienced the change in our foundation regarding the PERSONALITY OF GOD. We have been told that the first truth received by our pioneers will stand the test of time and trial. Has the truth on the PERSONALITY OF GOD, which we've received first, failed the test of time?

*"When the power of God testifies to what is truth, the truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise and still another with new light which **contradicts** the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus [their] voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. 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 of 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."* {EGW; PH020 14.2; 1905}

Let us become acquainted with the writing of our pioneers regarding the first point of the FUNDAMENTAL PRINCIPLES. Let's become acquainted with the truth the pioneers wrote about the PERSONALITY OF GOD and where His presence is. Let us, *"gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth."*⁶⁷

* * *

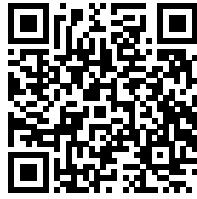
*Now heed the words of those long past,
Their sacred truths were built to last.
Return to pillars set with care,
For God revealed His nature there.*

*Deceptive errors have crept in,
To move the pillars is a sin.
The pio'neers' voices still should speak,
Their ancient wisdom we should seek.*

⁶⁷EGW; Ms62-1905.20, 1905

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*For Ellen counseled in her day,
From early light we must not stray.
God's personality divine,
This truth the pioneer words define.*



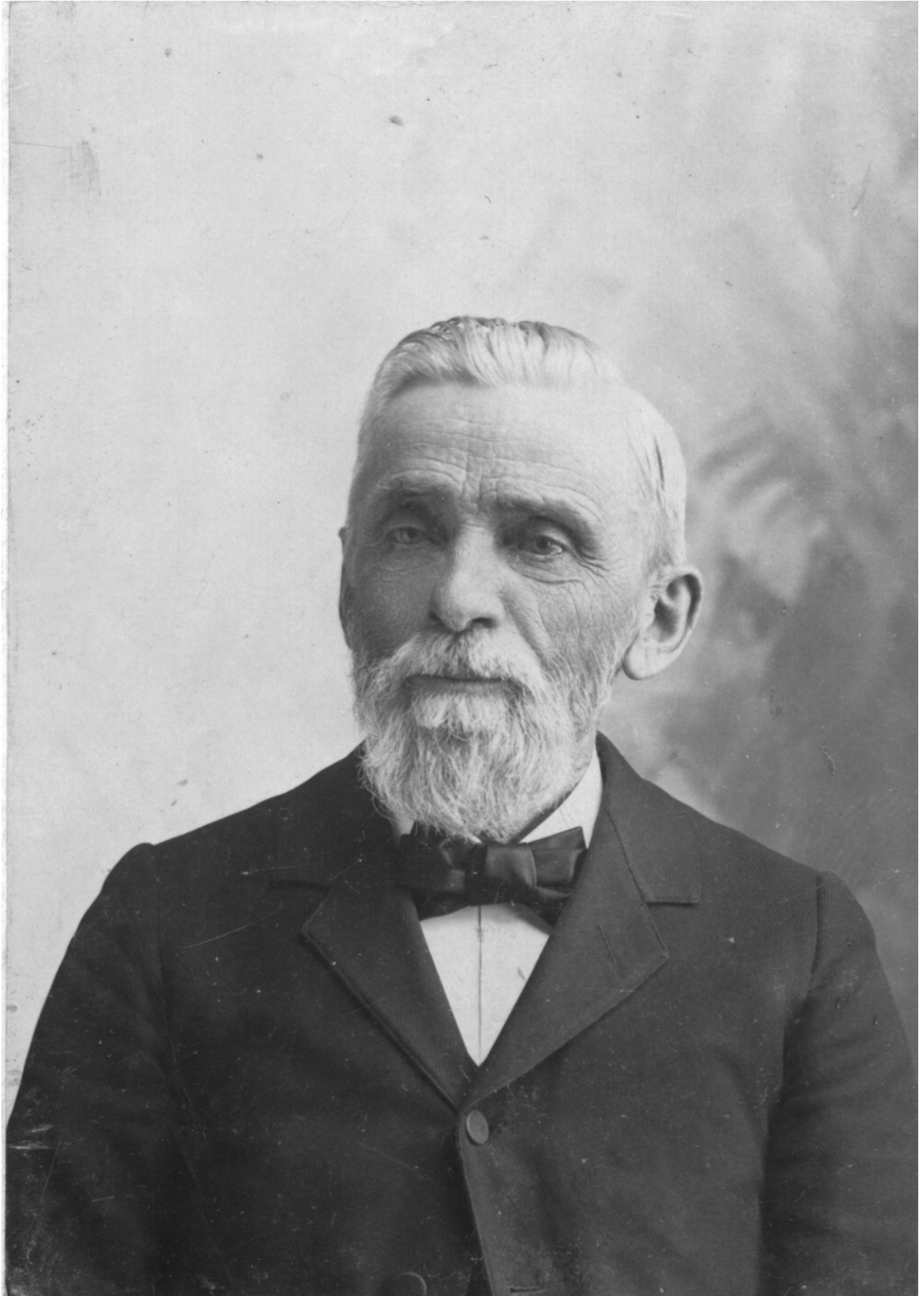
X

IS GOD A PERSON? - BY JOHN N. LOUGHBOROUGH

One of the earliest articles on the PERSONALITY OF GOD is Loughborough's article "*Is God a person?*" where he discusses the PERSONALITY OF GOD and His presence. It is important to remember the definition of 'personality' according to the Merriam-Webster dictionary: "*the quality or state of being a person*"⁶⁸. We will look carefully at how Loughborough sees the quality or state of God being a person.

*"Whatever may be the truth in this matter, it certainly cannot be wrong for us to examine what the Word says respecting it. **Many there are that would refrain from the investigation of unpopular truths because the cry of heresy is raised against them.** We shall not consider ourselves subjects of the appellation, **neither are we prying into the secrets of the Almighty, as we pursue the investigation of this matter.** The Bible certainly contains testimony upon this point, and we again repeat, **'Things which are revealed belong to us.'** We inquire then, *What saith the Scripture?*"*

⁶⁸Merriam-Webster Dictionary - 'personality'



John Norton Loughborough (1832-1924)

"The very testimony we have been examining in regard to man's being formed of the dust in the image of God, proves conclusively that God has a form, although the sentiment is contrary to what we have been taught, while children, from the catechism:"

"Question. 'What is God?'"

"Answer. 'An infinite and eternal spirit; one that always was and always will be.'"

"Q. 'Where is God?'"

"A. 'Everywhere.'"

*"But we inquire, Is not God in one place more than another? Oh no, say you: the Bible says he is a spirit, and if so he must be everywhere alike. Well, if when man dies his spirit goes to God, it must go everywhere. But the Bible certainly represents God as located in heaven. 'For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth.' Psalm 102:19. Then certainly heaven cannot be everywhere, for God is represented as looking down from it. 'Elijah went up by a whirlwind into heaven.' 2 Kings 2:11. But, says one, does not the Bible represent God as everywhere present? Psalm 139:8, 9, 10. 'If I ascend up into heaven, **thou art there**: if I make my bed in hell, **behold, thou art there**; if I take the wings of the morning, and dwell in the uttermost parts of the sea, **even there shall thy hand lead me**, and thy right hand shall hold me.'"*

*"We reply, the subject is introduced in verse 7, as follows: 'Whither shall I go from thy Spirit? or whither shall I flee from thy presence?' The Spirit is God's representative. His power is manifested wherever he listeth, through the agency of his Spirit. Christ, when giving the commission to the disciples, says, 'Go ye into all the world, and preach the gospel to every creature, and lo! **I am with you alway, even unto***

the end of the world.’ Now, no one would contend that Christ had been on the earth personally ever since the disciples commenced to fulfill this commission. ***But his Spirit has been on the earth; the Comforter that he promised to send. So in the same manner God manifests himself by his Spirit which is also the power through which he works. ‘But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.’ Romans 8:11. Here is a plain distinction made between the Spirit, and God that raises the dead by that Spirit. If the living God is a Spirit in the strictest sense of the term, and at the same time is in possession of a Spirit, then we have at once the novel idea of the Spirit of a Spirit, something it will take at least a Spiritualist to explain.***⁶⁹

Allow us to make a short comment. We hope you recognize the specific topic being discussed here. The subject is the first point of the FUNDAMENTAL PRINCIPLES and the assertion is that God does have a form, for man is made in the image of God. Such understanding of God’s personality precludes the idea that God is everywhere present. Brother Loughborough gave the biblical reasons for God’s omnipresence, together with the sentiment that “*God is in one place more than another*”. God is everywhere present by His representative, the Holy Spirit, just as it is written in the first point of the FUNDAMENTAL PRINCIPLES. Further in this discussion, we will read that God is a spiritual being and possesses a tangible, material body, in contrast to the idea that He is purely a spirit.

*“There is at least one impassable difficulty in the way of those who believe **God is immaterial, and heaven is not a literal, located place: they are obliged to admit that Jesus is there bodily, a literal person; the***

⁶⁹The Adventist Review and Sabbath Herald, September 18, 1855

same Jesus that was crucified, dead, and buried, was raised from the dead, ascended up to heaven, and is now **at the right hand of God**. Jesus was possessed of flesh and bones after his resurrection. Luke 24:39. **'Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have.'** If Jesus is there in heaven with a literal body of flesh and bones, may not heaven after all be a literal place, a habitation for a literal God, a literal Saviour, literal angels, and resurrected immortal saints? **Oh no, says one, 'God is a Spirit.'** So Christ said to the woman of Samaria at the well. **It does not necessarily follow because God is a Spirit, that he has no body.** In John 3:6, Christ says to Nicodemus, **'That which is born of the Spirit is spirit.'** If that which is born of the Spirit is spirit, then on the same principle, that which has a spiritual nature is spirit. **God is a spirit being, his nature is spirit, he is not of a mortal nature; but this does not exclude the idea of his having a body.** David says, [Psalm 114:4,] **'Who maketh his angels spirits; yet angels have bodies.** Angels appeared to both Abraham and Lot, and ate with them. **We see the idea that angels are spirits, does not prove that they are not literal beings."**

"It is inferred because the Bible says that God is a Spirit, that he is not a person. An inference should not be made the basis for an argument. Great Scripture truths are plainly stated, and it will not do for us to found a doctrine on inferences, **contrary to positive statements in the word of God**. If the Scripture states in positive terms that God is a person, it will not answer for us to draw an inference from the text which says **'God is a Spirit,' that he has no body.**"

"We will now present a few texts which prove that God is a person. Exodus 33:18, 23. **'And he (Moses) said, I beseech thee shew me thy glory.'**

Verse 20. *'And he said, **Thou canst not see my face, for there shall no man see me and live.**'* Verses 21-23. *'And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock; and **will cover thee with my hand while I pass by**; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.'* *If God is an immaterial Spirit, then Moses could not see him; for we are told a spirit cannot be seen by natural eyes. There would then be no propriety for God to say he would put his hand over Moses' face while he passed by, (seemingly to prevent him from seeing his face,) for he could not see him. Neither do we conceive how an immaterial hand could obstruct the rays of light from passing to Moses' eyes. But if the position be true that God is immaterial, and cannot be seen by the natural eye, the text above is all superfluous. What sense is there in saying God put his hand over Moses' face, to prevent him from seeing that which could not be seen."*

*"Says one, I see we cannot harmonize the matter any other way, than that there was a literal body seen by Moses; but that was not God's own body, it was a body he took that he might show himself to Moses. Moses could form no just conceptions of God unless he assumed a form. So God took a body. This throws a worse coloring on the matter than the first position; for it charges God with deception; telling Moses he should see him, when in fact Moses according to this testimony did not see God, but another body. A person must be given to doubt almost beyond recovery, that would attempt thus to mystify, and do away the force of this testimony."*⁷⁰

⁷⁰Ibid.

Do you recognize that Brother Loughborough is tackling the sentiment that Dr. Kellogg would present in the Living Temple 48 years later? Dr. Kellogg said that it is true that God presented Himself in a "particular form or place"⁷¹ because *"there must be something more **tangible**, more **restricted**, upon which to center the mind in worship"*⁷², but that He is, in reality, *"**far beyond our comprehension as are the bounds of space and time**"*⁷³. Brother Loughborough reasonably objected to the idea that God is only manifesting Himself to man as a definite Being, but in reality, is not what He presents Himself to be. Such a claim *"charges God with deception"*. Brother Loughborough continues with the affirmative, Biblical testimony that God is a material being.

*"Exodus 24:9. 'Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: **and they saw the God of Israel:** and there was under **his feet** as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.' They were permitted to **see his feet**, but no man can see his face and live. **No mortal eye can bear the dazzling brightness of that glory of the face of God.** It far exceeds the light of the sun. For the prophet says, 'The light of the moon shall be as the light of the sun, and the light of the sun shall be **seven fold**, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' Isaiah 30:26. Notwithstanding this seven-fold light that is then to shine, the prophet speaking of the scene says, 'Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.' Isaiah 24:23. The testimony of John is, [Revelation 21:23,] 'And the city had no need of the sun, neither of the moon, to shine*

⁷¹Dr. John H. Kellogg, The Living Temple, p.31.

⁷²bid, p.30

⁷³Ibid, p.33

in it: for the glory of God did lighten it, and the Lamb is the light thereof."

*"Infidels claim that there is a contradiction in the testimony of Moses, because he said, he talked with God face to face. We reply, there was a cloud between them, but God told Moses, 'No man shall see me and live.' The Testimony of the New Testament is in harmony with that of the Old upon this subject. 'Follow peace with all men, and holiness without which **no man shall see the Lord.**' Hebrews 12:14. **Who with mortal eyes could behold a light that far outshines seven fold the brightness of the sun?** Surely none but the holy can behold him, none but immortal eyes could bear that radiant glory. Although the Word says we cannot see God now and live, the promise is, that the **pure in heart shall see him.** Matthew 5:3. 'Blessed are the pure in heart, **for they shall see God.**' Revelation 22:4. 'And **they shall see his face,** and his name shall be in their foreheads."*

*"Paul, [Colossians 1:15,] speaking of Christ, says, 'Who is the image of **the invisible God,** the first born of every creature.' Here Christ is said to be '**the image of the invisible God.**' We have already shown, that **Christ has a body composed of substance, flesh and bones; and he is said to be, 'the image of the invisible God.**' Well, says one, we admit his divine nature is in the image of God. If by his divine nature you mean the part that existed in glory with the Father before the world was, we reply, that which was in the beginning with God, (the Word,) **was made flesh, not came into flesh,** or as some state, **clothed upon with a human nature, but made flesh.** But says another, **God is said to be invisible. Because he is invisible now, it does not prove that he never will be seen.** The Word says, 'The pure in heart **shall see him.**' Willing faith says, Amen."*

*"Paul's testimony in Philippians 2:5, 6, shows plainly what may be understood by the statement, that Christ is the image of God. 'Let this mind be in you which was in Christ Jesus: who **being in the form of God**, thought it not robbery to **be equal with God**.' How can Christ be said to be in the form of God, if God has no form? Romans 8:3. 'God sending his own Son in the likeness of sinful flesh.' **Christ is in the form of God, and in the form of men. This at once reveals to us the form of God.**"*

*"Daniel speaking of God, calls him the Ancient of days. Daniel 7:9. 'And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool.' This personage is said to have a head, and hair; this certainly could not be said of him if he was immaterial and had no form. But Paul's testimony in Hebrews 1:3, ought to settle every candid mind in regard to the personality of God. Speaking of Christ, he says, 'Who being the brightness of his glory, and the express image of his (the Father's person).' Here then it is plainly stated God has a person. Christ is the express image of it. Then we can understand Christ where he says, 'He that hath seen me, hath seen the Father.' John 14:19. He could not have meant, that he was his own father; for when he prayed he addressed his Father as another person who had sent him into the world. He styled himself the Son of God. Then he could not be the Father of which he was the son. When he says, 'He that hath seen me hath seen the Father,' he must mean, that as **he was the express image of the Father's person, those who saw him saw the likeness of the Father in him.**"⁷⁴*

It is important to pay attention to the biblical evidence that brother Loughborough points out in the testimony that God has a body. Brother Loughborough reviews several Bible passages proving that God does have

⁷⁴The Adventist Review and Sabbath Herald, September 18, 1855

a material body, but it is invisible to our mortal eyes. Sister White wrote the same when she said "*The Father is all the fulness of the Godhead bodily and is invisible to mortal sight*"⁷⁵. No mortal eye can see the Father, but that does not prove that God can never be seen. Jesus said: "*He that hath seen me, hath seen the Father*" (John 14:19). Jesus explained these words two chapters prior: "*Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me*" (John 12:44-45). Jesus did not send Himself, neither is Jesus the Father, one and the same person; but we see the Father in Christ because He is the *express image of the Father's person*. (Hebrews 1:3). As Jesus is a person, possessing a body, so is the Father. Brother Loughborough continues to prove his point that God is a person, possessing form and shape, because man was created in the image of God.

"But we will now return to the subject of The creation of man. We have seen already that man's being made in the image of God, could not refer to a moral image, for it would involve the absurdity that the lifeless clay of which man was formed, had a character like God. We now see the Scriptures clearly teach, that God is a person with a body and form. Then Genesis 1:26, may be understood to teach the fact, that man was made in the form of God. Other scriptures agree with this testimony. See Genesis 9:6. 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.' This testimony cannot apply to a spirit, or immaterial part of man: that which is in the image of God has blood. 1 Corinthians 11:7. 'For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God.' James [Chap 3:9] speaking of the tongue says, 'Therewith bless we God, even the Father; and therewith curse we men, which are made

⁷⁵EGW; Ms21-1906.9; 1906

after the similitude (likeness, resemblance – Webster) of God.’ The foregoing testimony settles the point, that the image of God does not refer to character but to form.”

“Genesis 2:7. ‘And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’”⁷⁶

God formed man in His own image. God is a person, having a body, shape and form, and He formed man into His own image. From this reasoning we derive the obvious meaning of the Scriptures’ testimony about the PERSONALITY OF GOD. If we make false conceptions regarding God’s person, we are in danger of misunderstanding the other truths which are connected with man’s nature (mortality of the soul, the state of the dead, etc.). In his article, Brother Loughborough continues on to explain the connection between false doctrine on the immortality of the soul and wrong conceptions regarding the PERSONALITY OF GOD. His article in the Review and Herald from September 18, was taken from his book “*An Examination of the Scripture Testimony*”⁷⁷.

* * *

*In heaven’s realm, upon His throne,
God dwells in form, His Word has shown.
A being real with shape and face,
Beyond our sight—that holy place.*

⁷⁶The Adventist Review and Sabbath Herald, September 18, 1855

⁷⁷John Norton Loughborough, *An Examination of the Scripture Testimony*, 1855

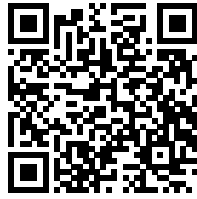
IS GOD A PERSON? - BY JOHN N. LOUGHBOROUGH

*God's glory shines too bright to see,
We cannot bear such majesty.
Yet through His Spirit, God extends,
His power and His presence sends.*

*The Father's form in Christ we see
Reflecting Him so perfectly
For Christ reveals the Father's grace
And make us long to see His face.*

*The dust was fashioned by His hand,
In His own image, as He planned.
For we are made in God's own shape,
Not just in virtue, soul, or trait.*

*A Person true with body real,
Not formless mist, as some appeal.
The Father dwells, unseen by eye,
And waits as pure hearts draw nigh.*



XI

THE PERSONALITY OF GOD -

BY JAMES S. WHITE

In what follows, we will examine James White's pamphlet titled "*The Personality of God*". When we read this article, we will see that James White continues where Brother Loughborough left off, and that he expands and deepens the understanding behind the first point of the FUNDAMENTAL PRINCIPLES.

James White's tract was printed multiple times, advertised 54 times, and reprinted twice in the Review and Herald publication. His view on the PERSONALITY OF GOD was well known and spread throughout Adventism. In this pamphlet, we will see clear criticism toward the ideas that Kellogg advocated in the Living Temple.

"MAN was made in the image of God. 'And God said, Let us make man in our image, after our likeness.' 'So God created man in his own image, in the image of God created he him.' Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that 'image' here does not mean physical form, but moral image, and

THE PERSONALITY OF GOD - BY JAMES S. WHITE



James Springer White (1821-1881) and Ellen White (1827-1915)

they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. **As proof that God is a person, read his own words to Moses:** 'And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee **with my hand** while **I pass by**. And I will take away **mine hand** and thou shalt **see my back parts**; **but my face shall not be seen.**' Exodus 33:21-23. See also chap. 24:9-11. **Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.**" {James S. White, PERGO 1.1; 1861}

"But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5-8 remove the difficulty. 'And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is

*faithful in all mine house. **With him will I speak mouth to mouth, even apparently.***" {James S. White, PERGO 2.1; 1861}

*"The great and dreadful God came down, wrapped in a cloud of glory. **This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns.** Under these circumstances Moses was permitted to draw near and **converse with God face to face, or mouth to mouth, even apparently.**"* {James S. White, PERGO 2.2; 1861}

*"Says the prophet Daniel, 'I beheld till the thrones were cast down, and **the Ancient of days did sit**, whose garment was white as snow, **and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.**' Chap. 7:9. 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and **came to the Ancient of days**, and they brought **him near before him**, and there was given him dominion and glory and a kingdom.' Verses 13, 14."* {James S. White, PERGO 2.3; 1861}

*"Here is a sublime description of the action of **two personages**; viz, **God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel.** In connection with this quotation read the apostle's declaration that **the Son was in the express image of his Father's person.** 'God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **who being the brightness of his glory, and the express image of his person.**' Hebrews 1:1-3."* {James S. White, PERGO 3.1; 1861}

*"We here add the testimony of Christ. 'And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, **nor seen his shape.**' John 5:37. See also Philippians 2:6. **To say***

that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION. - ***'God is a Spirit.'*** *John 4:24.* " {James S. White, PERGO 3.2; 1861}

"ANSWER. - ***Angels are also spirits*** [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. ***They were spirit beings. So is God a Spirit being.***" {James S. White, PERGO 3.3; 1861}

"OBJ. - ***God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place.***" {James S. White, PERGO 3.4; 1861}

"ANS. - 1. ***God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. 'O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compass-est my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.'***" {James S. White, PERGO 3.5; 1861}

"2. ***God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. 'Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.'***" {James S. White, PERGO 4.1; 1861}

'God is in heaven. This we are taught in the Lord's prayer. 'Our Father which art in heaven.' Matthew 6:9; Luke 11:2. ***But if God is as much in every place as he is in any one place, then heaven is also as much in***

*every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father **which art everywhere**, hallowed be thy name. Thy kingdom come, thy will be done, on earth, **as it is everywhere.**"* {James S. White, PERGO 4.2; 1861}

*"Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, **admitting that God and heaven are no more in any one place than in every place.** But it is said of Elijah that he 'went up by a whirlwind **into heaven.**' 2 Kings 2:11. And of Enoch it is said that he 'walked with God, and was not, for God took him.' Genesis 5:24." {James S. White, PERGO 4.3; 1861}*

*"Jesus is said to be on the right hand of the Majesty on high. Hebrews 1:3. 'So, then, after the Lord had spoken unto them **he was received up into heaven, and sat on the right hand of God.**' Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet!"*

Christ arose from the dead with a physical form. 'He is not here,' said the angel, 'for he is risen as he said.' Matthew 28:6." {James S. White, PERGO 5.1; 1861}

*"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and **held him by the feet**, and they worshiped him.' Verse 9."* {James S. White, PERGO 5.2; 1861}

*"**'Behold my hands and my feet,'** said Jesus to those who stood in doubt of his resurrection, 'that it is I myself. **Handle me and see, for a spirit hath not flesh and bones as ye see me have.** And when he had thus spoken, he **showed them his hands and his feet.** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them.' Luke 24:39-43.*" {James S. White, PERGO 5.3; 1861}

*"After Jesus addressed his disciples on the mount of Olivet, he **was taken up from them**, and a cloud received him out of their sight. 'And while they looked steadfastly **toward heaven as he went up**, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is **taken up from you into heaven**, shall so come in like manner as ye have seen him **go into heaven.**' Acts 1:9-11. J. W."* {James S. White, PERGO 6.1; 1861}

James White fights the idea that God is just a spirit, and as such, is present *"as much in every place as in any one place"*. He gives plain and positive testimony from Scripture that God is a personal being; we see the very same sentiments in Ellen White's writings.

*"The mighty power that works through all nature and sustains all things is not, as some men of science claim, **merely an all-pervading principle, an actuating energy.** **God is a spirit; yet He is a personal being,***

*for man was made in His image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a **personal Saviour** He came to the world. As a **personal Saviour** He ascended on high. As a **personal Saviour** He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Daniel 7:13." {EGW; Ed 131.5; 1903}*

Ellen White and the Adventist pioneers made a distinction between the terms 'spirit' and 'being'. God is a personal being, not just a spirit. He is not "*as much in every place as in any one place*", but He is "*in one place more than another*"⁷⁸. He is in heaven, in His temple, sitting on His throne—in person—and He is everywhere present by His representative, the Holy Spirit.

Here are some other quotations from Sister White that are in harmony with the pioneers' views on the PERSONALITY OF GOD:

*"He [Jesus] taught that God was a rewarder of the righteous, and a punisher of the transgressor. **He was not an intangible spirit**, but a living ruler of the universe. **This gracious Father** was constantly working for the good of man, and mindful of all that concerns him..." {EGW; 3SP 47.1; 1878}*

*"**The Bible shows us God in His high and holy place**, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. **Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere***

⁷⁸John. N. Loughborough, "Is God a Person?" The Adventist Review and Sabbath Herald, September 18, 1855

present. Through the agency of His Spirit and His angels He ministers to the children of men." {EGW; MH 417.2; 1903}

"The greatness of God is to us incomprehensible. 'The Lord's throne is in heaven' (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand." {EGW; Ed 132.2; 1903}

"Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man and endowed him with intelligence and power." {EGW; MS117-1898.10; 1898}

Continuing in James White's pamphlet, we read his sharp criticism on the notion of an immaterial God. Before that, let's briefly recall Dr. Kellogg's argument that "*Discussions respecting the form of God are utterly unprofitable*"⁷⁹ because God is "*far beyond our comprehension as are the bounds of space and time*". He believed that God's person is not constrained to one locality because He is in "*as much in every place as in any one place*"^{80 81}. If God in His personality were truly a definite being, having a tangible body, then He would not be able to be present "*as much in every place as in any one place*" and, thus, sustain life. James White continues against the reasoning that God is immaterial in His person.

"IMMATERIALITY"

⁷⁹Dr. John H. Kellogg, *The Living Temple*, p.33.

⁸⁰James S. White, *PERGO* 4.3; 1861

⁸¹In the *Living Temple*, Dr. Kellogg objected that God cannot be everywhere present at once: "*Says one, 'God may be present by his spirit, or by his power, but certainly God himself cannot be present everywhere at once.'*" We answer: How can power be separated from the source of power? Where God's Spirit is at work, where God's power is manifested, God *himself is actually and truly present...*" John H. Kellogg, *The Living Temple*, p.28.

"THIS is but another name for nonentity. It is the negative of all things and beings - of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard - it can neither extend nor contract. In short, it can exert no influence whatever - it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self - his all!" {James S. White, PERGO 6.2; 1861}

*"O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; **they both claim to be the negative of all things which exist** - and both are equally powerless and unknown." {James S. White, PERGO 6.3; 1861}*

"The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms." {James S. White, PERGO 7.1; 1861}

"Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point." {James S. White, PERGO 7.2; 1861}

"As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy." {James S. White, PERGO 7.3; 1861}

"What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image." {James S. White, PERGO 7.4; 1861}

"What is Jesus Christ? He is the Son of God, and is like his Father, being 'the brightness of his Father's glory, and the express image of his person.' He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones." {James S. White, PERGO 7.5; 1861}

"What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their 'everlasting inheritance.' With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God - their life - their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us." {James S. White, PERGO 7.6; 1861}

*"We choose all substance - what remains
The mystical sectarian gains;*

*All that each claims, each shall possess,
Nor grudge each other's happiness.
An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.
We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.
Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.* " {James S. White, PERGO 8.1; 1861}

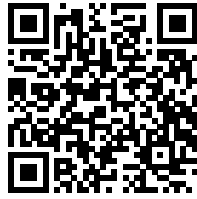
James White compared the sentiments on the immaterial God with sectarianism, atheism, and annihilation. "*Immaterial God*" is another expression for the nonentity of God. James White never received any reproof from Sister White for these views; rather, they were supported by her writings. Many assert that Sister White changed her views over time and, later, accepted the Trinity doctrine, but this is not backed up by detailed historical records. In 1905, Sister White recalls the occasion with Dr. Kellogg when, twenty years prior, he came to her with the very sentiments regarding the PERSONALITY OF GOD that James White and other pioneers were refuting:

*"Now this subject has been kept before me for more than twenty years. My husband has been dead twenty years, and before he died, things came in. Dr. Kellogg came into my room; I was occupying one of the large rooms at the office as my home. I had two or three rooms there, and **he got a great light**; and he sat down and told what his light was: **it is just the same***

theories or errors, the same sophistries, that he is presenting, and did present in 'Living Temple.' I said, 'Dr. Kellogg, I have met that.' I met it when I first started out to travel. I met it in the North; I met it in New Hampshire. I saw the curse of its influence in Massachusetts, and the testimonies that were given to me were right to the point that we were not to have anything of this kind to be taught in our churches. And I talked with him. I gave the history—I have not time to give it to you here. I gave him the history of how that was treated by the Spirit of God, and how we as a people must escape the sophistries and delusions. And it was ministers that were deceiving the people with these sophistries. I will not tell you what they led to—it may have to come; but I will not tell you now what they led to; but I will tell you what this sophistry leads to: It leads to the nonentity of Christ, to the nonentity of God, his personality, and brings in,—what shall I call it?—a sort of manufactured theory of God and Christ." {EGW;

Ms70a-1905.II; 1905}

Kellogg's sentiment in the Living Temple regarding the PERSONALITY OF GOD leads to the nonentity of Christ and the nonentity of God. Why? Because his views of God claim an immaterial God. The church was faced with such sentiments in the beginning of their work. James White wrote about them in his pamphlet "*The Personality of God*", and Sister White recalled these early experiences when she and her husband combatted the error that God is an immaterial, all-prevailing spirit.



XII

HEAVEN'S REALITY

The PERSONALITY OF GOD deals with the quality or state of God being a person. Whenever we look at the pioneer's work on the PERSONALITY OF GOD, we see that they were all in harmony with the view that God is a tangible *being*, possessing both body and parts. We always see the same underlying reasoning, which differentiates the term '*spirit*' and the term '*being*'. By differentiating these terms, they explain the quality or state of God being a person⁸²—a PERSONALITY OF GOD. All their conclusions are summed up in the first point of the FUNDAMENTAL PRINCIPLES. *"There is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, ... and every-where present by his representative, the Holy Spirit. Psalm 139:7."*⁸³

So far, in the pioneers' work, we have seen that the PERSONALITY OF GOD is tightly connected to the reality of God's presence. God is a personal spiritual being, having a body and shape; as such, His presence is cumbered to one locality—as the Bible says, in His temple, at His throne where He is surrounded with unapproachable glory. But He is everywhere present by

⁸²Merriam-Webster Dictionary defines the word '*personality*' as "*quality or state of being a person*".

⁸³FPSDA 1.2

His representative, the Holy Spirit. Obviously, the Holy Spirit is a spirit, and not a being, *"for a spirit hath not flesh and bones as ye see me have"*, said Jesus (Luke 24:39). Christ is also a Being, like His Father. He is an express image of the Father's person; therefore, He bears the same personality, or the quality or state of being a person, as His Father does.

In our experience, when we present the original Seventh-day Adventist beliefs on the PERSONALITY OF GOD to our trinitarian brothers, as expressed in the first two points of the FUNDAMENTAL PRINCIPLES, they often claim that the statements in the FUNDAMENTAL PRINCIPLES are correct in some way, but the understanding attributed to the terms *"personal spiritual being"* are false. They usually attempt to harmonize the FUNDAMENTAL PRINCIPLES with the Trinity doctrine by twisting the words *"spiritual being"*, as if the word *'spiritual'* means something mysterious, suitable to equalize the PERSONALITY OF GOD and of Christ with the personality of the Holy Ghost⁸⁴. The underlying problem comes down to the understanding of the heavenly realities. The Bible is not silent about heaven, and its realities, and our pioneers understood it well. Below we read about the explanation of the terms *"spiritual being"* from James White and Uriah Smith in their book, *"The Biblical Institute"*. The Bible explains these terms using the example of angels, which are *"spiritual beings"*.

"Angels are real beings. They are described in the Bible as possessing face, feet, wings &c. Ezekiel says of the cherubim, 'Their whole body

⁸⁴The quality or state of the Holy Spirit being a person is bearing witness, not having the form of a person. *"The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. 'For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.'* [1 Corinthians 2:11.]" {EGW; 21LtMs, Ms 20, 1906, par. 32}. It is crystal clear that the Holy Spirit is a person, yet not in the same way as the Father and the Son, as the Holy Spirit does not possess the quality of an outward physical personage like the Father and the Son do.

HEAVEN'S REALITY



Uriah Smith (1832-1903)

*and their backs and their hands and their wings,' Ec. Eze. 10:12. Angels **appeared** unto Abraham. Gen. 18:1-8. They talked and ate with him. They went on to Sodom and communed with Lot, who, entering into his house baked unleavened bread for them and they did eat. **These person were called angels.** David speaks of the manna as the corn of Heaven and angel's food. Ps. 78:23-25."*

*"The case of Balaam, Num. 22:22-31, is an interesting incident. The angel **appeared** to Balaam with a sword **drawn in his hand**. The question is sometimes asked how angels can be material beings since we cannot see them. **This case illustrates it.** The record says the **Lord opened the eyes of Balaam and he saw the angel.** The angel did not create a body for that occasion. He was just the same as he was before Balaam saw him; but the change took place in Balaam. His eyes were opened, then he beheld the angel. It was the same with the servant of Elisha when he and his master were brought into a straight place, surrounded by the army of the king of Syria. 2 Kings 6:17. Elisha prayed that **the eyes of his servant might be opened;** and he immediately saw the whole mountain full of horses and chariots round about Elisha."*

*"This may be further illustrated referring to things which we know are material and yet which we cannot see. Air is material, light is material, even thought itself is only the result of material organizations — matter acting upon matter — and yet we can see none of these things. **Just so with the angels.**"*

"It is further objected to the materiality of the angels that they are called spirits. Heb. 1:13, 14. But this is no objection to their being literal beings. They are simply spiritual beings organized differently from these earthly bodies which we possess. Paul says, 1 Cor. 15:44, 'There is a natural body and there is a spiritual body.' The natural

body we now have; the spiritual body we shall have in the resurrection. 'It is raised a spiritual body.' Verse 44. But then we are equal unto the angels, Luke 20:36; then we have bodies like unto Christ's most glorious body. Phil. 3:4⁸⁵ and Christ is no less a spirit than the angels. We read that God is a spirit, that is, simply a spiritual being.'⁸⁶

The Bible gives us the insight that angels are spiritual beings that possess material bodies, but are still unseen to us, unless the Lord opens our eyes to see them. When the righteous will rise up in their new glorified bodies, they will rise in a spiritual body, an incorruptible one. This body will be tangible and material just as the new Earth will be tangible and material. And with our spiritual bodies we will possess the renewed Earth, we will replenish it *"and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"* (Genesis 1:28).

* * *

*Not as a vapor—God, unknown,
Not as a mystery on His throne.
In just one place as beings are,
Yet by His Spirit spread afar.*

⁸⁵Typo: It should be Philippians 3:21

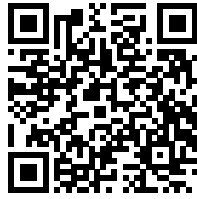
⁸⁶James White and Uriah Smith, The Biblical Institute (Kindle Locations 2537-2553). Kindle Edition.

THE FORGOTTEN PILLAR

*Christ bears God's image as His Son,
Divine Two beings, not joined as one.
Angels have bodies, yet unseen,
Physical forms with heav'nly sheen.*

*We cannot see their spirit frame,
Until immortal life we claim.
We'll resurrect like them to be,
And dwell with them eternally.*

*God is not three in mystic blend,
But Father, Son, Their Spirit send.
The Father, Son are not obscure,
They're personal, we know for sure.*



XIII

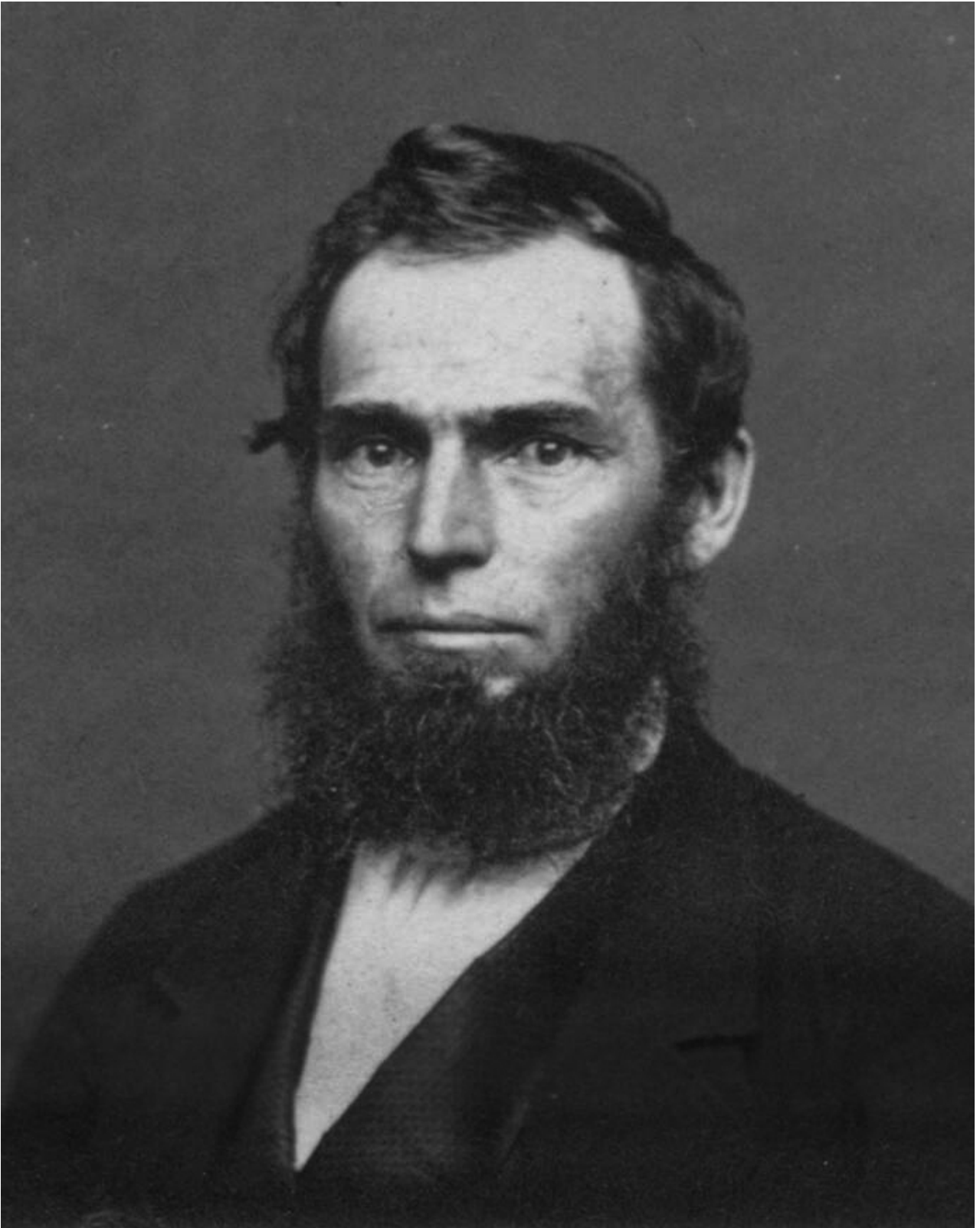
THE SABBATH GOD VS. SUNDAY GOD - J. B. FRISBIE

There are other articles written on the PERSONALITY OF GOD by our pioneers and it would be too much to include everything here, but we would like to add one more testimony from brother J. B. Frisbie's article where he compares the Sabbath God with the Sunday God. He compares the truth on the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES with the Trinity doctrine. Let us take a look at a portion of his article, "*The Seventh Day-Sabbath Not Abolished*" from the Review and Herald, March 7, 1854.

THE SABBATH GOD

*"After we know and remember God, by keeping his holy Sabbath, **then the Bible will teach of his personality and dwelling place. Man is in the image and likeness of God.** Genesis 1:26. 'And God said, Let us (speaking to his son) make man in our image, after our likeness'. Chap 2:7.*

THE FORGOTTEN PILLAR



John Byington Frisbie (1816-1882)

*'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul'. Genesis 9:6; I Corinthians 11:7; James 3:9. **That which was made in the image and likeness of God was made of the dust of the ground called man.**"*

*"This is known to be the true sense from other testimonies that may be given from the Bible. **Jesus was in the form of a man and the express image of his Father's person.**"*

*"Philippians 2:6-8. **Christ Jesus: 'Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men'. 2 Corinthians 4:4. 'And being formed in fashion as a man', etc. Colossians 1:15. 'Who is the image of the invisible God'.**"*

*"Hebrews 1:3. **The Son; 'Who being the brightness of his glory, and the express image of his person'. In this sense could Jesus say to Philip in truth, 'He that hath seen me hath seen the Father.'** John 14:9. Some seem to suppose it argues **against the personality of God, because he is a Spirit, and say that he is without body, or parts.** John 4:24. '**God is a Spirit**'. Hebrews 1:7. '**Who maketh his angels spirits**'. Who would pretend to say that angels have no bodies or parts because they are spirits. **None the less is God a spiritual being having body and parts as we may learn by his having a dwelling place and because he has and may be seen.** Exodus 33:23. '**And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen**'. Matthew 5:8. '**Blessed are the pure in heart, for they shall see God**'. Hebrews 12:14. '**Follow peace with all men, and holiness, without which no man shall see the Lord**'. Matthew 18:10. '**That in heaven their angels do always behold the face of my Father which is in heaven**'. Matthew 6:9. 'After*

*this manner therefore pray ye, **Our Father which art in heaven***, etc. John 6:38. *'For I **came down from heaven** not to do mine own will, but the will of him that sent me'*. Chap 16:28. *'I **came forth from the Father, and am come into the world: again I leave the world, and go to the Father***'."

*"Does not God say he fills immensity of space? We answer, No. Psalm 139:7, 8. 'Whither shall I go **from thy Spirit?** or whither shall I flee **from thy presence?** If I ascend up into heaven, thou art there', etc. God by his Spirit may fill heaven and earth, etc. Some confound God with his Spirit, which makes confusion. Psalm 11:4. 'The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold', etc. Habakkuk 2:20; Psalm 102:19. 'For he hath looked **down from the height of his Sanctuary; from heaven did the Lord behold the earth**'. 1 Peter 3:12. 'For the eyes of the Lord are over the righteous, and his ears are open unto their prayers', etc. Psalm 80:1. 'Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou **that dwellest between the cherubims, shine forth**'. Psalm 99:1; Isaiah 37:16."*

*"John 14:2. 'In my Father's house are many mansions. I go to prepare a place for you'. Revelation 21:2-5; Hebrews 11:6. 'For he that cometh to God must believe that he is', etc. **This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.**"⁸⁷*

⁸⁷Adventist Review and Sabbath Herald, March 7, 1854, J. B. Frisbie, "The Seventh-Day Sabbath Not Abolished", p. 50

Here we see the same argument and reasoning, that God is a personal spiritual Being. This God is the Sabbath God. Brother Frisbie compares this God with the Sunday God, who is a trinitarian God.

THE SUNDAY GOD

"We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and the god in the dark through Sunday-keeping. Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. 'Ques. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things. Q. Has God any body? A. No; God has no body, he is a pure Spirit. Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God'."

"The first article of the Methodist Religion, p. 8. 'There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.'"

"In this article like the Catholic doctrine, we are taught that there are three persons of one substance, power and eternity making in all one living and true God, everlasting without body or parts. But in all this we are not told what became of the body of Jesus who had a body

*when he ascended, who went to God who 'is everywhere' or nowhere.
Doxology."*

*"**To God the Father, God the Son,**"*

"God the Spirit, three in one."

"Again"

*"**Warms in the sun, refreshes in the breeze,**"*

"Glows in the stars, and blossoms in the trees."

"Lives through all life, extends through all extent,"

"Spreads undivided and operates unspent." - Pope."

*"These ideas well accord with those heathen philosophers. One says, 'That water was the principle of all things, and that God is that intelligence, by whom all things are formed out of water.' Another, 'That air is God, that it is produced, that it is immense and infinite,' etc. A third, 'That God is a soul diffused throughout all beings of nature,' etc. **Some, who had the idea of a pure Spirit.** Last of all, 'That God is an eternal substance.'"*

*"These extracts are taken from Rollin's History, Vol. II, pp. 597-8, published by Harpers. **We should rather mistrust that the Sunday god came from the same source that Sunday-keeping did.** 'Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun.' - Union Bible Dictionary. **Afterward modified by the Roman Catholic Church, in the form we now find it taught through the land.**"*

*"It is very natural to suppose when **the Pope set himself up to be God in the temple of God**, [2 Thessalonians 2:4] that he should have a day sanctified to his worship. This he has done. - Douay Catechism, p. 59. 'Q. What is the best means to sanctify Sunday? A. By hearing mass, etc. This saying mass is for the priest to gabble over Latin, drink some wine, and*

give the people a wafer to eat.””“”But God sanctified his day because he had rested on it. Another day for a very different purpose. Genesis 2:3.”

”In days before the moral fall of Babylon God directed the minds of his honest children right in their prayers, whatever they might think at other times, but now since the apostasy the mind reaches to no god but to the people only, there are many prayers to men we know by their effect and eloquence. We are truly thankful to our heavenly Father that he has led our minds from such folly, to know, and remember his holy name by keeping his holy day that we might love, serve and worthily glorify him through our great High Priest in the heavenly Sanctuary in this day of atonement.”⁸⁸

Before becoming a Seventh-day Adventist, Frisbie was a Methodist preacher and a bitter opponent of Adventist beliefs. In 1853, after a debate on the Sabbath with Joseph Bates, he reversed his position and began to keep the Sabbath and preach the Seventh-day Adventist doctrine. He renounced Sunday, the Trinity, and accepted the Seventh-day Sabbath and the truth about God, that the Seventh-day Adventist’s taught in the first point of the FUNDAMENTAL PRINCIPLES.

Do other Adventist pioneers see discordance between the Trinity doctrine and the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES?

* * *

⁸⁸Ibid.

THE FORGOTTEN PILLAR

*On seventh day or first we kneel,
But deeper truths these days reveal.
Not only when we choose to pray,
We show which God we serve each day.*

*The Sabbath God, a Being clear,
With form and place, both far and near.
For in His image we were made,
His Son, His likeness is displayed.*

*The Son, the Father's image bright,
Shows us the path to truth and light.
"In Me you've seen the Father too,"
Christ's words are powerful and true.*

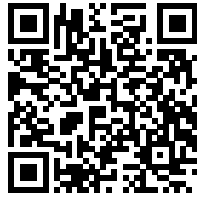
*The Sunday God, a trinity,
Three persons in strange unity.
Without a body, without part,
A concept born from human art.*

*One God with face and hands and form,
Who rested when creation's storm
Had ceased its work on seventh day,
This God commands we rest and pray.*

*Not just an essence spreading wide,
A formless spirit with no side.
But a true Person on a throne,
With His own Son, yet not alone.*

THE SABBATH GOD VS. SUNDAY GOD - J. B. FRISBIE

*So choose not merely when to kneel,
But choose which God your heart finds real.
The day we keep reveals our view
Showing which God we serve as true.*



XIV

ADVENTIST PIONEERS AND THE TRINITY DOCTRINE

Sister White wrote that early Adventist pioneers "*are to bear their testimony as to what constitutes the truth for this time*"⁸⁹ because "*they have learned to avoid errors and dangers, and are they not then competent to give wise counsel*"⁹⁰? In their writings, we see their unanimous views regarding the PERSONALITY OF GOD, and that they have avoided the Trinitarian error. There is much to write about this topic because the Adventist pioneers left a lot of material dealing directly or indirectly with the doctrine of Trinity. But we will look at some of the testimonies from James White and brother Loughborough because we have read some of their articles on the PERSONALITY OF GOD. Also, we will compare their testimony with the Spirit of Prophecy as we have done so far.

James White, in the Review and Herald, listed "*some of the popular fables of the age*", saying: "*Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and*

⁸⁹EGW; Lt329-1905.18; 1905

⁹⁰EGW; 7T 287.3; 1902

*of sprinkling or pouring instead of being 'buried with Christ in baptism,' 'planted in the likeness of his death:' but we pass from these **fables** to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, the change of the Sabbath of the fourth commandment from the seventh to the first day of the week."*⁹¹

What does James White mean when he says that the Trinity "*does away with the personality of God, and of his Son Jesus Christ*"? In Day Star, he wrote:

*"...a certain class who **deny the only Lord God and our Lord Jesus Christ**. This class can be no other than those who **spiritualize away the existence of the Father and the Son, as two distinct, literal, tangible persons**, also a literal Holy city and throne of David... The way spiritualizers this way have disposed of or **denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural trinitarian creed**, viz, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance **that He is the Son of the eternal God**."*⁹²

Doing away with the personality of God and His Son is accomplished by denying Them as two distinct, literal, and tangible persons. The doctrine on the personality of God teaches that the Father has a literal, *tangible* person.

In the Adventist Review and Sabbath Herald article from April 4, 1854, James White listed 10 points of *Catholic reasons for keeping Sunday*", where he said that the Sunday "*is a day dedicated by the apostles to **the honor of the most Holy Trinity***"⁹³. Here we also see the harmony be-

⁹¹James S. White, Review & Herald, December 11, 1855, p. 85.15

⁹²James White, Day Star, Jan 24, 1846

⁹³The Advent Review, and Sabbath Herald, vol. 5 April 4, 1854, p. 86

tween J. B. Frisbie and James White in their view that the Sabbath is dedicated to the biblical God expressed in the first point of the FUNDAMENTAL PRINCIPLES, and Sunday is dedicated to the trinity God. The main problem with the Trinity doctrine is that it *"does away the personality of God, and of his Son Jesus Christ"*. In Life Incidents, he wrote more about why this is so.

*"Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their Master. Neither are the Father and the Son parts of the 'three-one God.⁹⁴ They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honour, and glory, and praise, of their salvation, to **both God and the Lamb**."⁹⁵*

Sister White wrote similarly regarding Christ's prayer:

*"The burden of that prayer was that His disciples might be **one as He was one with the Father**; the oneness so close that, **although two distinct beings**, there was **perfect unity of spirit, purpose, and action**. The mind of the Father was the mind of the Son."* {EGW; Lt1-1882.1; 1882}

*"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, **but not in person**. It is thus that God and Christ are one."*

{EGW; MH, 421 422; 1905}

⁹⁴The same quotation is found in James White's book *"The Law and the Gospel"* with one difference. He states, *"Neither are the Father and the Son parts of one being"*; in *"Life Incidents"*, he wrote *"parts of the 'three-one God'"*. See James S. White, *The Law and the Gospel* p. 1.2.

⁹⁵James S. White, *Life Incidents*, p.343.2

The Father and the Son do not comprise one person nor being. The Father and the Son are one, just as Christ and His disciples are one—one in spirit, purpose, mind, and character.

Many Adventist trinitarian scholars charge James White and other early pioneers for arianism or semi-arianism, claiming that they made Christ inferior to the Father. This is not true. Let us read the testimony of James White on this matter.

*"Paul affirms of the Son of God that he was in the form of God, and that **he was equal with God.** 'Who being in the form of God thought it not robbery to be **equal with God.**' Phil. 2:6. The reason why it is not robbery for the Son **to be equal with the Father is the fact that he is equal.** If the Son is not equal with the Father, then it is robbery for him to rank himself with the Father."*

"The inexplicable trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, Let us make man in our image?"⁹⁶

The problem of the Adventist trinitarian scholars lies in that they themselves cannot completely explain Christ's divinity other than through the Trinitarian paradigm. Adventist pioneers did believe in Christ's full divinity but they rejected the Trinity because it destroys the PERSONALITY OF GOD. *"The inexplicable trinity that makes the godhead three in one and one in three, **is bad enough**"*. Below is another statement from James White where he compared Seventh-day Adventist with Seventh-day Baptist belief. Seventh-day Adventists did not believe in the Trinity unlike Seventh-day Baptists. James White mentioned that, regarding the divinity of Christ,

⁹⁶James S. White, The Advent Review and Sabbath Herald, November 29, 1877, p. 171

Seventh-day Adventists hold so nearly with the trinitarian Seventh-day Baptists that they apprehend no trial there.

*"The principal difference between the two bodies is the immortality question. The S. D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here. And as the practical application of the subject of the Gifts of the Spirit to our people and to our work is better understood by our S. D. Baptist brethren, they manifest less concern for us on this account."*⁹⁷

This evidence should raise questions to each Adventist trinitarian scholar. How could it be that the Adventist pioneers adhere to the divinity of Christ as trinitarians did, yet rejected the Trinity doctrine? In which way was Christ fully divine, if He was not part of an amalgamated three-in-one God? The answer is simple and completely Biblical. Christ is fully divine, just as His Father, because He was begotten in the express image of the Father's person; thus, He inherited complete divine nature from His Father.

*"A complete offering has been made; for 'God so loved the world, that he gave his only-begotten Son,'—**not a son by creation**, as were the angels, nor a son by adoption, as is the forgiven sinner, but **a Son begotten in the express image of the Father's person**, and in all the brightness of his majesty and glory, **one equal with God** in authority, dignity, and **divine perfection**. In him dwelt all the fullness of the Godhead bodily."* {EGW;

ST May 30, 1895, par. 3; 1895}

Christ's complete divinity is not based on an amalgamated PERSONALITY OF GOD, but rather on His Sonship with the Father. The Bible never refers to Christ with the term "*one God*"—only the Father is referred to

⁹⁷James S. White, The Advent Review and Sabbath Herald, October 12, 1876, p. 116

with the term “*one God*”⁹⁸ ⁹⁹. Jesus, the Son of God, is fully divine but is not referred to as “*one God, a personal, spiritual being*” in the first point of the FUNDAMENTAL PRINCIPLES.

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” {EGW; MS116-1905.19; 1905}

Brother J. N. Loughborough was asked to answer the question, “*What serious objection is there to the doctrine of the Trinity?*”¹⁰⁰. As we read his answer, let us try to understand some of the reasons why the early pioneers did not adhere to this doctrine.

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

“These positions we will remark upon briefly in their order. And 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God ‘the Triune God,’ or ‘the three-one-God.’ If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians”.

“2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. Over

⁹⁸John 17:3; 1. Corinthians 8:6; 1. Timothy 2:5; Ephesians 4:6

⁹⁹We study Christ’s complete divinity in-depth in the second book of the Forgotten Pillar Project - “*Rediscovering the Pillar*”

¹⁰⁰The question was asked by Brother W. W. Giles and it was sent to James S. White, who forwarded the question to Brother John N. Loughborough.

forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.' Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity."

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

"Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John 14:28; 17:3; 3:16; 5:19, 26; 11:15; 20:19; 8:50; 6:38; Mark 13:32; Luke 6:12; 22:69; 24:29; Matthew 3:17; 27:46; Galatians

3:20; 1 John 2:1; Revelation 5:7; Acts 17:31. Also see Matthew 11:25, 27; Luke 1:32; 22:42; John 3:35, 36; 5:19, 21, 22, 23, 25, 26; 6:40; 8:35, 36; 14:13; 1 Corinthians 15:28, etc."

"The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John 1:7¹⁰¹, which is an interpolation. Clarke says, 'Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215.' - Comment. on John 1, and remarks at close of chap."

"3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, 'A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word 'elohim'. A Trinitarian clergyman who stood by, replied, 'Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue.'¹⁰² Milman says the idea of the Trident is fabulous. (Hist. Christianity, p.34.)"

"This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred

¹⁰¹J. N. Loughborough made a typo in the original document, he wanted to point out to 1 John 5:7

¹⁰²Discussion between Summerbell and Flood on Trinity, p.38.

years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p.422. It was adopted in Spain in 589, in England in 596, in Africa in 534. - Gib. vol. iv, pp.114,345; Milner, vol. i, p.519."¹⁰³

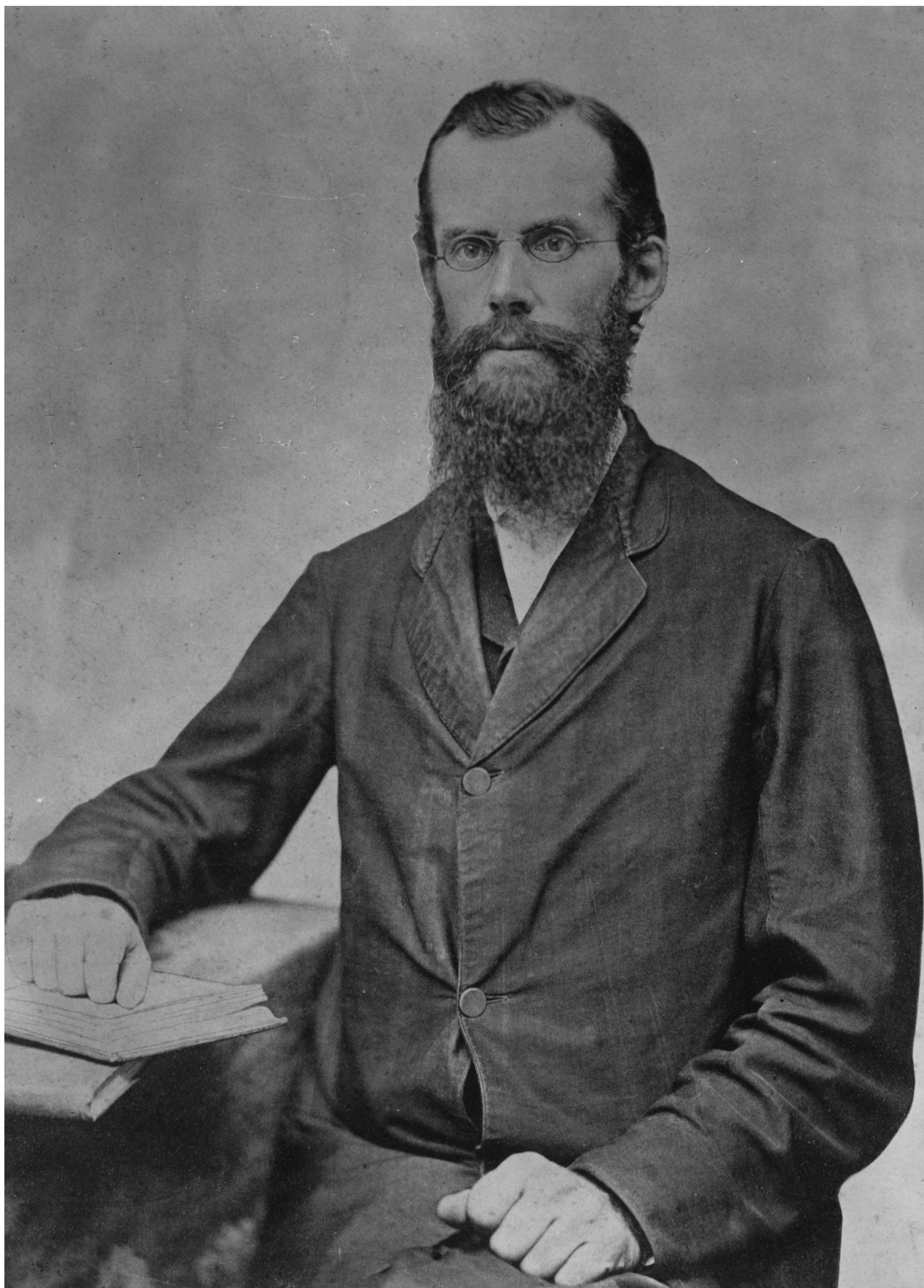
Brother Loughborough was the son of a Methodist minister and he was raised with the belief in the doctrine of Trinity. Besides the reasons he mentioned, he does not adhere to this doctrine because it is not in harmony with the truth on the PERSONALITY OF GOD. The seventeenth chapter of John is in harmony with the truth on the PERSONALITY OF GOD taught and practiced by the Seventh-day Adventists; the Trinity doctrine is not.

J. N. Andrews said, *"The doctrine of the Trinity which was established in the church by the council of Nicea, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord..."*¹⁰⁴

In the context of the trinitarian understanding of the PERSONALITY OF GOD, it is safe to say that the PERSONALITY OF GOD, or the quality or state of God being a person, in any understanding of Trinity doctrine is a mystery. The problem is that there is no clear view of who is that *one God* who is a person? The underlying claim is made that God is One yet Three, or One in Three; yes, God is a person, and He is one, yet simultaneously He is three persons. This view can never hold any clear perception of the PERSONALITY OF GOD. Also, it will deny the clearest testimony of the Scriptures that the one God is the Father, and that Christ is truly His only begotten Son. Most trinitarian brothers would agree that Christ is a real and definite being but if a trinitarian were to accept the Father as a real and definite Being, he would

¹⁰³John N. Loughborough, The Adventist Review, and Sabbath Herald, November 5, 1861, p. 184

¹⁰⁴John. N. Andrews, The Advent Review and Sabbath Herald, March 6, 1855, p. 185



John Nevins Andrews (1829-1883)

also need to accept the Holy Spirit as a real and definite being, thus denying the Holy Spirit as being a *spirit*, the means by which the Father and Son are omnipresent. Conversely, if a trinitarian accepted the Holy Spirit to be a literal spirit, having no body nor form, then he would deny the Father to be a real, definite being. In conversation over the quality or state of God being a person, there is never a clear view of the matter with promoters of the Trinity doctrine; it is subterfuge. ‘*Subterfuges*’ is a word Sister White used to describe the deception by artifice or stratagem in order to conceal, escape, or evade¹⁰⁵ the truth; in other words, something that you cannot grab by head or tail. This is the primary reason Sister White did not engage in the Trinity discussion that would come up in the Seventh-day Adventist Church.

"I was cautioned not to enter into controversy regarding the question that will come up over these things, because controversy might lead men to resort to subterfuges, and their minds would be led away from the truth of the Word of God to assumption and guesswork. The more that fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul." {EGW; Lt232-1903.41; 1903}

When we read the works of Seventh-day Adventist pioneers on the PERSONALITY OF GOD, we see that they did not fall into the Trinity trap. Their non-trinitarian views of God were not due to ignorance, but a knowledge of the truth on the PERSONALITY OF GOD. They were of keen and noble intellect, understanding the thin line between the truth and error. Their understanding of the PERSONALITY OF GOD is balanced and solid, strongly supported by the plain and simple “*thus says the Lord*”.

¹⁰⁵The Merriam-Webster, ‘subterfuges’ - “*deception by artifice or stratagem in order to conceal, escape, or evade*”

Many Adventists today accept the Trinity doctrine because Ellen White supposedly accepted it and promoted it. This is far from the truth and such a conclusion is predicated on lacking knowledge of the Spirit of Prophecy. If anyone was acquainted with the beliefs of Sister White, it was her husband James White. Here is what he has to say about the writings of his wife:

*"We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies' of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. **But their genuineness can never be tested in this way.**"¹⁰⁶*

James White was the closest associate of Ellen White, the person who was one with her in God's uplifting of the Seventh-day Adventist Church. We have a clear and direct testimony from him that Ellen White's writings are not trinitarian. Today, scholars put a false narrative that Ellen White grew in her understanding of the Trinity doctrine, and eventually accepted and preached it. But we see that Ellen White did not change her standpoint on the PERSONALITY OF GOD nor did she adhere to the Trinity doctrine. She was unambiguous in her claim that she never did. When the Kellogg crisis came over the PERSONALITY OF GOD, she remained firm in her view, just as all early Seventh-day Adventist pioneers did—and her dealings with Dr. Kellogg prove that. It is true, the Trinity doctrine *cannot be accepted by*

¹⁰⁶James S. White, The Advent Review, and Herald of the Sabbath, June 13, 1871

*those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences.*¹⁰⁷ Today's official narrative that Ellen White was teaching the Trinity echoes Dr. Kellogg's claim that the Living Temple taught the same thing as Ellen White. ***"But God forbid that this sentiment should prevail."***¹⁰⁸

* * *

*The pioneers stood most earnestly
Against belief in trinity.
They saw this doctrine did disguise,
What Scripture shows discerning eyes.*

*James White declared this fable led
To errors that were then widespread
For three co-equal beings merged
Into one God, must not be urged.*

*Two separate persons were aligned,
In spirit, action, goal and mind.
For just as men in Christ are one,
So are the Father and the Son.*

*Distinct They are, divinity,
It's not the same as trinity
God's Spirit sent from up above,
The active agent of God's love.*

¹⁰⁷ "Patchwork theories cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences" {EGW; Lt253-1903.28; 1903}

¹⁰⁸ EGW; SpTBo2 53.3; 1904

ADVENTIST PIONEERS AND THE TRINITY DOCTRINE

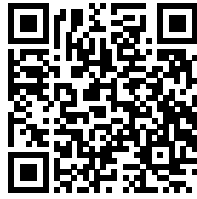
*Nicaea's creed had been prepared,
No Scripture says what men declared,
Inspired truth they had not heard.
They'd never read it in God's Word.*

*John seventeen great truths reveal,
Before the one true God we kneel
Eternal life comes through His Son
Our Savior, the Begotten One.*

*Christ is divine, the Son of God
We worship Him, with honor laud.
The express image of God's face,
Inherits fullness of His grace.*

*The pioneers knew, God's word is clear,
The great Almighty God so dear.
As personal, He reigns on high,
His Spirit in us, ever nigh.*

*The truth stands fast in error's night,
Preserved by God through Sister White.
The pioneers shunned the mystery thought,
For through the scriptures, they were taught.*



XV

DR. KELLOGG AND THE TRINITY DOCTRINE

The key problem with the Kellogg controversy was the sentiments over the PERSONALITY OF GOD, which were departing from the foundation of our faith, that God established at the beginning of our work. We have been told that *"Many things of like character will in the future arise"*¹⁰⁹. In the book, the Living Temple, we see the sentiments regarding the PERSONALITY OF GOD and where His presence is, which were stepping off of the FUNDAMENTAL PRINCIPLES. This step was never supposed to be made! But we raise the question, where was this step heading? We will see the evidence that this step was heading toward the Trinity doctrine. Sister White prophesied that Kellogg's step would lead toward the Omega heresy. Can we see the connection between Kellogg's controversy and the Trinity doctrine?

In the following section, we want to present you with the connection between Kellogg's controversy and the doctrine of Trinity. It is important to emphasize that the Living Temple does not contain this doctrine as it

¹⁰⁹EGW; MS137-1903.10; 1903

is believed today. The main problem with Kellogg's teaching was the *stepping off* of the FUNDAMENTAL PRINCIPLES, which were the foundation of our faith. The information we will present to you reveals that Dr. Kellogg justified his actions in stepping off of the foundation through his belief in the doctrine of Trinity. This is not difficult to see when we recognize that the FUNDAMENTAL PRINCIPLES were a non-Trinitarian. Our main focus should not be in recognizing the Trinity doctrine in Kellogg's arguments, but rather in understanding the differences between Kellogg's teachings and the teachings of the FUNDAMENTAL PRINCIPLES regarding "*the personality of God and where His presence is*"¹¹⁰. In other words, what were the steps Kellogg made in stepping off of the foundation of our faith? This approach is advocated by the Spirit of Prophecy and it will help us to avoid speculations regarding Kellogg's motives—it will help us to focus upon the truth. Ellen White tells us that there are many good things written in the Living Temple, but they are mingled with specious, deceptive theories regarding the PERSONALITY OF GOD and OF CHRIST.

"The book Living Temple contains specious, deceptive sentiments regarding the personality of God and of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would deceive the very elect. Precious truth and beautiful sentiments were woven in with false, misleading theories. Thus truth was used to substantiate the most dangerous errors. The precious representations of God are so misconstrued as to appear to uphold falsehoods originated by the great apostate. Sentiments that belong to the revealings of God are mingled with specious, deceptive theories of satanic agencies." {EGW; Lt146-

1905.2; 1905}

¹¹⁰EGW; SpTBo2 51.3; 1903

THE FORGOTTEN PILLAR



John Harvey Kellogg (1852-1943)

"In the controversy over these theories it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book Living Temple. This I deny. In the name of Jesus Christ of Nazareth, I say that this is not so." {EGW; Lt146-1905.3; 1905}

This mixture of truth and error makes the matter difficult. In the eyes of pro-trinitarian scholars, the problem is solely attributed to pantheism, and the evidence of Kellogg's belief in the Trinity doctrine is interpreted as belief in a false Trinity^{III}. Sister White's rebuke is attributed to the defense of the "correct" Trinity, which she supposedly believed. Unfortunately, such interpretation does not acknowledge Sister White's defense of the FUNDAMENTAL PRINCIPLES regarding the PERSONALITY OF GOD and of Christ, thus it is a misinterpretation of her work. In the following sections, we will examine historical data on Dr. Kellogg's connection with the doctrine of Trinity from the perspective of the Adventist truth on the PERSONALITY OF GOD, which constituted the foundation of our faith. With this perspective, we believe that the historical data will shine in a new light and spark honest and constructive dialogue in our church.

CORRESPONDENCE OF DR. KELLOGG AND BROTHER BUTLER

In the following section we briefly present you with the well-known correspondence between Dr. Kellogg and G. I. Butler over the book, the Living Temple. Here, we see Dr. Kellogg's objections regarding the controversy. He wrote to Brother Butler:

^{III}Whidden, Woodrow W, et al. *The Trinity: Understanding God's Love, His Plan of Salvation, and Christian Relationships*. Hagerstown, Md, Review And Herald Pub. Association, 2002., p. 217

*"As far as I can fathom, the **difficulty** which is found in 'The Living Temple', the whole thing may be simmered down to the 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 so 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."*¹¹²

According to Dr. Kellogg's perspective, the whole problem with the book 'The Living Temple' comes down to the question "*Is the Holy Ghost a person?*". Obviously, he does not advocate an impersonal God, as he is often accused of¹¹³. Moreover, he even believes that the Holy Ghost is a *third person of the Godhead*. Also, he claims that Brother Butler does not believe that the Holy Ghost is a person. The problem obviously lies in the definition of the word '*person*'. On this point, Kellogg continues:

*"I believe this Spirit of God to be a personality you don't. But this is purely a question of definition. **I believe the Spirit of God is a personality;** you say, No, it is not a personality. Now the only reason why we differ is because we **differ in our ideas as to what a personality is.** Your idea of personality is perhaps that of semblance to a person or a human being."*¹¹⁴

Brother Butler replied:

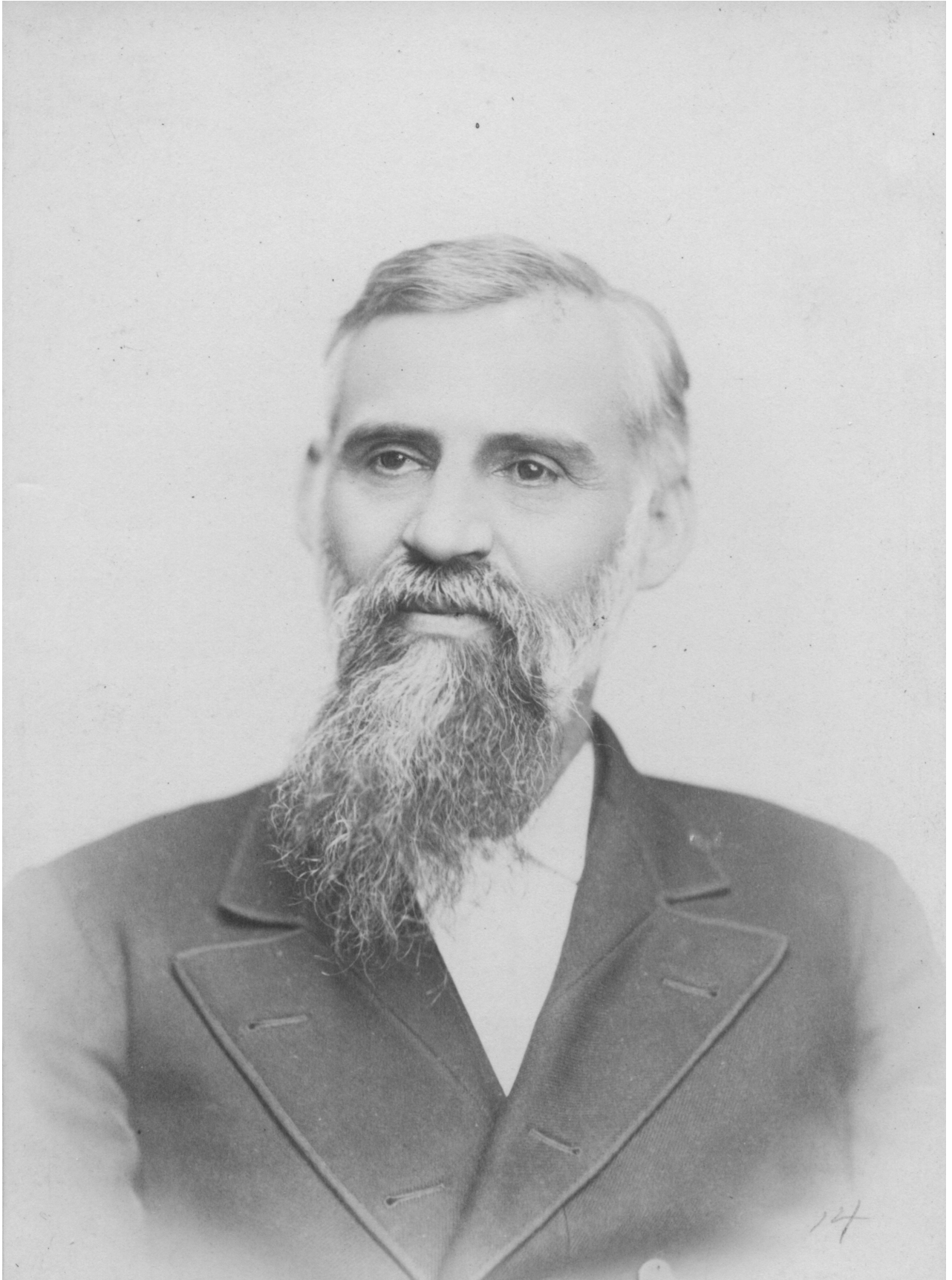
"So far as Sister White and you being in perfect agreement, I shall have to leave that entirely between you and Sister White."

¹¹²Letter: J. H. Kellogg to G. I. Butler. Oct 28. 1903

¹¹³Whidden, Woodrow W, et al. *The Trinity: Understanding God's Love, His Plan of Salvation, and Christian Relationships*. Hagerstown, Md, Review And Herald Pub. Association, 2002., p. 217

¹¹⁴Letter: J. H. Kellogg to G. I. Butler. Oct 28. 1903

DR. KELLOGG AND THE TRINITY DOCTRINE



George Ide Butler (1834-1918)

Sister White says there is not perfect agreement; you claim there is. I know some of her remarks seem to give you strong ground for claiming that she does. I am candid enough to say that, but I must give her the credit until she disowns it of saying there is a difference too, and I do not believe you can fully tell just what she means. God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, because the Spirit comes forth from Him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words."¹¹⁵

The given correspondence is crucial for understanding the Kellogg controversy. Kellogg himself stated, *"the whole thing may be simmered down to the question: Is the Holy Ghost a person?"* Similarly Dr. Kellogg wrote to William White: *"I have been studying very carefully to see what is the real root of the difficulty with the Living Temple, and as far as I can see the whole question resolves itself into this: Is the Holy Ghost, a person?"*¹¹⁶ How does Kellogg's conclusion compare to the review and instruction of heavenly origin, which clearly told us that the reasoning in the Living Temple is *"naught but speculation in regard to the personality of God and where His presence is"*¹¹⁷? In the writings of Ellen White and the pioneers, the term 'personality of God' refers specifically to the personality of the Father. So, why does Kellogg claim that the real issue is the personality of the Holy Spirit, when God indicated that the issue concerns the personality of the Father?

¹¹⁵Letter: G. I. Butler to J. H. Kellogg, April 5, 1904

¹¹⁶Letter J. H. Kellogg to William White, October 28, 1903

¹¹⁷EGW; SpTBo2 51.3; 1904

Many assume that Dr. Kellogg is being manipulative, evading the core issue. However, under a particular premise, his arguments concerning the personality of the Holy Spirit logically support his controversial views on the PERSONALITY OF GOD. This premise becomes evident within the data itself when we closely follow his reasoning.

As we have seen earlier, the doctrine on the PERSONALITY OF GOD teaches that God, the Father, possesses a form—a tangible, material body. Dr. Kellogg concurred that this assertion holds true within the bounds of our finite conception of God¹¹⁸. However, he argued that, in reality, God transcends our conceptions regarding His form, as He is beyond the constraints of space¹¹⁹. In this sense, Kellogg effectively does away with the reality of God's physical, material body. The premise that would validate Dr. Kellogg's viewpoint is the *exclusive equivalence* in understanding the PERSONALITY OF GOD and that of the Holy Spirit. Is the Holy Spirit constrained by space? No, He is not. Does the Holy Spirit have a physical body? No! According to Jesus, "*for a spirit hath not flesh and bones*" (Luke 24:39). Is the Holy Ghost a person? The answer hinges on our interpretation of what it means to be a person. What is that quality or state of the Holy Spirit being a person?¹²⁰ When comparing Dr. Kellogg's belief in the personality of the Holy Spirit with Brother Butler's views, it becomes evident that the quality of the Holy Spirit being a person does not align with "*that of semblance to a person or a human being*". Butler explicitly stated his criteria for this determination¹²¹: "*It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the*

¹¹⁸Dr. John H. Kellogg, *The Living Temple*, p.31.

¹¹⁹Dr. John H. Kellogg, *The Living Temple*, p.33.

¹²⁰Direct application of the definition on the word '*personality*' from the Merriam Webster Dictionary

¹²¹In his letter to Dr. Kellogg, Brother Butler further asserted that there is no distinction between the person and the bodily presence. See Letter from Butler to Kellogg, August 12, 1904, p.6

Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words".

Have you noticed that Brother Butler addressed Kellogg's unspoken premise? Butler drew a distinction between the Father and Christ, in relation to the Holy Spirit. Brother Butler is correct. There exists a contrast between the personality of the Holy Spirit and that of God and Christ. Christ and the Father possess a physical form of a person, whereas the Holy Spirit does not. To do away with the physical form of a person of the Father is to *exclusively equate* the understanding of the personality of the Father with that of the Holy Spirit. Kellogg's approach is compelling, because it was backed by valid arguments regarding the personality of the Holy Spirit.

Let us briefly examine the personality of the Holy Spirit. What is the quality or state of the Holy Spirit being a person?

"The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God." {EGW; 21LtMs, Ms 20, 1906, par. 32; 1906}

"The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God." {EGW; 21LtMs, Ms 20, 1906, par. 31; 1906}

The qualities or states that define the Holy Spirit as a person are explicitly mentioned in the provided quotations. These include the ability to bear witness and search out the mind. Further support can be found in Scripture, which attributes actions to the Holy Spirit such as speaking (*Acts 13:2*), teaching (*John 14:26; 1 Corinthians 2:13*), making decisions (*Acts 15:28*), and experiencing emotions (*Ephesians 4:30*), among others. These *qualities* collectively affirm the personality of the Holy Spirit. Can these same qualities be also applied to the Father and the Son? Most certainly.

However, unlike the Father and the Son, the Holy Spirit is distinguished by the absence of a material, tangible form. When Ellen White questioned Christ about the PERSONALITY OF GOD, her inquiry specifically targeted the personal form as the defining quality of the Father's personality.

*"I have often **seen** the lovely Jesus, that **He is a person**. I asked Him if **His Father was a person and had a form like Himself**. Said Jesus, '**I am in the express image of My Father's person**.'" {EGW; EW 77.1; 1882}*

This brings us to a profound distinction in how the personality of the Holy Spirit is understood, as opposed to that of the Father and the Son. Ellen White describes the Holy Spirit as a spiritual manifestation of Christ, drawing a clear line between the outward, visible manifestation of Christ and His spiritual manifestation. This contrast underscores the unique nature of the Holy Spirit's presence and action in the world, distinct from the physical presence of Christ and the Father. Pay attention to the contrast between the outward, visible manifestation of Christ, and His spiritual manifestation:

*"That **Christ should manifest Himself to them, and yet be invisible to the world**, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have **the presence of Christ with them**, and yet **He be unseen by the world**. They did not understand the meaning of a spiritual manifestation." {EGW; ST November 18, 1897, par. 6; 1897}*

The Holy Spirit is not a person in the physical sense but is manifested in a spiritual sense. If the exclusive understanding of the personality of the Holy Spirit is applied to the Father, then consequently His physical form of a person is done away. His personality is spiritualized. This is why Ellen

White critically labeled Kellogg's perspective as spiritualism. Do you know which doctrine, in particular, has a core tenet, that the Father and the Holy Spirit are co-equal in their personalities? It is *the doctrine of the trinity*. Could it be possible that Dr. Kellogg was actually raising the theological side of questions of the trinity?

KELLOGG'S CONFESSION ABOUT THE LIVING TEMPLE

In his interview with G. W. Amadon and A. C. Bourdeau, one month after being disfellowshipped, he confessed that he unintentionally brought the theological side of the question of the Trinity into his book "The Living Temple".

*"Now, I thought I had cut out entirely the theological side of questions of the trinity and all that sort of things. I didn't mean to put it in at all, and I took pains to state in the preface that I did not. I never dreamed of such a thing as any theological question being brought into it. I only wanted to show that the heart does not beat of its own motion but that it is the power of God that keeps it going."*¹²²

If we were to look in his book for trinitarian expressions, we would not find any. Would that be a proof that Kellogg is disingenuous in his confession? The only thing we find is the teaching that is stepping off of the foundation of our faith—the FUNDAMENTAL PRINCIPLES—regarding the PERSONALITY OF GOD and where His presence is. The trinitarian expressions are not there but his sentiments regarding the PERSONALITY OF GOD

¹²²Kellogg vs. The Brethren: His Last Interview as an Adventist, p. 58.

are in line with the trinitarian sentiments on God's person. These sentiments are deceptive and Kellogg was rebuked for them. When he wanted to explicitly state the belief in the Trinity doctrine, in hopes of fixing the book, he was again rebuked by the words, "*Patchwork theories cannot be accepted by those who are loyal to the faith*" and to the FUNDAMENTAL PRINCIPLES¹²³. The crucial problem of the Trinity doctrine, in regard to the PERSONALITY OF GOD, is the underlying assumption that all Three, the Father, the Son, and the Holy Spirit, possess the same type of personality in such a way that They make one monotheistic God. In this light, we may understand Kellogg's assertions over the personality of the Holy Spirit, that the Holy Spirit is the third person of the Godhead. Dr. Kellogg quoted Ellen White when asserting his claims; although he used the same words, he had a wrong sentiment. In light of Dr. Kellogg's confession, for including "*the theological side of questions of the trinity*", and His assertion that "*the whole thing may be simmered down to the question: Is the Holy Ghost a person?*", we may see the unspoken premise that the Father and the Son are in the same way persons as is the Holy Spirit. This is why Brother Butler wrote to him regarding the personality of the Holy Spirit: "*It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words.*"¹²⁴

¹²³EGW, Lt253-1903.28; 1903

¹²⁴Letter from G. I. Butler to J. H. Kellogg, April 5 1904.

THE PRESENCE OF GOD MANIFESTED IN NATURE

From the works of our pioneers, we have seen that the personality of the Holy Ghost is most clearly expressed in terms of God's presence. Sister White told us that the Living Temple *"introduces that which is naught but speculation in regard to the personality of God and where His presence is."*¹²⁵ The PERSONALITY OF GOD and where His presence is are two mutually inclusive doctrines; one affirms the other. Deny one, and you deny the other. This notion is clearly seen in the book, the Living Temple. In the previous sections, we read Kellogg's arguments for the PERSONALITY OF GOD taken from his book. He argued that it is unprofitable to talk about God's shape or any tangible form. He raised skepticism in the reality of God as a definite, material, and tangible Being. If God is spirit, possessing no form nor body, then He is not restricted in His presence to one locality; this was the sentiment Kellogg advocated in the Living Temple.

*"Says one, 'God may be present by his Spirit, or by his power, but certainly God himself cannot be present everywhere at once.' We answer: How can power be separated from the source of power? Where God's Spirit is at work, where God's power is manifested, God himself is actually and truly present..."*¹²⁶

When Dr. Kellogg wrote *"Says one, 'God may be present by His Spirit..."*, he referred to the sentiments of our pioneers who were loyal to the FUNDAMENTAL PRINCIPLES. This is the most obvious point where Dr. Kellogg stepped off from the FUNDAMENTAL PRINCIPLES. Is this step

¹²⁵EGW; SpTBo2 51.3; 1904

¹²⁶John H. Kellogg, The Living Temple, p.28.

in harmony with the doctrine of the Trinity? Examining our current stance in the Fundamental Beliefs #2, we see that one God, as a unity of three persons, is not everywhere present through the agency of the Holy Spirit, but rather is everywhere present by Himself.

*"There is **one God**: Father, Son, and Holy Spirit, **a unity of three** coeternal **Persons**. God is immortal, all-powerful... and **ever present**."*¹²⁷

DR. KELLOGG'S PERCEPTION OF GOD

In examining the surrounding controversy over the Living Temple, we truly see that Dr. Kellogg raised *"the theological side of questions of the trinity."*¹²⁸ Another question we raise in examining Kellogg's sentiments with the FUNDAMENTAL PRINCIPLES is whom does he address in terms of "*one God*"? There is no data to directly answer that question, but there is plenty of data which suggests that Dr. Kellogg's understanding of "*one God*" was a Trinitarian understanding. His letter to W. W. Prescott is one piece of evidence supporting that notion:

*"The difference is this: **When we say God** is in the tree, the word '**God**' is understood in its most comprehensive sense, and people understand the meaning to be **that the Godhead** is in the tree, **God the Father, God the Son, and God the Holy Spirit**, whereas the proper understanding in order **that wholesome conceptions** should be preserved in our minds, is that God the Father sits upon his throne in heaven where God the Son is*

¹²⁷Fundamental Beliefs of Seventh-day Adventist, #2 Trinity; 2020 Edition

¹²⁸Kellogg vs. The Brethren: His Last Interview as an Adventist, p. 58.

also; while God's life, or spirit or presence is the all-pervading power which is carrying out the will of God in all the universe."¹²⁹

In the next chapter, we will make our case: if the given "*wholesome conception*" of God advocated by Dr. Kellogg was true, then his clarification of the Holy Spirit being "*God's life, or spirit or presence is the all-pervading power which is carrying out the will of God in all the universe*" would truly solve the entire difficulty of the Living Temple. But that was not the case. Dr. Kellogg's true problem was his perception of God, and his trinitarian stance was not solving the real issue—the PERSONALITY OF GOD.

There is another revealing letter showing us the consequences of raising "*the theological side of questions of the trinity.*" Writing to his friend Dr. Hayward, Dr. Kellogg reflected:

"These theologians have sought to darken the minds of the people and to make this sweet and beautiful truth appear loathsome to them, by drawing into it the old controversy about the Trinity."

*"I never raised the question as to which part of God is present in a man, whether it was God, the Father; God, the Son; or God, the Holy Spirit. The only point was that it is God and not man."*¹³⁰

Here we see the tensions between Dr. Kellogg and certain Seventh-day Adventist theologians of that time, where Dr. Kellogg's "*sweet and beautiful truth*" of God's divine immanence got entangled with "*the old controversy about the Trinity*". This tells us that in the days of Dr. Kellogg, the doctrine of Trinity was controversial, and certainly it was not regarded as something positive, but rather as something which made Kellogg's teachings "*loathsome*". But who were these theologians Dr. Kellogg referred to?

¹²⁹Letter: Dr. Kellogg to Prof. W. W. Prescott, Oct. 25, 1903

¹³⁰Letter: Dr. J. H. Kellogg to Dr. Hayward, Aug., 15, 1905

He did not name anyone in his letter to Dr. Hayward, but we can get the idea of whom *"these theologians"* were based on his letter sent 10 days earlier to I. G. Butler¹³¹, venting his frustration with the General Conference's bidding with him. These were A. G. Daniells, W. C. White, and W. W. Prescott. We can also include G. I. Butler himself to that group, since he also was a theologian participating in this *"old controversy about the Trinity"*. All of these people held leading positions within the Seventh-day Adventist church, and all of them were non-Trinitarians. The argument is being made that the issue with Dr. Kellogg's teaching lies somewhere other than his trinitarian sentiments, because supposedly the church was trinitarian at that time, and supposedly Ellen White was trinitarian herself.¹³² If this was the case, and in this mix of truth and error, should we not have at least some defense of the trinity doctrine, dissecting it from error? We have not found any such data. Instead, all data we have is in defense of the FUNDAMENTAL PRINCIPLES, and the doctrine on the presence and the PERSONALITY OF GOD, which both are opposed to the doctrine of the Trinity. Ellen White said of the truth: the Trinity doctrine *"cannot be accepted by those who are loyal to the faith and to the principles that have withstood all the opposition of satanic influences."*¹³³

In this short reflection on differences between Dr. Kellogg's sentiments and the FUNDAMENTAL PRINCIPLES from which he stepped off, we can recognize the following characteristics which are akin to the Trinity doctrine:

- The word 'God' represents the wholesome conception of God as God the Father, God the Son, and God the Holy Spirit.

¹³¹Letter: J. H. Kellogg to I. G. Butler, Aug., 5. 1905

¹³²This is currently the popular narrative promoted by laity.

¹³³EGW; Lt253-1903.28; 1903

THE FORGOTTEN PILLAR

- God is everywhere present by Himself.
- The quality or state of the Father being a person is equalized to that of the Holy Spirit.¹³⁴

These three characteristics of Dr. Kellogg's sentiments depart from the foundation of our faith—the FUNDAMENTAL PRINCIPLES—but are in harmony with the teachings of the Trinity. In saying this, we are not claiming that Dr. Kellogg is responsible for the acceptance of the Trinity doctrine into our ranks, but rather that the Trinity doctrine was Kellogg's justification for stepping off from the foundation of our faith, established at the beginning of our work. The true problem was *stepping off* from the FUNDAMENTAL PRINCIPLES, and both Dr. Kellogg and we as a church have made those steps. The difference is that Dr. Kellogg landed in pantheism, while we landed on the #2 point of the Fundamental Beliefs.

In the following chapter, we will examine Dr. Kellogg's teaching that God sustains all life, and how this truth, in combination with a false perception of God and His personality, led him to become a pantheist.

* * *

*In Kellogg's quest, the question posed,
"The Spirit – how is He composed?"
The issue stirred a great debate,
How does this mystery relate?*

¹³⁴Fundamental Beliefs #5: "*He [the Holy Spirit] is as much a person as are the Father and the Son*"; Fundamental Beliefs #3: "*The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father*"

DR. KELLOGG AND THE TRINITY DOCTRINE

*The question was beyond the seen
To trinity J.H. did lean
The Father wasn't bound by space?
Without a body or a face?*

*To Ellen, Jesus did inform
Like Him, His Father had a form
"I am His image as express,
Revealing form and righteousness."*

*In vision was the truth revealed
The inspiration, it was sealed
The Father's form upon the throne
And Christ with form just like His own.*

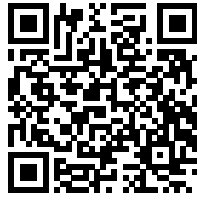
*The Spirit's personality
In actions and in quality
A role distinct, within us dwells.
The mind of Christ the Spirit tells.*

*God's power and His presence show
Wherever God would have it go
And thus, He's present everywhere
Invisible, His Spirit there.*

*The Living Temple showed a flaw
A dangerous error Ellen saw
The wayward theories in his mind
Blocked him from truth he could not find.*

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*He went off searching on his own
And did not follow what was shown
If he had stayed where God had led,
His teaching would have never spread.*



XVI

DR. KELLOGG AND PANTHEISM

From her personal diary, on January 5, 1902, Sister White wrote that Kellogg's "*science of God in nature is **true***".

*"I am having things presented to me that worry my mind. Dr. Kellogg is traveling the same road that he did soon after taking up his responsibilities in the Sanitarium. **Human science is a lie in regard to God not having a personality.** I know this is a falsehood, and yet if we can in any way help the doctor we must try to do this. What can be said? There is such an exaltation given him that he is about to topple over the precipice. What can any of us do? The Lord alone can save Dr. Kellogg. **His science of God in nature is true**, but he has placed nature where God should be. Nature is not God, but God created nature. **This science of God in nature is correct in one sense.** God gives to nature its life, its living properties, its beauty. [He] is the author of all nature's loveliness, and while He gives us this evidence of mighty power, **He is a personal God and Christ is a personal Saviour.**" {EGW; Ms236-1902.1; 1902}*

"We take not the fallacies of man but the Word of God that man was created after the image of God and Christ, for the Word declares 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty of heaven.' Hebrews 1:1-3." {EGW; Ms236-1902.4; 1902}

Interestingly, Sister White also claimed that God is in nature, and He is giving life and the living properties. Kellogg is correct on this point and his claim is definitely supported by her writings. Based on this point, Kellogg defended himself, saying that The Living Temple is in harmony with Sister White's writings. He wrote to brother G. I. Butler precisely where Sister White advocated the same sentiment as he did.

*"Sister White has clearly taken the same position with reference to this matter which I have taken. You will find it, in her little work on **Education** in the chapters 'God in Nature' and 'Science and the Bible.' You will find it all through 'Desire of Ages,' and 'Patriarchs and Prophets.'"*¹³⁵

Let's take a look at "God in Nature", in the book Education, where we can find the same sentiment regarding God in Nature that Kellogg promoted.

"Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of

¹³⁵Letter from Dr. Kellogg to Eld. Butler, February 21, 1904

infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit." {EGW; Ed 99.1; 1903}

"The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will..." {EGW; Ed 99.2; 1903}

*"... The heart not yet hardened by contact with evil is quick to **recognize the Presence that pervades all created things...**" {EGW; Ed 100.2; 1903}*

In his defense, Kellogg was also referring to the Patriarchs and Prophets. There we read the following:

*"Many teach that matter possesses vital power,—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God himself cannot interfere. **This is false science, and is not sustained by the word of God.** Nature is the servant of her Creator. God does not annul his laws, or work contrary to them; **but he***

is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, 'My Father worketh hitherto, and I work.' John 5:17. " {EGW; PP 114.4; 1980}

These quotations are in harmony with the quotations from The Living Temple.

*"The manifestations of life are as varied as the different individual animals and plants, and parts of animated things. Every leaf, every blade of grass, every flower, every bird, even every insect, as well as every beast or every tree, bears witness to the infinite versatility and inexhaustible resources of the one all-pervading, all-creating, all-sustaining Life."*¹³⁶

*"Intelligence is one of the forces of the universe, one of the manifestations of the all-pervading life which created and creates, animates and sustains."*¹³⁷

If Kellogg's understanding of God as the source that sustains and animates nature is correct, then where is his error? Why is he called a pantheist? Is it fair to call him a pantheist? He definitely doesn't think so. Take a look at what he wrote to Elder Butler:

*"I abhor pantheism as much as you do. I have endeavored in my book to simply teach the fact that man is dependent upon God for everything, and that without the divine power working in him the Spirit of God operating upon the elements which compose his body, he would be dust."*¹³⁸

¹³⁶John H. Kellogg, The Living Temple p. 16

¹³⁷John H. Kellogg, The Living Temple p. 396

¹³⁸Letter from Dr. Kellogg to Eld. Butler, February 21, 1904

*"I am willing to renounce all the awful doctrines you and others attribute to me. I am willing to confess that **I am not a pantheist** nor a spiritualist, and that I believe none of the doctrines taught by these people or **by pantheistic or spiritualistic writings**. I never read a pantheistic book in my life. I never read a book on 'New Thought,' or anything of that kind. Anybody who will read carefully the 'Living Temple' from the first page right straight through to the last, and will give the matter fair and consistent consideration, ought to see very clearly that **I have no accord whatever with these pantheistic and spiritualistic theories.**"¹³⁹*

This is a very hard puzzle to solve unless you encounter the truth on the PERSONALITY OF GOD, which we covered in the beginning of this book. Yes, God sustains life in nature. In nature, we "**recognize the Presence that pervades all created things**"¹⁴⁰. But God *Himself*—in His personality—is not in nature, nor is nature God. God is a *personal being*, and He is in His holy temple, sitting on His throne. God is everywhere present by His *representative*, the Holy Spirit.

When Sister White said "**Human science is a lie in regard to God not having a personality**,"¹⁴¹ she was particularly referencing God having a physical form of a person, as could be seen in the context of that quotation. But when Dr. Kellogg was addressing '*personality*,' he was not addressing the form or shape of a person. In 1936 in his lecture, he expressed the same sentiments he held in the Living Temple, only more vividly:

*"So you see it is impossible to conceive of infinite things. They are beyond us. They are **outside of comprehension** and the same thing is true of **the infinite personality**. We can not form any conception of its shape or*

¹³⁹Ibid.

¹⁴⁰EGW; Ed 100.2; 1903

¹⁴¹EGW; Ms236-1902; 1902

*its size or any limitations of any sort because it is infinite. Now, perhaps that is a difficult idea for you to take in and **the difficulty of accepting this idea is the fact that we have not a clear idea of personality.** We think of personality as connected with form."*

*"...It gave me a new conception of personality. **Personality does not mean a person, a man or a woman.** It does not mean that sort of thing at all. It means the possession of the power to will and to do and to think and to plan."*¹⁴²

Such a view of personality applied to God led Dr. Kellogg into pantheism. The doctrine of the PERSONALITY OF GOD deals with the correct perception of God. Dr. Kellogg's perception of God was a trinitarian perception.

*"All I wanted to explain in Living Temple was that this work that is going on in the man here **is not going on by itself like a clock wound up; but it is the power of God and the Spirit of God that is carrying it on.** Now, I thought I had cut out entirely the theological side of questions of the trinity and all that sort of things. I didn't mean to put it in at all, and I took pains to state in the preface that I did not. I never dreamed of **such a thing** as any theological question being **brought into it.** I only wanted to show that **the heart does not beat of its own motion but that it is the power of God that keeps it going.**"*¹⁴³

The heart does not beat of its own motion; it is the power of God that keeps it going. In this, Kellogg was absolutely right.

¹⁴²Dr. Kellogg Sanitarium Lectures, 1936; For transcript see <https://noteftp.link/1938-kellogg-lecture>

¹⁴³Interview, J. H. Kellogg, G. W. Amadon and A. C. Bourdeau, October 7th 1907 held at Kellogg's residence

"The physical organism of man is under the supervision of God, but it is not like a clock which is set in operation and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but bear in mind that the being is under the supervision of God. Ye are God's husbandry, ye are God's building. In God we live and move and have our being. Each heartbeat, each breath is the inspiration of that God who breathed into the nostrils of Adam the breath of life, the inspiration of the ever present God, the great I AM." {EGW; 13LtMs,

Ms 92, 1898, par. 7}

Dr. Kellogg's *"science of God in nature is true."*¹⁴⁴ The Scriptures clearly teach it: *"If he [God] set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust."* (Job 34:14-15) *"...thy judgments are a great deep: O Lord, thou preservest man and beast... For with thee is the fountain of life: in thy light shall we see light."* (Psalm 36:6b,9)

This evidence testifies that Dr. Kellogg's science of God in nature is true, but his problems were erroneous views on the personality of God, which were trinitarian views. Even when he clarified that *"God the Father sits upon his throne in heaven where God the Son is also; while God's life, or spirit or presence is the all-pervading power which is carrying out the will of God in all the universe,"*¹⁴⁵ still he held erroneous views on the personality of God—God in *"comprehensive sense"* as *"the Godhead... God the Father, God the Son, and God the Holy Spirit"*¹⁴⁶. His Trinitarian view could not *"clear the matter up satisfactorily."*¹⁴⁷

¹⁴⁴EGW; Ms236-1902; 1902

¹⁴⁵Letter: Dr. Kellogg to W. W. Prescott, October 25, 1903

¹⁴⁶Ibid.

¹⁴⁷Letter: A. G. Daniells to W. C. White, October 29, 1903

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The conclusion is frightening. If you believe that the heart does not beat of its own motion but that it is the power of God that keeps it going, and you combine it with the belief that God Himself is not a tangible being but a spirit present everywhere, then in the eyes of the Spirit of Prophecy, you are a pantheist. The perception of the quality or state of God being a person makes the difference between the true believer and the pantheist.

* * *

*In nature's vast, a truth untold,
He said God was in every fold.
The trees, the breeze, the soil, the sea,
God's presence there, for all to see.*

*Yet, in this truth where we concur,
A deeper error did occur.
The Trinity, unsacred bond,
As pantheism and beyond.*

*God's personality is clear,
Beyond those frontiers, we revere.
For God, who's more than nature's face,
Is personal, in sacred space.*

*The doctor's path did lead astray,
On trinity, we cannot sway.
His view of God, misunderstood,
A misstep from the path of good.*

*In nature, power does reside,
It's not God's body that presides.
Beside Him, Christ stands as our guide,
And by His Spirit, life abides.*

*In nature's charm, God's hand we see,
Beyond the vastness, He must be.
A precious God, with love so wide,
In whom, in peace, we can confide.*



XVII

REPLY TO KELLOGG'S TRINITARIAN SENTIMENTS

If we look at the Kellogg crisis through the perspective of the PERSONALITY OF GOD and the FUNDAMENTAL PRINCIPLES, Sister White's quotations inevitably shine in a new light. In this light we see the conflict between the truth we have received in the beginning, on the PERSONALITY OF GOD, and the Trinity doctrine. In order to avoid discrepancy, in the interest of defending the Trinity doctrine, scholars always overemphasize the pantheistic side of the problem.

We would like to challenge this tendency to overemphasize the pantheistic side of Kellogg's controversy. Sister White generally wrote proactive truth; she approached the error by uplifting the truth. This is why she wrote so much about the PERSONALITY OF GOD. In most of her quotations on this subject, we see her dispelling the Trinitarian error, rather than pantheistic error. We read one such example where she establishes the truth on the PERSONALITY OF GOD referencing the seventeenth chapter of John.

"The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:" {EGW; MH 421.7; 1905}

There are many cases where Sister White quotes John 17 in regard to Kellogg's crisis. Those who assert that Kellogg's crisis was solely about pantheism should inquire how John 17 addresses God in nature. And it is not only John 17, but also chapters 13-16. In her letter to Kellogg, she wrote:

"...study the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The words of these chapters explain themselves. 'This is life eternal,' Christ declared, 'that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' In these words the personality of God and of His Son is clearly spoken of. The personality of the one does not do away with the necessity for the personality of the other." {EGW; Lt232-1903.48, 1903}

In the aforementioned chapters of John, John did not reference anything pertaining to God in nature. The content of those chapters covers who is the only true God, how the Father and the Son are one, their true relation, and how Jesus can be everywhere present yet will ascend to the Father.

"Jesus said to the Jews: 'My Father worketh hitherto, and I work.... The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth.' John 5:17-20." {EGW; 8T 268.4, 1904}

"Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them." {EGW; 8T 269.1; 1904}

"This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:" {EGW; 8T 269.2; 1904}

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.' John 17:20-23." {EGW; 8T 269.3; 1904}

"Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." {EGW; 8T 269.4; 1904}

"The relation between the Father and the Son, and the personality of both, are made plain in this scripture also:" {EGW; 8T 269.5; 1904}

"Thus speaketh Jehovah of hosts, saying,"

"Behold, the man whose name is the Branch:"

"And He shall grow up out of His place;"

"And He shall build the temple of Jehovah;... "

"And He shall bear the glory,"

"And shall sit and rule upon His throne;"

"And He shall be a priest upon His throne;"

"And the counsel of peace shall be between Them both.'" {EGW; 8T 269.6;

1904}

The aforementioned chapters of the Gospel of John deal with the PERSONALITY OF GOD, which had been expressed in the first two points of the FUNDAMENTAL PRINCIPLES. What error did Sister White combat when

she referenced verses on how the Father was the only true God, and how the Father and the Son are not one in person? Pantheism? Certainly not; but most probably the trinitarian sentiments, or belief in a one-in-three, or three-in-one God.

Brother J. N. Loughborough, one of the first brethren who wrote on the PERSONALITY OF GOD, wrote the following comment on John chapter 17:

*"The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. ...Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity."*¹⁴⁸

Sister White's proactive writing in support of the truth on the PERSONALITY OF GOD and His presence is the same as other Adventist pioneers. If Adventist pioneers were debunking the Trinity doctrine by exalting the truth on the PERSONALITY OF GOD and God's presence, what makes us think Ellen White was not doing the same, when the theological side of the question of the Trinity was raised? By stating this, we do not deny the pantheistic side of Kellogg's controversy, but by overemphasizing it, it falls short of accurately describing its real issue. The correct understanding of the Kellogg controversy can only be accomplished by focusing primarily on the truth Sister White uplifted, rather than focusing on error, whether pantheism or Trinity. This truth that Sister White uplifted was the truth on the PERSONALITY OF GOD and where His presence is. This is expressed in the first point of the FUNDAMENTAL PRINCIPLES, which were the official synopsis and representation of Seventh-day Adventist beliefs in the time of Ellen White; the truth which we, as a church, *"have received and heard and advocated"*¹⁴⁹ in the beginning.

¹⁴⁸John N. Loughborough, The Adventist Review, and Sabbath Herald, November 5, 1861, p. 184.10

¹⁴⁹EGW; MS124-1905.12; 1905

"I entreat every one to be clear and firm regarding the certain truths that we have received and heard and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ." {EGW; MS124-1905.12; 1905}

The warning from the previous quotations did not lessen in the course of time. Today it is even more relevant. We should *"reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ"*. In the following chapter we want to point out to the specific phase of error that is covered with a semblance of reality, which denies the personality of God and of Christ—three living persons of *one* God, as opposed to *"three living persons of the heavenly trio."*¹⁵⁰

* * *

*The light of truth, so clear and bold,
A crisis came, a story told.
Not pantheism, dim and wide,
But God's persona, we confide.*

*But God, through Ellen, did uphold
God's personality was told.
Against the Trinity, she leaned,
A unity, by John unseen.*

¹⁵⁰EGW; MS21-1906.11; 1906

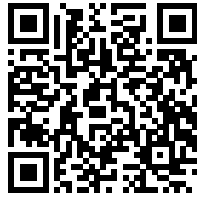
REPLY TO KELLOGG'S TRINITARIAN SENTIMENTS

*"The Father and the Son," she wrote,
Are one in purpose was her quote.
John seventeen, her chosen guide,
Where God's true nature cannot hide.*

*The pioneers, with her agreed,
Of God's true person, they did plead.
Loughborough echoed, his words clear,
The Trinity dismissed, no fear.*

*The Fundamental Points, so dear,
They make it plain, we must revere.
Not in the trinity's wrong creed,
But in His presence, faith is freed.*

*So let us stand on truth so bright,
Rejecting wrong, with all our might.
God's person, where we find our plea,
Truth's platform for eternity.*



XVIII

THE HEAVENLY TRIO

So far we have seen the evidence that Ellen White knew about Dr. Kellogg's trinitarian sentiments, and we have seen how she responded to it. She always uplifted the truth on the presence and the PERSONALITY OF GOD, and called to come back to the foundation of our faith—FUNDAMENTAL PRINCIPLES. However, when Adventist scholars discuss the doctrine of the Trinity and Ellen White, they do not approach it in the same manner as Ellen White did. The FUNDAMENTAL PRINCIPLES together with the doctrine on the PERSONALITY OF GOD is downplayed, and the twisted story is presented that Ellen White was trinitarian and responsible for the church's acceptance of the Trinity doctrine into our ranks. We want to challenge this twisted story by looking at the evidence that is often used to support this false narrative.

One of the most prominent quotations to support the claim that Sister White was responsible for accepting the Trinity doctrine into our ranks is her writings and comments on Matthew 28:19¹⁵¹. The most prominent

¹⁵¹ *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"* (Matthew 28:19)

quotation to stand out in defense of the Trinity doctrine is “*the Heavenly Trio*” quotation:

“There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ...” {EGW; Ev 615.1; 1946}

To reiterate, this quotation is often cited to argue that Sister White defended and advocated the Trinity doctrine. But, if we take a look at this quotation in its literary context, we see that within the quotation itself she actually *refuted* this doctrine and exalted the truth on the PERSONALITY OF GOD. To some this is a ludicrous claim, but we invite you to make your judgment based on presented data. Let us examine the context of this quotation.

*“I am instructed to say, **The sentiments** of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: ‘The Father is as the light invisible; the Son is as the light embodied; the Spirit as the light shed abroad.’ ‘The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation: ‘The Father is like the invisible vapor. The Son is like the leaden cloud. The Spirit is rain fallen and working in refreshing power.’”* {EGW; Ms2I-1906.8; 1906}

What sentiments are not to be trusted? The data suggest that those sentiments are trinitarian ideas of *one God in three persons*. How do we know that? We see in the literary context of the representations Sister White was quoting. Contrary to the popular belief that she was referencing the “*false*”

trinity expressed by Dr. Kellogg,¹⁵² she was actually referencing trinitarian idea of *three living persons of one living God*, advocated by William Boardman, in his book “Higher Christian Life”, which she quoted. The context matters. The context of the quotations she quoted, shows that the representations of the Father, the Son, and the Holy Spirit are serving to illustrate the sentiment of three living persons of one God. That is the sentiment we have been clearly instructed by God, not to trust. Let the data be its own interpreter.

THE HIGHER CHRISTIAN LIFE, WILLIAM BOARDMAN

Ellen White owned William Boardman’s book “Higher Christian Life.” It was a good book about Christian sanctification, but in it there was trinitarian sentiment, which Sister White was particularly instructed by God to call out. This is another instance of evidence where we see that Ellen White was familiar with the trinitarian stance, and she was addressing it directly. Let’s get familiar with the trinitarian sentiments promoted by William Boardman.

Speaking of Triune God, William Boardman writes:

*"And then, again, the Father is the author and planner of salvation through faith in his Son; and when we trust in his Son we honor the Father, because we accept of his plan of salvation for us, justify his wisdom, and act in accordance with his will in the matter. **A glance at the official and essential relations of the persons of the Holy Trinity to each other***

¹⁵²Whidden, Woodrow W, et al. *The Trinity: Understanding God’s Love, His Plan of Salvation, and Christian Relationships*. Hagerstown, Md, Review And Herald Pub. Association, 2002, p. 216.

and to us, may throw additional light upon our pathway. Upon this subject flippancy would border upon blasphemy. It is holy ground. He who ventures upon it may well tread with unshod foot, and uncovered head bowed low." {William Boardman, *The Higher Christian Life*, p. 99; 1858}

Brother Boardman wants us to take "*a glance at the official and essential relations*" of the three persons of the Holy Trinity. He asserts that *God is one but also three—Triune*—by presenting official and essential relations of the persons of the Holy Trinity. His fundamental statement and outline for his thesis is as follows:

"The Father is fullness of the Godhead invisibly, without form, whom no creature hath seen or can see.

The Son is the fullness of the Godhead embodied, that his creatures may see him, and know him, and trust him.

The Spirit is the fullness of the Godhead in all active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe." {William Boardman,

The Higher Christian Life, p. 100}

This statement is foundational to his following statements and illustrations. In the following paragraphs, William Boardman gives the biblical motives to illustrate "*the official and essential relations of the Holy Trinity*"—that is, *God being one, but yet three*. He writes:

*"Another of the names of Jesus will give the same analogies in a light not less striking - **The Sun of Righteousness.***

All the light of the sun in the heavens was once hidden in the invisibility of primal darkness; and after this, the light now blazing in the orb of day was, when first the command went forth, Let light be! and light was, at most only the diffused haze of the gray dawn of the morn of creation out of

the darkness of chaotic night, without form, or body, or centre, or radiance, or glory. But when separated from the darkness and centered in the sun, then in its glorious glitter it became so resplendent that none but the eagle eye could bear to look it in the face.

*But then again its rays falling aslant through earth's atmosphere and vapors, gladdens all the world with the same light, dispelling the winter, and the cold, and the darkness; starting Spring forth in floral beauty, and Summer in vernal luxuriance, and Autumn laden with golden treasures for the garner. **The Father is as the Light invisible.***

The Son is as the Light embodied.

The Spirit is as the Light shed down." {William Boardman, The Higher Christian Life, p. 101,102}

This illustration of the Sun of Righteousness shows that God the Father, who is *the fullness of the Godhead invisible*, can be symbolically illustrated as a Light that "*was once hidden in the invisibility of primal darkness*". The Son, who is *the fullness of the Godhead embodied*, is like a Light that is embodied in "*the morn of creation*". The Holy Spirit, who is *the fullness of the Godhead in all active workings*, is like a "*Light shed down*". William Boardman gives us another similar illustration to clarify the "*official relations of the persons of the Godhead*":

"One of the similies for blessed influences of the Spirit, while giving the self-same official relations of the persons of the Godhead, to each other and to us, may illustrate them still further,—The Dew,—The dew of Hermon - the dew on the mown meadow. Before the dew gathers at all in drops, it hangs over all the landscape in visible vapor, omnipresent but unseen. By and by as the light wanes into morning, and as the temperature sinks and touches the dew point the invisible becomes the visible, the embodied; and, as the sun rises, it stands in diamond drops trembling

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and glittering in the sun's young beams in pearly beauty upon leaf and flower, over all the face of nature.

But now again, a breeze springs up, the breath of heaven is wafted gently along, shaking leaf and flower, and in a moment the pearly drops are invisible again. But where now? Fallen at the root of herb and flower to impart new life, freshness, vigor to all it touches.

The Father is like the dew in invisible vapor.

The Son is like the dew gathered in beauteous form.

The Spirit is like the dew fallen to the seat of life. " {William Boardman, The

Higher Christian Life, p. 102,103}

The Father, who is *the fullness of the Godhead invisible*, is illustrated by the "*dew in invisible vapor*". The Son, who is *the fullness of the Godhead embodied*, is illustrated by "*the dew gathered in beauteous form*". The Spirit, who is *the fullness of the Godhead in all active works*, is illustrated by "*the dew fallen to the seat of life*". The next illustration that exemplifies the official relations of the three personalities of one God is by another Bible likening—the Rain.

"Yet one more of these Bible likenings – by no means exhausting them – will not be unwelcome, or useless, - the Rain.

Rain, like the dew, floats in invisibility, and omnipresence at the first, over all, around all. Seen by none. While it remains in its invisibility, the earth parches, clods cleave together, the ground cracks open, the sun pours down his burning heat, the winds lift up the dust in circling whirls, and rolling clouds, and famine gaunt and greedy stalks through the land, followed by pestilence and death. By and by, the eager watcher sees the little hand-like cloud rising far out over the sea. It gathers, gathers, gathers; comes and spreads as it comes, in majesty over the whole heavens: - But all is parched and dry and dead yet, upon earth.

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But now comes a drop, and drop after drop, quicker, faster – the shower, the rain – sweeping on, and giving to earth all the treasures of the clouds – clods open, furrows soften, springs, rivulets, rivers, swell and fill, and all the land is gladdened again with restored abundance.

The Father is like to the invisible vapor.

The Son is as the laden cloud and falling rain.

The Spirit is the Rain – fallen and working in refreshing power."

{William Boardman, The Higher Christian Life, p. 103,104}

Let's give William Boardman a fair hearing. He is not saying that the Father is "*invisible vapor*"; rather, he uses a metaphor of rain and "*invisible vapor*" to illustrate his main point that the Father is the invisible fullness of the Godhead. So it is with the Son, who, just like rain manifested in leaden clouds, is all the fullness of the Godhead manifested. To ensure his sentiments are not potentially misrepresented, William Boardman clarified his sentiment. This was the very sentiment that Ellen White was instructed by God not to trust:

"These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the Triune God. The Father is all the fulness of the Godhead INVISIBLE. The Son is all the fulness of the Godhead MANIFESTED. The Spirit is all the fulness of the Godhead MAKING MANIFEST. The persons are not mere offices, or modes of revelation, but living persons of the living God." {William Boardman, The Higher Christian Life, p. 104,105}

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It is crucial to emphasize that when Boardman uses these Bible likenings from nature, he speaks of the illustrations, and not reality. These representations are illustrating his sentiments. In his own admission, that was the sentiment of three *"living personalities of the living God."* Though these illustrations are imperfect, they may *"illustrate the official relations"* of *"the tri-personality of the one God"* and *"the truth that all the fullness of Him who filleth all in all dwells in each person of the Triune God."* One God in three persons is the sentiment in question, and that sentiment is common to all types and versions of the trinity doctrine—including our current trinitarian stance in the second point of the Fundamental Beliefs.¹⁵³

In this brief look at William Boardman's sentiments, it is clear that the sentiments in question which Ellen White was instructed by God to call out, were the sentiments of the Triune God, or *three living persons in the Trinity*. With that data in mind, let's examine Ellen White's response.

ELLEN WHITE ON WILLIAM BOARDMAN'S SENTIMENT

With the Heavenly Trio quotation, it has been asserted that Ellen White was trinitarian. This is done by ignorantly or sometimes purposely ignoring the context of this valuable quotation. When reading Ellen White's response, in which she defends our perceptions of God, try to recognize whom she is addressing when she speaks of God. Was the God she defended the Trinity or the Father? Referencing William Boardmans illustrations she said:

¹⁵³ *"There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons..."* 2nd point of the Fundamental Beliefs

"All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fulness of the Godhead bodily and is invisible to mortal sight." {EGW; Ms2I-1906.9; 1906}

By observing the context, it is obvious that Sister White follows Boardman's line of reasoning and corrects the mistakes. For better comparison, let us look at their writings side by side:

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William Boardman	Ellen G. White
<p><i>"These likenings are all imperfect. They rather hide than illustrate the tri-personality of the <u>one God</u>, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the other and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in <u>each person of Triune God</u>." {p. 104,105}</i></p>	<p><i>"All these <u>spiritualistic representations</u> are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth."</i> {EGW; Ms21-1906.9; 1906}</p>

In this comparison, it is clear who God is for William Boardman, and who He is for Sister White. For Boardman, God is the Triune God, a tri-personality of the one God. For Sister White, God is the Father. For Boardman, these representations are imperfect because they *"rather hide than illustrate the tri-personality of the one God"*, and for Sister White these rep-

representations are imperfect because "*The Father cannot be described by the things of earth*". For Boardman, God is the *Triune God*; for Sister White, God is *the Father*.

Boardman's only point that Ellen White affirms is that these representations are imperfect. Surely, William Boardman would not agree with Ellen White that these representations are *spiritualistic* and *untrue*. On the contrary, he believes that these illustrations "*illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of Triune God*". To say that Ellen White agreed with such sentiment is gross misrepresentation.

The context of this important quotation prompts important questions. Why does the prophet of God refer to the representations that illustrate the "*tri-personality of the one God*" as "*spiritualistic representations*", which illustrate the sentiment that "*is not to be trusted*"? Or why does the prophet of God refer to the representations that "*represent the living personalities of the living God*" as "*spiritualistic representations*"? Or why does the prophet of God, when referring to the representations that "*illustrate the truth that all the fullness of Him who filleth all in all, dwells in each person of Triune God*", refer to them as "*spiritualistic representations*"? All of these spiritualistic representations illustrate the sentiment that "*is not to be trusted*". This sentiment is clearly the trinitarian sentiment.

Sister White continues to follow Boardman's line of reasoning and corrects the error.

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William Boardman	Ellen G. White
<p><i>"The Father is fullness of the Godhead invisibly, without form, whom no creature hath seen or can see." {p.100}</i></p> <p><i>"The Father is all the fullness of the Godhead INVISIBLE." {p.105}</i></p>	<p><i>"The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight."</i></p> <p>{EGW; Ms21-1906.9; 1906}</p>

For Boardman, the Father does not have a form nor body and is invisible to all creatures. For Sister White, the Father has a form and body and is invisible only to mortal human beings.¹⁵⁴

This quotation is one of the most direct quotations regarding the PERSONALITY OF GOD. *"The Father is all the fullness of the Godhead **bodily**"*¹⁵⁵.

It might be confusing to someone that the Father is all the fullness of the Godhead bodily because in *Colossians 2:9*, when referring to Jesus, it is written that *"in him dwelleth all the fulness of the Godhead bodily."* Scripture does not contradict itself. *Colossians 2:9* does not exclude the Father to be all the fulness of the Godhead bodily. Various places in the Bible describe the Father having a body (*a form: Daniel 7:9,10; Revelation 4:2,3; 1 Kings 22:19-22; a shape: John 5:37*). He has the appearance of a man (*Ezekiel 1:26-28*). He has a face (*Exodus 33:20; Matthew 18:10; Revelation*

¹⁵⁴When Sister White talks about mortals, she talks about sin polluted humanity. After the restoration of humanity, at the resurrection, Christ will give His immortal life to His children. For more information read EGW, RH July 5, 1887, par. 5; 1887.

¹⁵⁵EGW; Ms21-1906.9; 1906

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22:3, 4). However, the Bible is completely silent about the nature of its substance. The Bible teaches us that *"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law"* (Deuteronomy 29:29). It is revealed to us that the Father has body, He is all the fulness of the Godhead bodily. Also, it is revealed that in Jesus also dwells all the fulness of the Godhead bodily, because *"it pleased the Father that in him should all fulness dwell"* (Colossians 1:19). This is not a contradiction whatsoever because the Son is *"the express image of His person"* (Hebrews 1:3).

William Boardman	Ellen G. White
<p><i>"The Son is the fullness of the Godhead embodied, that his creatures may see him, and know him, and trust him."</i> {p.100}</p> <p><i>"The Son is all the fulness of the Godhead MANIFESTED."</i> {p.105}</p>	<p><i>"The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be 'the <u>express image of His person</u>'. 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'. Here is shown the <u>personality of the Father</u>."</i> {EGW; Ms21-1906.10; 1906}</p>

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Sister White focused on the PERSONALITY OF GOD, which is the personality of the Father. In Christ, who is "*begotten in the express image of the Father's person*"¹⁵⁶, is shown the personality of the Father. In the same way that Jesus is a person, so is the Father. The quality or state of Christ being a person is the same quality or state of the Father being a person. As Christ is a personal being, so is the Father. Just as all the fullness of the Godhead bodily dwells in Christ, so it does in the Father, because Christ is begotten in the express image of the Father's person. In Him is shown the personality of the Father. These simple conclusions have been asserted by Scripture in John 3:16 and Hebrews 1:3.

Does the same reasoning, of the personality of the Father and Son, apply to the Holy Spirit? Speaking of the Holy Spirit, Sister White continues:

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour." {EGW; Ms21-1906.II; 1906}

Sister White draws a distinction between Father and Son who **are**, individually, **all** the fullness of the Godhead, and the Spirit that is **in all** the fullness of the Godhead. This is a marked contrast to William Boardman's reasoning, where all three are the fullness of the Godhead. Sister White does not follow this trinitarian fashion. The explanation is simple in light of the PERSONALITY OF GOD and of Christ. The Holy Spirit is a spirit, and the spirit dwells **in** the flesh/body. The Holy Spirit is **in all** the fullness of the Godhead¹⁵⁷.

Finally, the quotation continues to its most renowned part:

¹⁵⁶EGW; ST May 30, 1895, par. 3; 1895

¹⁵⁷Take a look at the quotation from EGW, Ms128-1897.13; 1897, where Sister White states that the Father and the Son are the absolute Godhead.

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William Boardman	Ellen G. White
<p><i>"The Father is all the fulness of the Godhead INVISIBLE."</i></p> <p><i>"The Son is all the fulness of the Godhead MANIFESTED."</i></p> <p><i>"The Spirit is all the fulness of the Godhead MAKING MANIFEST."</i></p> <p><i>"The persons are not mere offices, or modes of revelation, but living persons of the living God."</i> {p.105}</p>	<p><i>"There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."</i> {EGW; Ms2I-1906.II; 1906}</p>

In light of the context of William Boardman's book, we see a marked contrast between *"three living persons of **one living God**"*, which is the trinitarian sentiment, and *"the three living persons of **the heavenly trio**"*, which is in accordance with the truth on the PERSONALITY OF GOD.

The word '*trio*' simply indicates the group of three. The "*heavenly trio*" is represented by the Father, the Son, and the Holy Spirit. But, contrary to popular assumption, they do not make one living God. Three-in-one and one-in-three are concepts that do away with the PERSONALITY OF GOD. This is why Sister White referred to trinitarian sentiments as sentiments that *"are not to be trusted"*¹⁵⁸.

¹⁵⁸EGW; Ms2I-1906.8; 1906

Sister White never followed any trinitarian fashion—neither in words and expressions, nor in sentiments. There is an almost effortless research endeavor we encourage you to take: in the writings of Ellen White, search for standard trinitarian terms like “*three are one*,” “*one are three*,” “*one in three*,” “*three in one*,” or any of the permutations possible. In her impressive oeuvre you will not find a single occurrence of any of these, let alone the word ‘*trinity*’ describing our God¹⁵⁹. She never used these phrases that are necessary to explain the trinitarian sentiment. Examining the following quote, we can see why she never said that God is trinity.

"The subject of speculation regarding God's personality we will not venture to express, except in the language of the Word which represents His personality. There is to be no discussion over this question lest God would give unmistakable revelation of what He is that would extinguish the one who dares venture on the holy ground in his speculative theories, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity science." {EGW; 17LtMs, Ms 223, 1902, par. 16}

Did you catch that? There is to be no discussion over the question of what God is, "*lest God would give unmistakable revelation*" of "*what He is*". To say "God is _____", the blank must be filled with "*the language of the Word which represents His personality*." The Bible clearly teaches that God is a personal, spiritual being—a truth confirmed by Christ Himself in His revelations to Ellen White. This fits within the biblical language that describes God's personality. However, according to above statement, can we say "God is trinity?" No! That is not "*the language of the Word which represents His personality*." Therefore, within explored context, we

¹⁵⁹There is but one occurrence, in the writings of Ellen White, of the word ‘*trinity*’ referring to "*the lust of the flesh, the lust of the eyes and the pride of life*" {EGW; Lt43-1898.25; 1898}

can safely conclude that, the Trinitarian view of God is part of "*speculative theories*" of "*what He is*".

This being said, the phrase "*Heavenly Trio*" is not a definition of what God is. Our God is the Father—not "*the Heavenly Trio*." The term Heavenly Trio does not serve as a replacement for the Trinitarian idea of *three living persons of one God*. This becomes obvious, when we examine the context. Ellen White was instructed to warn us against Trinitarian sentiments, not to trust them. She was not endorsing them.

Although the illustrations Ellen White quoted were not from Dr. Kellogg, it seems that Kellogg's proponents, if not Kellogg himself, were defending him with William Boardman's sentiments. We do not have direct data to confirm this, but we do know that Dr. Kellogg raised "*the theological side of questions of the trinity and all that sort of things*."¹⁶⁰ The last three paragraphs in the heavenly trio manuscript (Ms21-1906; 1906) reveal the connection with Dr. Kellogg, which is another "smoking gun" of Dr. Kellogg's trinitarian stance.

"I write this because any moment my life may be ended. Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform. All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times

¹⁶⁰Interview, J. H. Kellogg, G. W. Amadon and A. C. Bourdeau, October 7th 1907 held at Kellogg's residence

will be back when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit." {EGW; Ms2I-1906.18; 1906}

"The Holy Spirit never has and never will in the future divorce the medical missionary work from the gospel ministry. They cannot be divorced. Bound up with Jesus Christ, the ministry of the Word and the healing of the sick are one." {EGW; Ms2I-1906.19; 1906}

"The fifty-eighth chapter of Isaiah contains instruction for today. 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin.' God does not accept Dr. Kellogg as His laborer, unless he will now break with Satan. The work would not have been hindered, as it has been for the past several years, if Dr. Kellogg were a converted man. 'Come,' I call, 'come ye out and be separate from him and his associates whom he has leavened.' I am now giving the message God has given me, to give to all who claim to believe the truth, 'Come ye out from among them, and be separate,' else their sin in justifying wrongs and framing deceits will continue to be the ruin of souls. We cannot afford to be on the wrong side. We cannot afford to cover the truth with scientific problems. We urge that decided changes be made and no more stumbling blocks be placed before the feet of the people of God. Let every soul put on the gospel shoes. Let every soul pray and work, placing their feet upon the foundation Christ laid in giving His life for the life of the world." {EGW; Ms2I-1906.20; 1906}

The heavenly trio quotation was part of Kellogg's controversy. This is evidence that Kellogg's controversy included the Trinity doctrine. We are told to break *"away from the influence of Satan"* and to revive the *"testimony that God has given"* us, or else our souls will perish in delusions. These influences and delusions come from trinitarians such as *William Boardman* and *Dr. John H. Kellogg*. She is pointing us back to place our feet upon the foundation that was built by the Masterworker.¹⁶¹

We hope that this context exposes the false narrative of Ellen White's endorsement of the Trinity doctrine, propagated by our Adventist scholars. Dr. Kellogg was in apostasy for stepping off from the foundation of our faith, and the Trinity doctrine was his justification. With such data in mind, one must ask: If the Trinity was true, and Ellen White endorsed it, and this "true" Trinity was mixed with Dr. Kellogg's error, we should expect her to separate the Trinity from error. But this is not what she did. Instead, she consistently pointed us back to the foundation of our faith, where we had a clear teaching on the presence and the PERSONALITY OF GOD. But for the case of Trinity, she faithfully bore the message from Heaven: ***"I am instructed to say, the sentiments of those who are searching for trinitarian ideas are not to be trusted."***

* * *

*In heaven's realm, where truths unfold,
A message clear, so brave and bold.
God spoke through Ellen, clear and bright,
Revealing depths of heavenly light.*

¹⁶¹EGW, SpTBo2 54.2; 1904

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*Misunderstood by some who read,
Her words of God that all must heed.
Not as triune, but trio three
Distinct as persons, heavenly.*

*The Father, not a formless feel,
Invisible to us, yet real.
He is the fullness, all complete,
The Godhead, bodily, concrete.*

*The Son, God's fullness, manifest
In Him, divinity does rest.
God's character, seen in His face,
In Christ, we see His Father's grace.*

*The Spirit, in all fullness dwells,
A mystery nature, Ellen tells.
With forms, the Father and His Son
With Them, in Spirit, we are one.*

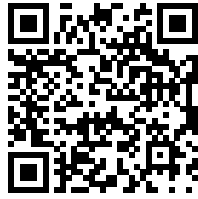
*Distinct and clear, Their roles unfold,
The Father, Son, in form behold.
Yet present everywhere we find,
Their Spirit shows Their heart and mind.*

*God's message true, from up above.
Reveals to us the Father's love.
To know this truth about our God—
It lights the path that we must trod.*

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*Dear Ellen's words, in context found,
Reveal a truth that's so profound
Not trinity did she embrace,
But trio persons in their place.*

*The pillar stands, our platform firm,
God's personality we learn.
The trio that is heavenly,
Exposes falsehood—trinity.*



XIX

ELLEN WHITE AND MATTHEW

28:19

Many assert that Ellen White promoted the Trinity doctrine, and that she is the one responsible for accepting it into our ranks. These claims do not consider that she defended the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES. To support the claims that Ellen White was trinitarian, quotations are presented to her comment on Matthew 28:19:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19)

This verse has been most prominent in support of the Trinity doctrine. The Trinity doctrine has propositions about the PERSONALITY OF GOD of which this text says nothing to support. This verse itself does not teach that the Father, the Son, and the Holy Ghost, comprise *one* God, the God of the Bible. There are other explicit verses in the Bible that exclude such interpretation of the text, i.e. 1 Corinthians 8:4-6; John 17:3; Ephesians 4:4-6; 1 Timothy 2:5.

Unfortunately, the same unsupported assumptions made about Matthew 28:19 are made about Sister White's quotations dealing with this verse. For example, Sister White uses terms like *"three highest powers in heaven"*¹⁶², *"three great powers of heaven"*¹⁶³, *"the three holy dignitaries of heaven"*¹⁶⁴ and similar expressions—none of these quotations justify the assumption that these three (the Father, the Son, and the Holy Spirit) make *one* God. On the contrary, as discussed in the previous chapter, keeping William Boardman's sentiments and *"the heavenly trio"* in context, *"three-in-one"* sentiments *"should not be trusted"*¹⁶⁵.

The heavenly trio (the group of three: the Father, the Son and the Holy Spirit) are also present in other Bible verses, in addition to Matthew 28:19. There are several other instances in the New Testament where the Father, the Son and the Holy Spirit are mentioned, and these verses should be used to interpret the meaning behind the heavenly trio. None of the verses on the heavenly trio prove a three-in-one God; rather, all of them refer to the Father as one God. In the following verses, the heavenly trio is bolded in order to better distinguish the Father, the Son and the Holy Spirit.

*"There is one body, and **one Spirit**, even as ye are called in one hope of your calling; **One Lord**, one faith, one baptism, **One God and Father of all**, who is above all, and through all, and in you all."* (Ephesians 4:4-6)

*"Now there are diversities of gifts, but the **same Spirit**. And there are differences of administrations, but the **same Lord**. And there are diversities of operations, but it is **the same God** which worketh all in all."* (1 Corinthians

12:4-6)

¹⁶²EGW; Lt253a-1903.18; 1903

¹⁶³EGW; 8T 254.1; 1904

¹⁶⁴EGW; Ms92-1901.26; 1901

¹⁶⁵EGW; Ms21-1906.8; 1906

*"The grace of **the Lord Jesus Christ**, and the love of **God**, and the communion of **the Holy Ghost**, be with you all. Amen."* (2 Corinthians 13:14)

*"For through **him** [Christ] we both have access by one **Spirit** unto the **Father**."* (Ephesians 2:18)

*"But we are bound to give thanks alway to **God** for you, brethren beloved of **the Lord**, because **God** hath from the beginning chosen you to salvation through sanctification of **the Spirit** and belief of the truth."* (2 Thessalonians 2:13)

*"How much more shall the blood of **Christ**, who through the eternal **Spirit** offered himself without spot to **God**, purge your conscience from dead works to serve **the living God**?"* (Hebrews 9:14)

*"Elect according to the foreknowledge of **God the Father**, through sanctification of **the Spirit**, unto obedience and sprinkling of the blood of **Jesus Christ**: Grace unto you, and peace, be multiplied."* (1 Peter 1:2)

All of the above verses talk about the heavenly trio (the Father, the Son and the Holy Spirit), and all of them consistently testify that the Father is the one referred to as God. The same reasoning holds ground for Ellen White's interpretation of Matthew 28:19.

*"Christ gave His followers a positive promise that after His ascension He would send them His Spirit. 'Go ye therefore,' He said, 'and teach all nations, baptizing them in the name of **the Father (a personal God)**, and of **the Son (a personal Prince and Saviour)**, and of **the Holy Ghost (sent from heaven to represent Christ)**; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.' Matthew 28:19, 20."* {EGW; RH October 26, 1897, par. 9; 1897}

The brackets in this quotation are in the original manuscript written by Ellen White. Here, she gives her own interpretation of Matthew 28:19. The Father is a personal God, the Son is a personal Prince and Saviour, and the Holy Spirit is Christ's representative. This interpretation is in harmony with the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES. Matthew 28:19 is a matter of interpretation. The interpretation which makes the Heavenly Trio one God is not inspired. This is not what the text indicates. Rather, let's read Matthew 28:19 within inspired compound: "*Go ye therefore, and teach all nations, baptizing them in the name of a personal God, a personal Prince and Savior, and of the Holy Ghost.*" If one would read the text as such, no one would ever assume that one God is a unity of three persons. Therefore, let's stick to the inspiration, rather than subterfuge¹⁶⁶.

*"Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.**" {EGW; 9T 189.3; 1909}*

In light of the presented evidence, we see that simply numbering the Father, the Son and the Holy Spirit, does not prove the *three-in-one* assumption, nor is it in conflict with the PERSONALITY OF GOD expressed in the FUNDAMENTAL PRINCIPLES. There is no denial of three persons of the Godhead, but only a denial of the assumption that these Three Great Worthies make one God.

Matthew 28:19 is a valuable verse and it opens a new field of study within the Bible and the Spirit of Prophecy. In the context of the Living Temple, and referring to its sentiments, Sister White wrote that this verse should be studied most earnestly because it is not half understood.

¹⁶⁶EGW, Lt232-1903.41; 1903

*"Just before His ascension, Christ gave His disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church members need to **study most earnestly**. Those who study this instruction as they should will not dare to advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and omega of knowledge, your study. **All through the Old Testament and the New, there are things that are not half understood**. 'And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.' [Verses 18-20.]" {EGW;*

Lt214-1906.10; 1906}

There is a reason why Ellen White pipointed to Matthew 28:19 as a Scripture which is *"not half understood."* This statement is made in the context of 1906, where many ministers, and physicians were advocating the trinity doctrine. As we have seen, the understanding of God as a trinity, was not something Ellen White supported, and for this reason, herself, she dared not *"to advocate theories that have no foundation in the Word of God."*

*"The great Teacher held in His hand **the entire map of truth**. In simple language He made plain to His disciples the way to heaven and **the endless subjects of divine power**. The question of the essence of God was a subject on which He maintained a wise reserve, for their entanglements and specifications would bring in science which could not be dwelt upon by unsanctified minds without confusion. **In regard to God***

and in regard to His personality, the Lord Jesus said, 'Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father.' [John 14:9.] **Christ was the express image of His Father's person.**" {EGW; 19LtMs, Ms 45, 1904, par. 15}

"The open path, the safe path of walking in the way of His commandments, is a path from which there is no safe departing. And when men follow their own human theories dressed up in soft, fascinating representations, they make a snare in which to catch souls. In the place of devoting your powers to theorizing, Christ has given you a work to do. His commission is, Go <throughout the world> and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Before the disciples shall compass the threshold, there is to be the imprint of the sacred name, baptizing the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agency. The Father, the Son, and the Holy Ghost, the eternal Godhead is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fulness of the threefold powers to unite in the great work appointed, confederating the heavenly powers with the human, that men may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ." {EGW; 19LtMs, Ms 45, 1904, par. 16}

This quotation is yet another often misrepresented statement. It has been often used to argue that Ellen White advocated for the Trinity by referencing the Father, the Son and the Holy Spirit by term "*eternal Godhead*."

However, we must peel back the layers of its context. Ellen White was explaining the meaning behind Matthew 28:19. She stated: *"In the place of devoting your powers to theorizing,"* fulfill the commission given by Christ. Theorizing about what? Theorizing about *"the essence of God."* This is another "smoking gun" for the Trinity doctrine, especially when she referenced the PERSONALITY OF GOD by stating: *"In regard to God and in regard to His personality, the Lord Jesus said... [John 14:9.] Christ was the express image of His Father's person."* John 14:9 does not mean that seeing the Father in Christ implies they are one and the same person, all part of one God. Rather, it affirms that Christ is the express image of the Father's person. The "God" she referred to was the Father. Indeed, Jesus taught the truth about who and what God is. This is what He *"made plain" "in the simple language."* To claim that by the term *"eternal Godhead"* Ellen White was endorsing the Trinity would contradict the very caution she expressed in the context of this passage.

Unfortunately, the desperate desire of Trinitarians to paint Ellen White as a Trinitarian advocate has overshadowed the true, inspired meaning of Matthew 28:19. Her message was: *"In the place of devoting your powers to theorizing" about "the essence of God,"* Christ has given us the commission in Matthew 28:19. And she explained the meaning of Matthew 28:19. Her point was: The Father, Son, and Holy Spirit unite all of heaven's resources with human effort so that, through divine power, people may share in God's nature and work alongside Christ. That is the meaning of this *"threefold name."* She continued explaining:

"Man's capabilities can multiply through the connection of human agencies with divine agencies. United with the heavenly powers, the human capabilities increase according to that faith that works by love and purifies, sanctifies, and ennoble the whole man. The heavenly powers

have pledged themselves to minister to human agents to make the name of God and of Christ and of the Holy Spirit their living efficiency, working and energizing the sanctified man, to make this name above every other name. All the treasures of heaven are under obligation to do for man infinitely more than human beings can comprehend by multiplying threefold the human with the heavenly agencies."

{EGW; 19LtMs, Ms 45, 1904, par. 17}

"The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life. 'If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God.' [Colossians 3:1.]" {EGW; 19LtMs, Ms 45, 1904, par. 18}

Many claim that Matthew 28:19 is uninspired because it was inserted by the Catholic Church¹⁶⁷. Yet, here we have divine inspiration revealing its true meaning—the significance of baptism in the threefold name as a pledge made by these *"three great and glorious heavenly characters."* Their pledge is that *"all the treasures of heaven are under obligation to do for man infinitely more than human beings can comprehend by multiplying threefold the human with the heavenly agencies."*

Ellen White frequently quoted Matthew 28:19, explaining the pledge of the Father, the Son, and the Holy Spirit. This pledge serves as a wonderful encouragement and a promise upheld by Heaven. A detailed study of

¹⁶⁷Note, 1 John 5:7 *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."* is an interpolation known as "Johannine Comma". Ellen White never used that verse. This was not the case with Matthew 28:19.

this pledge is beyond the scope of this book, as it does not directly address the presence and PERSONALITY OF GOD. However, we encourage you to explore this topic for yourself. When you delve deeper into its meaning, you will come to understand the reality of the ministry of heavenly angels.

Sister White stated that *"all heaven is represented by these three in covenant relation with the new life."* These three are the Father, the Son, and the Holy Spirit. In another instance, she said:

"All heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they will be prepared to enter the family of the redeemed." {EGW; 17LtMs, Ms 161, 1902, par. 11}

This is not a contradiction. All of heaven is represented by the Father, the Son, and the Holy Spirit, and in this quote, she specifically mentioned *"God and Christ and the heavenly angels."* There is a close connection between the workings of the Holy Spirit and the ministry of angels. The Inspiration testifies:

"A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan." {EGW; 8LtMs, Lt 71, 1893, par. 10}

This angelic ministry is one of the elements in the baptismal pledge of Matthew 28:19. When Ellen White said, *"The heavenly powers have pledged themselves to minister to human agents..."* she was referring to the holy angels. The connection between the Holy Spirit and the holy angels is beyond the scope of this book, but you can explore this topic

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further in the sequel, *Rediscovering the Pillar*¹⁶⁸, in the section on the Holy Spirit¹⁶⁹.

* * *

*In threefold name we're baptized true,
Not trinity as some construe.
The Father, Son, and Spirit's role,
Not one God formed of triple whole.*

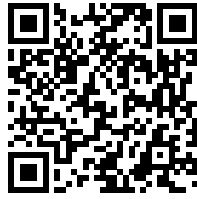
*Dear Ellen's words make clear the case,
This pledge assures us heaven's grace.
The powers three have pledged their might,
To guide the faithful to the light.*

*Not proof of essence three-in-one,
But heaven's promise, freely done.
A covenant of help divine,
As new believers cross the line.*

*The Father – God, in person real,
The Son – our Prince, our wounds to heal,
The Spirit – representative,
Through Him Christ does in us now live.*

¹⁶⁸Download for free: <https://forgottenpillar.com/book/rediscovering-the-pillar>

¹⁶⁹Also, see the study on the angels <https://notefp.link/angels>



XX

DR. KELLOGG AND ELLEN WHITE WRITINGS

Dr. Kellogg asserted that in the Living Temple he represented the same sentiments advocated by Sister White. Likewise, today many claim that Sister White was trinitarian and was responsible for the church's acceptance of the Trinity doctrine¹⁷⁰. Sister White, herself, declared such claims to be false.

*"The enemy is seeking to bring in among the people of God spiritualistic theories, which if accepted, would undermine the foundation of the faith that has made us what we are. He leads men to present fables clothed with Scripture. There are those who assert that Sister White's writings are in harmony with these teachings. I declare this to be false. Men may misapply Scripture; they may misinterpret my words; but God understands their devising. How thankful I am for this! When the enemy comes in like a flood, **the Spirit of the Lord will lift up a standard for us against him.**" {EGW; MS137-1903.21; 1903}*

¹⁷⁰William Johnsson, Adventist Review, January 6th, 1994, 'Present Truth – Walking in God's Light'

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Dr. Kellogg advocated the theories that, if accepted, would undermine the foundation of our faith. It is crucial to correctly understand what constitutes the foundation of our faith, which Sister White referred to. We have seen that it refers to the FUNDAMENTAL PRINCIPLES. Looking at her writings, and the writings of our pioneers, we see that the Trinity doctrine contradicts the PERSONALITY OF GOD and the truth about God's presence. Today, with the Trinity doctrine as part of our belief, we recognize that we have moved away from the FUNDAMENTAL PRINCIPLES and formed another foundation. Sister White was not responsible for this transition. It is purely a misinterpretation of her works. Her writings do not undermine the foundation of the faith that has made us what we are. Her later work is completely in harmony with the truth given in the beginning.

"The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. ... Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus." {EGW; Lt326-1905.3; 1905}

MISREPRESENTATION OF THE CHURCH STANDPOINT

By misrepresenting Sister White's writings, Dr. Kellogg did not only misrepresent her work, but also the church's official standpoint expressed

in the FUNDAMENTAL PRINCIPLES. Ellen White rebuked Kellogg for misrepresenting the church's standpoint. As we read this rebuke, let us keep in mind the church's current standpoint on the PERSONALITY OF GOD as it compares to the first point of the FUNDAMENTAL PRINCIPLES.

"You are not sound in the truth. Your statements made to believers and unbelievers misrepresent us as a people who have not changed the truth for error. They detract from the influence God would have us possess before the world in revealing in plain, unmistakable language that we are true to the principles of our faith and that we hold the beginning of our confidence firm unto the end. We are strictly denominational. We believe in 1903 the same truths we did believe when we established the Sanitarium and the College in Battle Creek, and we know that we had no ifs or ands about this matter."

{EGW; Lt300-1903.4; 1903}

*"While you have told the things that you have and made the statements you have before unbelievers, my heart has been sad indeed. **You have evidenced that you have departed from the faith.** The very statements you have made before worldly men of influence, as the papers have reported your words, have been presented to me distinctly from your lips as you have spoken them. We cannot labor to give you influence as one whom we can trust with the sacred work connected with our institutions, for you need first to be converted and led."* {EGW; Lt300-1903.5; 1903}

*"You are not sound in the faith. I have stated this in my diary months ago. **You have certainly placed the people of God, whom the Lord has led step by step in the ways of truth and placed upon a solid foundation, in a false showing before unbelievers. Some have departed from the faith and will continue to misrepresent the work God has given me.**"*

{EGW; Lt300-1903.6; 1903}

"The sanctuary question is a clear and definite doctrine as we have held it as a people. You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself." {EGW; Lt300-1903.7; 1903}

"Why should you take the liberty to make the statements which you have made, as though you had authority for thus stating, when they are falsehoods? You have made the facts of our faith of none effect before unbelievers, and the truth which should ever be kept prominent and exalted with this people you have virtually denied and ignored in your many statements. How dared you to do this? It necessitates us now to present our true position which constitutes us Seventh-day Adventists. Whatever influence God has given you in the past has been in mercy to you, letting the light shine upon you." {EGW; Lt300-1903.8; 1903}

"We cannot for a moment have any misrepresentation upon these solemn and important subjects of truth which have been the faith of our people since 1844. This means much to us. The Lord would have me say to you that the enemy has, through his specious deceptions, placed his unbelief in your mind, and you have been working it out. All who receive your presentations will enter upon strange paths if they connect with you. You are bringing in strange, common fire, but not the fire of God's own kindling; and now I must speak plainly to our people that the Lord has led us step by step and shown us clear light upon the heavenly sanctuary in the most holy of holies where God revealed Himself to His appointed ones." {EGW; Lt300-1903.9; 1903}

Dr. Kellogg misrepresented the truth that constituted the foundation of our faith; most specifically, he misrepresented the truth on the PERSONALITY OF GOD, which was everything to us as people. If in 1903, it necessitated *"to present our true position which constitutes us Seventh-day*

Adventists", how much more important is it for us today? Sister White did her part in upholding the foundation of our faith in the beginning, but it seems like we have forgotten.

* * *

*In faith's foundation, once so clear,
Dear Ellen's words, we should revere.
J.H. agreed, yet in deceit,
And twisted truth, in his conceit.*

*The enemy—dear Ellen warned—
Will twist beliefs, till they are scorned.
These dangerous theories, wrongly dressed,
In Scripture's garb, the false impressed.*

*"False!" she declared, against the tide,
His crafty statements were denied.
Defense was strong, her vision, broad
The Fundamental were from God.*

*No word was changed, not peg nor pin,
From when the pillars did begin.
Now who would dare to move a board—
This platform built up by the Lord.*

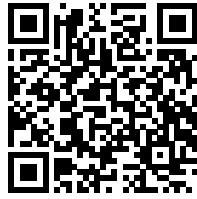
*For Kellogg's stance did not agree,
Foundation was not trinity.
God's personality is true;
Confusion came through Kellogg's view.*

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*Yet, Ellen stood, unyielding, firm,
The early truth she did confirm.
Against the tide of Trinity
She held the truth of deity.*

*Today, as then, let's hold the line,
The early pioneer faith, divine.
Truth's legacy, let's rightly claim,
Unchanging, solid, still the same.*

*The way God led, let's not forget,
These principles are firmly set.
Against the changing winds of doubt,
Her writings guide, within, without.*



XXI

REMEMBERING THE BEGINNING

"We cannot for a moment have any misrepresentation upon these solemn and important subjects of truth which have been the faith of our people since 1844." {EGW; Lt300-1903.9; 1903}

The true meaning of the FUNDAMENTAL PRINCIPLES is a broader view of the three angels' messages.

*"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to **becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation.** Messages of every order and kind have been urged upon Seventh-day Adventists, to **take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will***

be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." {EGW; SpTBo2 59.1; 1904}

Here we see how Ellen White described the message of the FUNDAMENTAL PRINCIPLES as the messages of the three angels', from the fourteenth chapter of Revelation, and as a message concerning the ministration of Christ in the heavenly sanctuary. The first point of the FUNDAMENTAL PRINCIPLES, which is widely discussed here, answers the important question given by the first angel in the fourteenth chapter of Revelation: *who is the God we ought to worship?*

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:7)

Who is the God we ought to worship, declared by the first angel? In the spectrum of time we find different answers to this question. Today the answer is the Triune God, or Trinity God, as presented in the Fundamental Beliefs of Seventh-day Adventists. But, we raise the question: who was the God that the Adventist pioneers worshipped? The first angel's message is tied to prophetic time, which was fulfilled in the times of our pioneers. The entire purpose behind their labor was the proclamation of the three angels' messages. In 1844, the hour of God's judgment had come. If the Trinity God was the God whose hour had come, and our pioneers did not worship the Trinity, wouldn't they have failed in their purpose of creating this movement?

Let us examine the history of our prophetic movement with this question: did our pioneers worship the true God in proclaiming the message

of the first angel? We read the explanation of the events in the passing of 1844.

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment." {EGW; GC 351.2; 1888}

*"In explaining Daniel 8:14, 'Unto **two thousand and three hundred days; then shall the sanctuary be cleansed,**' Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary."* {EGW; GC 352.1; 1888}

*"In the typical system, which was a shadow of the sacrifice and **priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest** in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: 'My reward is with Me, to give every man according*

*as his work shall be.’ Revelation 22:12. **It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’**” {EGW; GC 352.2; 1888}*

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” {EGW; GC 352.3; 1888}

In reading the explanation of the great disappointment, did you see the answer to the question, “*who is God whose judgment has come?*” The first angel’s message from Revelation 14:7 aligns exactly with the prophetic time declared in Daniel 8:14. The judgment that has come was the investigative judgment, which started in 1844. The Bible clearly describes whose hour of judgment has come in the first angel’s message. Let us read it in the Bible and see Ellen White’s comment.

*“I beheld,’ says the prophet Daniel, **‘till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and***

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William Miller (1782-1849)

the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.’ Daniel 7:9, 10, R.V.” {EGW; GC 479.1; 1888}

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.” {EGW; GC 479.2; 1888}

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.’ Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies

and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." {EGW; GC 479.3; 1888}

The answer is simple and straightforward: The God of our pioneers was the Ancient of Days. *"The Ancient of Days is God the Father"*. He is *a personal, spiritual being*. We see this in His description: *"Whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."* (Daniel 7:9). In the termination of the 2300 days prophecy, in 1844, *"The hour of His judgment has come"* (Revelation 14:7), *"the Ancient of days did sit"* and *"the judgment was set, and the books were opened."* (Daniel 7:9,10). The God from the first angel's message is the Ancient of Days. Our pioneers were not ignorant regarding the truth about God. They believed *"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."*¹⁷¹ This one God is the Father, the Ancient of Days, *"the creator of all things"*, and we are to *"worship Him that made heaven, and earth, and the sea, and the fountains of waters"* (Revelation 14:7). He *"created all things by Jesus Christ"* (Ephesians 3:9).

Today, the first angel's message has not lost any of its importance. The messages of the second and third angel's depend on the first message and only the first message requires action on our part. We are to worship God. More specifically, we are to worship the right God. In the last and final conflict, there will be two kinds of worshippers, as we have been told in Revelation 13 and 14.

¹⁷¹First point of the Fundamental Principles.

"And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8)

The group that worships the beast will receive the mark of the beast. The whole world will be compelled to worship the beast and his image with the threat of death.

"And he [the beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (Revelation 13:15)

We should not participate in this worship. Let us learn and have faith just like Daniel's three friends who refused to worship the image of King Nebuchadnezzar. The beast represented in Revelation 13, that extorts the consciences of men by the peril of their lives, is the papacy. Dear friend, don't be fooled. The papal God is a Trinity God. Do not overlook that.

We should worship the Ancient of Days as it is proclaimed in the first angel's message. This is God the Creator who created everything through His Son, Jesus Christ. This is God from the first point of the FUNDAMENTAL PRINCIPLES. Our pioneers got this right.

True understanding of the mission and purpose of the Seventh-day Adventist movement should be conclusive evidence that the Trinity doctrine is a foreign doctrine to us. We've ended up where we are today because we have forgotten *"the way the Lord has led us, and His teaching in our past history."*¹⁷² It is very sad to see how our Adventist scholars claim that our pioneers did not correctly understand the doctrine of God. If that were

¹⁷²EGW; LS 196.2; 1915

true, our pioneers would have failed to proclaim the first angel's message. They did not fail. We have failed.

*"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs." "More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity. For Joseph Bates the Trinity was an unscriptural doctrine, for James White it was that "old Trinitarian absurdity," and for M. E. Cornell it was a fruit of the great apostasy, along with such false doctrines as Sunday-keeping and the immortality of the soul."*¹⁷³

The doctrine of Trinity is the doctrine that undermines the foundation of our faith, the foundation that was laid at the beginning of our work. The distinction between truth and error lies in hermeneutics—the method of interpreting the Bible. Let us thoroughly investigate this issue.

* * *

*In faith's first light, they sought His face,
Through earnest prayer, they felt His grace.
The pioneers, with vision clear,
In 1840's, held God dear.*

*"The judgment hour has come," they cried,
To tell the world, both far and wide.
The Ancient of Days, they did proclaim,
Not a trinity, but a singular name.*

¹⁷³George Night, Ministry Magazine, October 1993

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*Ellen White, with her pen in hand,
Spoke of the heav'nly glorious land.
A sanctuary to be cleansed,
In love with Jesus, our best Friend.*

*First angel called us to revere,
Our God the Father, we should fear.
"Who is the God we should adore?"
Not trinity—they did implore.*

*The Trinity, was unembraced,
By pioneers, God's word they traced.
Father, the Ancient, they declare,
His judgment right, beyond compare.*

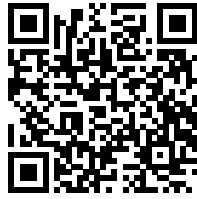
*Yet, whispers now, through time have spread,
Trinity's shadow, causing dread.
If this was God they must declare,
Their mission failed, caught in despair.*

*But this is falsehood, error bold,
A new belief, but wrongly told.
The God once worshipped, with great zeal,
Was the true God, their mission real.*

*In unity, we seek His face,
Embrace His truth, with fervent grace.
The pio'neers' vision, do not lose,
For in their footsteps, we must choose.*

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*Worship the God, of days of old,
Ancient of Days, as was foretold.
Third angels' message, clear and bright,
Guiding us still, through darkest night.*



XXII

THE BOTTOM OF THE ISSUE

Today, when we compare our current Fundamental Beliefs with the previous FUNDAMENTAL PRINCIPLES we see the change in the foundation of Seventh-day Adventist faith. This change has occurred in the understanding of God's person, or the PERSONALITY OF GOD. Particular to the PERSONALITY OF GOD, Sister White wrote that the track of truth lies close beside the track of error:

"The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error." {EGW; SpTBo2 52.2; 1904}

We ask ourselves, how can we draw a clear line between these two tracks? In order to do that we need to get to the bottom of the issue. We need to find a distinguishing principle that separates these two tracks.

By studying our current Trinitarian belief and the works of our pioneers regarding the PERSONALITY OF GOD, we have found one characterizing principle that distinguishes the truth on the PERSONALITY OF GOD, as held by our pioneers, from our current Trinitarian belief. Both sides claim

the Bible to be their ultimate authority, yet differences can be discerned by the interpretation of the Bible. In the following, we are talking about understanding and interpreting Scripture concerning God's person. Understanding God's person can be presented in two distinct, mutually exclusive understandings, which clearly draw a line between the two opposing camps.

One, more popular, view is that God presented Himself in a language that is familiar to us in order to explain only the concepts of salvation. So, God presented Himself in words such as '*father*', '*son*', and '*spirit*', to describe the relationships between these concepts. This makes none of these words interpretable by their obvious meaning; rather, they hold symbolic or metaphoric value. The principle behind this reasoning is: **God adjusted Himself to man.**

The other, opposing, view is that **God adjusted man to Himself; *He created man in His own image.*** Therefore, words like '*father*', '*son*', and '*spirit*', as they address God, imply their obvious meaning. This is the fundamental difference.

When we come to understand biblical terms like '*person*', '*father*', '*son*' and '*spirit*', we must choose which view we support and apply it accordingly. Either these terms are understood in their obvious meaning, or symbolically or metaphorically. There is no middle ground between these two; we must choose one. The following quotation should settle any dilemma.

"The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed." {EGW; GC

598.3; 1888}

We believe that it is impossible for the Bible to be its own interpreter and not explain its own symbols. If the Bible applies the word '*father*' to

God, but never explains this term, then it should be accepted in its obvious meaning. The same applies to the words ‘son’ and ‘spirit’. Man is created in the image of God. God adjusted man to Himself. The obvious meaning is derived from the experience of man. We understand the obvious meaning of the word ‘father’ through regular, human fatherhood. But our fatherhood is the image of our God Who is the Father to His Son. Paul testified:

*"For this cause I bow my knees unto **the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named**"* (Ephesians 3:14-15).

In Greek, the word ‘family’ is the word ‘*patria*’, derived from the word ‘*pater*’, which means ‘father’. Some translations even render this verse with *"Of whom all **paternity** in heaven and earth is named"* (DRB), which is a more literal translation. The Father of our Lord Jesus Christ is truly the father to His Son, just as truly as we are fathers to our children on Earth. Our paternity on Earth is named according to Paternity in Heaven, where God is the Father of our Lord Jesus Christ. Our earthly paternity is an image of Heavenly Paternity, where God is the Father to His Son. This supports the obvious meaning that Jesus is truly the Son of our God.

The same underlying principle applies to the understanding behind the word ‘spirit’ and the word ‘being’. God adjusted man to Himself; He created man in His own image. Man is a being, possessing body and spirit, just like God—and in saying this, we are not saying that man and God possess the same nature. God formed man from the dust of the ground. His physical nature is confined to the elements found on the earth. We do not pry into the nature of God. That will forever remain a mystery to us; it is not revealed unto us. But what is revealed to us is that He has a form, and the form of a man is an image of the form of God. The Bible

plainly approves this understanding when describing God sitting upon His throne:

"upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezekiel 1:26).

The obvious meaning of the word ‘*spirit*’, applied to the Spirit of God, is derived from the understanding of “*the spirit of man*”. God adjusted man to Himself; He created man in His own image. Just as man possesses a spirit, God possesses a Spirit. The spirit of man has the nature of man, and the spirit of God has the nature of God. With respect to their nature, they are not the same, but respective of their relation to their inner being, they are the same; the Bible puts them on the same level. *"The Spirit itself beareth witness with our spirit, that we are the children of God:"* (Romans 8:16); *"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."* (1 Corinthians 2:11).

In terms of family relationships and the quality or state of being a person, man and God are alike, because God created man in His own image. God adjusted man unto Himself. But in their nature, God and man are not alike. God is divine and man is earthly.

The Trinity doctrine adheres to the understanding that God adjusted Himself to man, and that God merely used the terms ‘*father*’, ‘*son*’ and ‘*spirit*’ so that we might understand Him better. This idea underpins and drives the trinitarian paradigm. In what follows, we will not extensively examine our Trinitarian literature, but will support our claim by a few official statements from the Seventh-day Adventist Church.

The first statement comes from the Biblical Research Institute, the official institution of the General Conference, which promotes the teachings

and doctrines of the Seventh-day Adventist Church. They openly negate the parental relationship between the Father and His Son, in favour of a metaphorical understanding.

*"The father-son image **cannot be literally applied to the divine Father-Son relationship within the Godhead. The Son is not the natural, literal Son of the Father ... The term 'Son' is used metaphorically when applied to the Godhead.**"¹⁷⁴*

Regarding the PERSONALITY OF GOD, in the context of the trinitarian paradigm, the Seventh-day Adventist church issued the following statements in a Sabbath school lesson:

"The word persons used in the title of today's lesson must be understood in a theological sense. If we equate human personality with God, we would say that three persons means three individuals. But then we would have three Gods, or tritheism. But historic Christianity has given to the word person, when used of God, a special meaning: a personal self-distinction, which gives distinctiveness in the Persons of the Godhead without destroying the concept of oneness. This idea is not easy to grasp or to explain! It is part of the mystery of the Godhead."¹⁷⁵

*"These texts and others lead us to believe that **our wonderful God is three Persons in one,** a mind-boggling **mystery** but a truth we accept by faith because Scripture reveals it."¹⁷⁶*

According to official statements presented in the Sabbath School Lesson, the word 'persons', in regard to God, should not be equated with hu-

¹⁷⁴Adventist Biblical Research Institute; also published in the official 'Adventist World' magazine

¹⁷⁵"Lesson 3." Ssnet.org, 2025, www.ssnet.org/qtrly/eng/98d/lesso3.html. Accessed 3 Feb. 2025.

¹⁷⁶Ibid.

man personality, but should be applied in the theological sense. This is in sharp contrast to the vision Sister White had regarding the PERSONALITY OF GOD. *"I have often seen the lovely Jesus, that **He is a person**. I asked Him if **His Father was a person**, and had a form like Himself. Said Jesus, **'I am the express image of My Father's person!'** [Hebrews 1:3.]"¹⁷⁷* Her understanding of the quality or state of God being a person is that God is a person in an obvious way—He possesses a form. In the same way she recognized Jesus to be a person, Jesus testified that God is a person, having a form just as He has. Contrary to the obvious and literal view is a spiritual view. She continues to address the error of the spiritual view. *"I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism. I have seen that some who have been deceived and led into this error, will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever."*¹⁷⁸ According to the Sabbath School Lesson, the obvious understanding of the term 'person' is incorrect because this would *"equate human personality with God"*, meaning that *"three persons means three individuals"*. Opposite to the obvious view is the theological view. For Sister White, the opposite is the spiritual view. This view takes *"away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism"*. In the writings of our pioneers, previously examined, we recognize the truthfulness of her claim. The presented theological view of God's person does away with the truth on the PERSONALITY OF GOD that Sister White

¹⁷⁷EGW; Lt253-1903.12; 1903

¹⁷⁸EGW; Lt253-1903.13; 1903

received in a vision. The theological view is explained as one God, Who is a person, yet three persons, made up of three distinct Gods—God the Father, God the Son, and God the Holy Ghost. The Bible never explains God with such a quality or state of being a person. It is simply presumed by trinitarian believers and, because it is never explained, is deemed a mystery of God, but in fact—it is an error.

When we draw the line between truth and error, we also need to draw the line between the things that are mystery and those that are revealed. Regarding the nature of God, silence is eloquence. Unfortunately, many who are advocating the Trinity doctrine fail to draw this line in the proper place. We protest that the PERSONALITY OF GOD, that is the quality or state of God being a person, is a mystery. Our pioneers understood it and they clearly explained it from the Bible. If they did not read and accept the Bible in its plain and simple language, they wouldn't be able to explain the PERSONALITY OF GOD.

There are brethren who completely agree with the PERSONALITY OF GOD laid out in the FUNDAMENTAL PRINCIPLES. They agree that the terms '*father*', '*son*' and '*spirit*' should be interpreted by their obvious meaning, yet they continue to advocate the Trinity doctrine because they fail to correctly draw the line between what is being revealed by God and what is not. The argument goes something like this: yes, God is a personal, spiritual being; He does have a body of some sort, Christ is His only begotten Son, and the Holy Spirit is Their representative, but that all applies to our physical universe, which is cumbered by space and time; beyond space and time, God is Trinity.

Such a view fails to draw the line between what is revealed and what is a mystery. One consequence of such a conception of God is that it casts

doubt on the things which are revealed unto us. To recognize that takes honesty because it is very enticing to conceptualize God beyond space and time, but it is, ultimately, unjustifiable because we are finite and bound to space and time. In his book, the Living Temple, Dr. Kellogg conceptualized God beyond *"the bounds of space and time"*. Dr. Kellogg objected to the conception of God depicted by the FUNDAMENTAL PRINCIPLES, because God, in His personality, was bound to His body and thus *"circumscribed"* to one locality, say the temple, or the throne in Heaven¹⁷⁹. This was unprofitable for Dr. Kellogg, and he advocated that God is far beyond our comprehension as are the bounds of space and time.

"Discussions respecting the form of God are utterly unprofitable, and serve only to belittle our conceptions of him who is above all things, and hence not to be compared in form or size or glory or majesty with anything which man has ever seen or which it is within his power to conceive. In the presence of questions like these, we have only to acknowledge our foolishness and incapacity, and bow our heads with awe and reverence in the presence of a Personality, an Intelligent Being to the existence of which all nature bears definite and positive testimony, but which is as far beyond our comprehension as are the bounds of space and time."¹⁸⁰

Dr. Kellogg was reproved for his conceptions of God. His conception of God was God beyond the bounds of space and time. This conception is problematic because it is beyond the bounds of the Scriptures; it is pure conjecture, which casts doubt on the revelation of the Scripture. If the Scriptures testify that God is a definite, tangible being, being present in one place more than another, then any discussions regarding God being

¹⁷⁹John H. Kellogg, The Living Temple, p. 31

¹⁸⁰Ibid, p. 33

beyond space are utterly unprofitable. Such discussions tend to lead toward skepticism on the very conceptions of God that the Scriptures plainly testify of. As we can recall, this was the main problem with Dr. Kellogg, and Sister White gave us many warnings regarding this issue.

"'The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.' Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures¹⁸¹ regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion." {EGW; MH 429.3; 1905}

"I say, and have ever said, that I will not engage in controversy with any one in regard to the nature and personality of God. Let those who try to describe God know that on such a subject silence is eloquence. Let the Scriptures be read in simple faith, and let each one form his conceptions of God from His inspired Word." {EGW; Lt214-1903.9; 1903}

*"No human mind can comprehend God. No man hath seen Him at any time. We are as ignorant of God as little children. But as little children we may love and obey Him. **Had this been understood, such sentiments as are in this book would never have been expressed.**"* {EGW; Lt214-1903.10; 1903}

¹⁸¹Merriam Webster Dictionary - 'conjecture' - "a: inference formed without proof or sufficient evidence; b: a conclusion deduced by surmise or guesswork"

You might wonder why Sister White said that she will not engage in controversy with anyone concerning the nature and PERSONALITY OF GOD, while she was heavily engaged in the controversy over the PERSONALITY OF GOD, and wrote many different testimonies regarding it. Discussions regarding the PERSONALITY OF GOD, to some degree, touch the nature of God; yet, those regarding the nature of God, in connection to the PERSONALITY OF GOD, Sister White did not engage in. She knew where to draw the line. She pointed out that the Bible should draw this line for us. ***"Let the Scriptures be read in simple faith, and let each one form his conceptions of God from His inspired Word."*** The FUNDAMENTAL PRINCIPLES obey this rule. Sister White told us that we must not try to explain in regard to the PERSONALITY OF GOD any further than the Bible has done.

*"Keep your eyes fixed on the Lord Jesus Christ, and by beholding Him you will be changed into His likeness. **Talk not of these spiritualistic theories. Let them find no place in your mind.** Let our papers be kept free from everything of the kind. Publish the truth; do not publish error. **Do not try to explain in regard to the personality of God. You cannot give any further explanation than the Bible has given. Human theories regarding Him are good for nothing.** Do not soil your minds by studying the misleading theories of the enemy. Labor to draw minds away from everything of this character. It will be better to keep these subjects out of our papers. Let the doctrines of present truth be put into our papers, but give no room to a repeating of erroneous theories."* {EGW; Lt179-1904.4; 1904}

Let the Bible form our conceptions of God. We cannot give any further explanation of the PERSONALITY OF GOD than the Bible has given. If the Bible speaks of God that, in His person, He is bound to one locality, like His temple, the sanctuary, and His throne, we should accept that regard-

less of whether it sounds limiting to God. God is limited in space, in His body, but His presence is not limited, for He is everywhere present by His representative, the Holy Spirit.

The revelation of God does express some limitations of His, and some of them are of a salvational matter. For instance, the Bible clearly says that God is omnipotent (Revelation 19:6), He can do all, yet we find that He could save men by no other means than giving His only begotten Son for us. In the garden of Gethsemane, when God handed the cup of His wrath to His Son, Christ prayed for the possibility that this cup could pass from Him, but ultimately for God's will to be done. Here we see all of the available options the Father had in order to save men. It was not possible to save fallen men, other than for God's Son to die in their stead. Many protest the idea that something was impossible for God. But if it was possible for God to save men, without His Son drinking the cup of His wrath, surely God would have done it. Some protest this idea of God being limited to only one option of saving men, while He might have infinite options—He is omnipotent, after all. With this thinking, God's salvation of lost men by the sacrifice of His own begotten Son is enshrouded with doubt, and essentially rejected, even scorned, depicting God as a child murderer. But the revelation is clear in the face of these skeptics. It is not God who is heinous for giving His Son for us; it is sin that is heinous. Sin had demanded this infinite sacrifice to be laid, and there was no other way. That was not role-play¹⁸², but a reality, that caused infinite grief and suffering to our heavenly Father in giving His own begotten¹⁸³, obedient Son to die in our stead.

Let our conceptions of who God is, what God is, and of what character He is, be molded by plain Scripture, and let us not doubt it.

¹⁸²The Week of Prayer issue by the Adventist Review, October 31, 1996

¹⁸³Read about God's gift of His "*own begotten Son*" in EGW, Lt13-1894.18; 1894

THE BOTTOM OF THE ISSUE

* * *

*Beside truth's track, the false does tread,
A line so fine, we must be led.
Without the Spirit's help to guide
Satan will cause the truth to hide.*

*Two views diverge upon this script,
One view symbolic roles depict.
The other literal, true and real,
Both views are held with ardent zeal.*

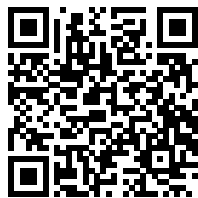
*Father and Son, in actual hues?
Or metaphors, just finding clues?
Opposite paths, so close beside,
Without God's help, we can't decide.*

*Within the Bible, truth unfolds,
Made in God's image, we are told.
Not just in symbols, but our frame,
Reflecting Him, likeness the same.*

*Fathers on earth reveal God's ways,
Our spirit too, like Him portrays.
In speculation, myst'ries thrive
Truth from God's Word, it is alive.*

*So take God's Word just as it reads
Reject men's theories and their creeds
Take what God says, no more, no less,
With humble hearts, the Lord will bless.*

THE FORGOTTEN PILLAR



XXIII

THE GREAT APOSTASY IS SOON TO BE REALIZED

In 1903, when the *Living Temple* was published and instigated the controversy over the PERSONALITY OF GOD, Sister White was faithfully obeying the command of the Great Commander. She was called by the words “*Meet it!*” She faced this controversy by writing numerous letters to many people in the field. In these letters, we trace the prophetic insight of the future of the Seventh-day Adventist Church.

One example is the correspondence between Sister White and her son William White. On November 26, 1905, there was a great Health Conference in College View Nebraska, where many medical missionary workers met together. William White was there and he had a short, 30-minute public talk. Afterwards, he wrote a letter to his mother regarding his impressions from the conference. Here is part of that letter:

"College View, Ne. – Tuesday, November 28, 1905; Author: William C. White"

"Nov. 28, 1905."

"Mrs. E. G. White, Sanitarium, Cala."

*"...Sabbath morning I had opportunity to speak about thirty minutes. In my remarks I referred to the history of the Christian church. They began with pure principles, but through the attacks of Satan they became backslidden and departed from those principles. I pointed out that the only hope for the S. D. A. church was to adhere to first principles. I then referred to the order in which the enemy is attacking our work. His first effort was to destroy union and establish separation. His next work was to weaken our reverence for the Sabbath, then to weaken our faith in the Sanctuary service, then to break our confidence in the Spirit of Prophecy, then to confuse our conception regarding a personal God."*¹⁸⁴

According to William White, our only hope as Seventh-day Adventists is to adhere to first principles. These principles, as we know, are the FUNDAMENTAL PRINCIPLES. Then, he referred to the order in which the enemy is attacking our work. The attack begins with our disunity, then aims to weaken our reverence for the Sabbath and the Sanctuary service, targets our confidence in the Spirit of Prophecy, and finally focuses on confusing our conceptions regarding personal God.

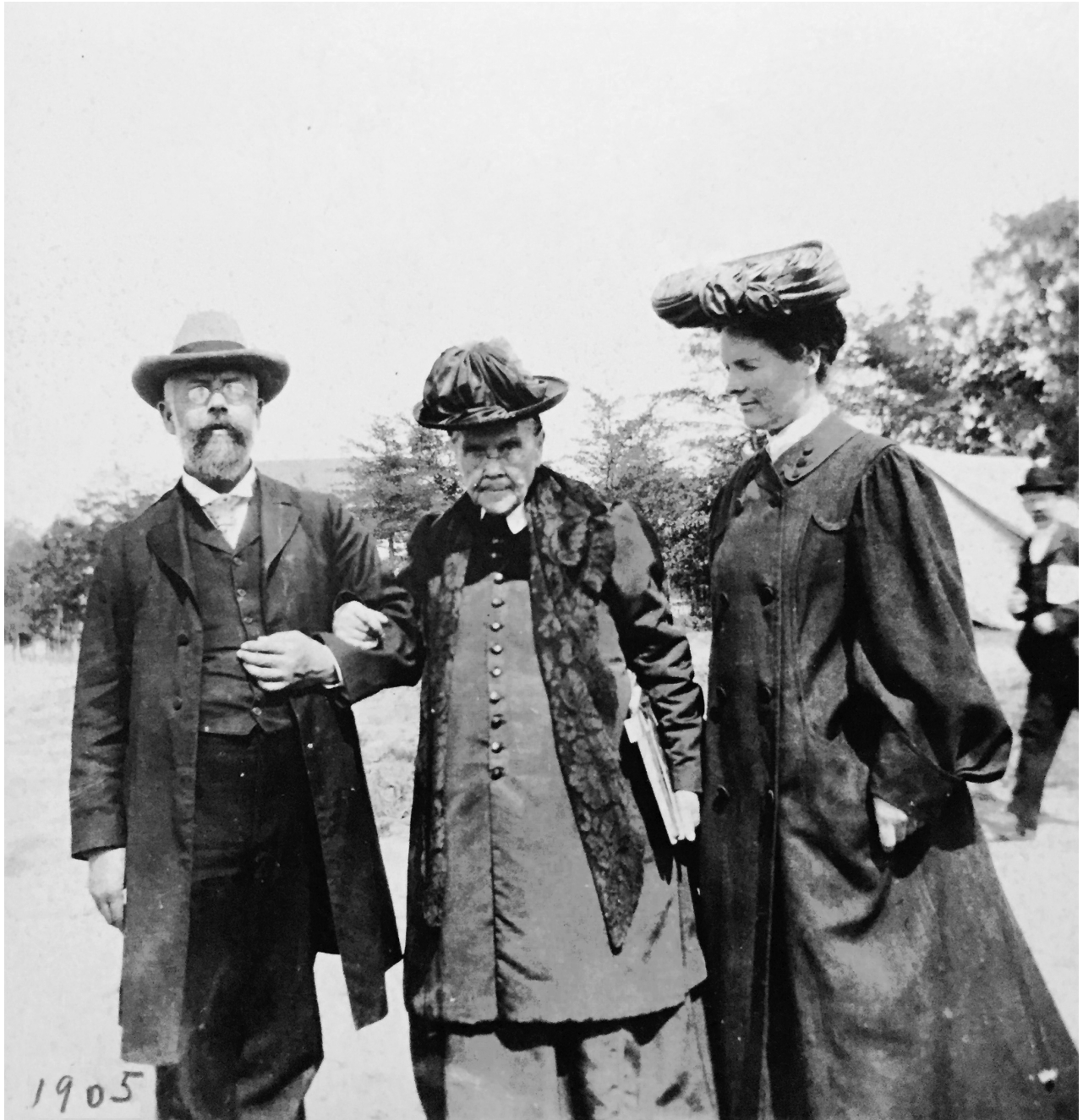
Sister White's response to William White is of a startling nature. She hints to us that the great apostasy is soon to be realized, and that our hope is to adhere to the first principles of our faith—the FUNDAMENTAL PRINCIPLES.

"Elmhaven, St. Helena, California"

"December 4, 1905"

¹⁸⁴Letter from W. C. White to E. G. White, November 28, 1905.

THE GREAT APOSTASY IS SOON TO BE REALIZED



William C. White and Ellen G. White, 1905

"W. C. White"

"My dear son - "

"... "

"“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 we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are—Seventh-day Adventists.” {EGW;

Lt326-1905.2; 1905}

"The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the Word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus." {EGW; Lt326-1905.3; 1905}

This letter is startling because it is an answer to the order of how the enemy is attacking our work. Sister White is well aware of these attacks and she presented the problem in its correct light, also showing us what we shall do to prevent Satan's attacks on us. The enemy wants to *"confuse our conception regarding a personal God"*. This is the very point of great apostasy that *"is soon to be realized"*, and has been *"developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout"*. This is the apostasy we are experiencing today. What is our hope against this deception and great apostasy? *"We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time."* *"...this message is to be strengthened and enlarged..."* *"...we need today all the evidence in the confirmation of the truth..."* *"We may be strengthened and confirmed in the past experience that holds us to the essential points*

of truth which have made us what we are—Seventh-day Adventists". These essential points of truth, which have made us Seventh-day Adventists, are the FUNDAMENTAL PRINCIPLES, born in the beginning of our work. In 1905, she wrote, *"The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time." "Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus."*

God calls us to be steadfast in the FUNDAMENTAL PRINCIPLES, especially over the *"conception regarding a personal God"*. This is the first point of the FUNDAMENTAL PRINCIPLES.

Sister White foretold that a great apostasy is developing in our church regarding the understanding of the PERSONALITY OF GOD. The true understanding of the PERSONALITY OF GOD is presented in the FUNDAMENTAL PRINCIPLES. She clearly warned us of Satan's attack on these principles. She calls us to *"hold fast the first principles of our denominated faith and go forward from strength to increased faith"*.

"After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning." {EGW; Ms129-1905.5; 1905}

*"Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon the foundation of Bible truth; **those who know the waymarks that have pointed out the right path** are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth." {EGW; Ms129-1905.6; 1905}*

Stepping off of the foundation that God has established means entering into new organization; this is apostasy from the truth. Comparing the FUNDAMENTAL PRINCIPLES of the past with current trinitarian Fundamental Beliefs, it's evident we're in a state of apostasy. Ellen White prophesied that this apostasy will be *"developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout"*¹⁸⁵.

* * *

¹⁸⁵EGW; Lt326-1905.2; 1905

THE FORGOTTEN PILLAR

*A letter penned—crisis foretold,
From Ellen White, a warning bold:
"Adhere to the roots" it did declare.
Of this apostasy, beware!*

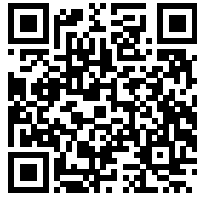
*The pillars of our founding year,
Are under siege, she wrote with fear.
Must "Meet it!" now was her command,
To hold the line, to firmly stand.*

*"Keep to the principles," – a plea
From the prophetic time decree.
For truth confirmed by Spirit's flame,
Won't be denied, nor put to shame.*

*Workings of Satan causes sway,
To change our course, to lead astray.
But steadfast hearts must ever cling
To early truths that God did bring.*

*Hold fast, she wrote, to what we know,
The Founding Principles that show
The way to live, the path to trod,
Under the gaze of our Holy God.*

*For as the world spins to its close,
The truth of Ellen White still glows—
A beacon strong against the night,
Guiding the faithful in the right.*



XXIV

THE FUTURE OF THE FUNDAMENTAL PRINCIPLES

We have already read the following quotation from the chapter “*The Foundation of Our Faith*”. It is one of Sister White’s foresight of the great reformation that would take place among Seventh-day Adventists; this reformation would consist in giving up the Fundamental Principles. This is precisely how the new organization will be established.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.

THE FORGOTTEN PILLAR

*The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice; but **God being removed**, they would **place their dependence on human power**, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure."* {EGW;

Lt242-1903.13; 1903}

*"Who has authority to begin such a movement? **We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?**"* {EGW; Lt242-1903.14; 1903}

Ellen White saw the effort of the enemy to remove these FUNDAMENTAL PRINCIPLES. They have sustained the work from the beginning. They were truths attested by the miraculous working of the Holy Spirit, and they admit no compromise. *"Shall we not repudiate everything that is not in harmony with this truth?"*

Sister White foretold us the future. We watch its fulfilment today. Comparing the FUNDAMENTAL PRINCIPLES with today's Fundamental Beliefs, we see that our religion has changed. Our belief regarding the PERSONALITY OF GOD has changed. Books of a new order have been written, which are not based on the solid Word of God. A system of intellectual philosophy has been introduced.

This reformation took place in her time. This is how she described the days of the Seventh-day Adventist Church in her time and in the future:

THE FUTURE OF THE FUNDAMENTAL PRINCIPLES



Ellen G. White, 1913

THE FORGOTTEN PILLAR

*"The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance, for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth 'unto the kings of the earth and of the whole world,' to gather them under his banner, to be trained for 'the battle of that great day of God Almighty.' **Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual members of the church will be tested as though there were not another person in the world...**" {EGW;*

Ms1a-1890.8; 1890}

Satan's most powerful efforts are to remove the FUNDAMENTAL PRINCIPLES by veiling them in skepticism. Judging from today's perspective we testify to the truthfulness of Ellen White's prophecies.

*"I tell you now, that when I am laid to rest, **great changes will take place.**" {EGW; Ms1-1915.2; 1915}*

The true question we have for ourselves is, when the FUNDAMENTAL PRINCIPLES are being brought out, what decision will I make in regard to them? Shall we not repudiate everything that is not in harmony with these principles? What decision will you make?

* * *

THE FUTURE OF THE FUNDAMENTAL PRINCIPLES

*The early voice of prophecy
Foretold of dangers that might be.
"The devil plots," it was declared,
"To steal the truths that we once shared."*

*The Principles, so strong and sure,
Our God designed them to endure
But now the sands shifts 'neath our creed,
Because God's voice we did not heed.*

*Ideas new are masked as light,
Removing pillars, which were right.
Rewritten books, with theories new
As skeptics veil that which was true.*

*Shall Sabbath lose its sacred glow?
Shall we forget the God we owe?
"Foundations crumble," so it seems,
As truth is lost to prideful dreams.*

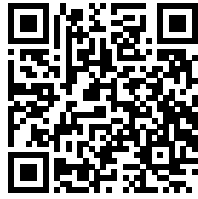
*Look back to days, our early start,
Where truths divine were etched in heart.
But now the devil's strategy
Erodes the truth which used to be.*

*Dear brethren, to the past return,
For early faith, our hearts must yearn.
For warnings plain, and visions sent,
Designed from error to prevent.*

THE FORGOTTEN PILLAR

*Stand firm in storm as tempests roar,
Reclaim the truths worth fighting for.
The voice of Ellen, stark and clear:
"Reject the false, the truth hold dear.*

*Now chose, as battle lines are drawn
Make sure God's side you're standing on.
Stay on the paths cast up of old,
God's fundamentals, firmly hold.*



XXV

SETTING UP THE WRONG FUNDAMENTAL PRINCIPLES

You might ask yourself: how could it be possible that we, as a church, have gone astray from the light God gave us in the beginning? The answer to this question is the same answer to the question why the Jews went astray from the light God gave them concerning His Son. Please, take a look at the driving force behind the church in Apostolic times and our time.

*"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.' [Acts 5:19, 20.] We see here that the men in authority are not always obeyed, even though they may profess to be teachers of Bible doctrines. **There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth?** So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? **They have no right***

to meddle with the fundamental principles of our faith." {EGW; Lt38-1896.23; 1896}

"“But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith.”"

{EGW; Lt38-1896.24; 1896}

"But the Holy Spirit will from time to time reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them. That wonderful ‘I’ may attempt to put down the Holy Spirit’s teaching. Men may, for a time, attempt to smother it and kill it; but that will not make error truth or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of man’s application of the word. God impressed his servants to speak the truth irrespective of what men had taken for granted as truth." {EGW; Lt38-1896.25; 1896}

"Even Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth, but which the Holy Spirit teaches is not truth. Let all be very modest, and seek most earnestly to put self out of the question, and to exalt Jesus. In most of the religious controversies, the foundation of the trouble is that self is striving for the supremacy. About what? About matters which are not vital points at all, and which are regarded as such only because men have given importance to them. See Matthew 12:31-37; Mark 14:56; Luke 5:21; Matthew 9:3." {EGW; Lt38-1896.26; 1896}

The proud state of the heart resists the will of God and is the driving force behind apostasy; the humble heart is obedient to the will of God and is the driving force behind true reformation. The following quotations express future, concrete prophecies where the fanciful ideas of God will be brought in and *"many things of like character will in the future arise"*¹⁸⁶. These ideas are of like character to the ideas contained in the Living Temple. They will do away with the PERSONALITY OF GOD. Ellen White gives warning after warning to adhere to the FUNDAMENTAL PRINCIPLES, and to be aware of the leaders who will tear down the old foundation.

"In view of these Scriptures, who will dare to interpret God and place in the minds of others the sentiments regarding Him that are contained in Living Temple? These theories are the theories of the great deceiver, and in the lives of those who receive them there will be sad chapters. This is Satan's device to unsettle the foundation of our faith, to shake our confidence in the Lord's guidance and in the experience that He has given us. Many things of like character will in the future arise. I entreat our medical missionary workers to be afraid to trust the supposi-

¹⁸⁶EGW; Ms137-1903.10; 1903

tions 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 from 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."

{EGW; MS137-1903.10; 1903}

"Let those who would bring in fanciful ideas of God awake to a sense of their danger. This is too solemn a subject to be trifled with." {EGW;

MS137-1903.11; 1903}

"The root of idolatry is an evil heart of unbelief in departing from the living God. It is because men have not faith in the presence and power of God that they have been putting their trust in their own wisdom. They have been devising and planning to exalt themselves and find salvation in their own works. A deceptive influence from satanic agencies is coming in, because leaders whom the Lord has warned and entreated and counseled are choosing their own wisdom in the place of the wisdom of God. To such ones the warning comes, 'Talk no more exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed.'" {EGW; MS137-1903.12;

1903}

The difference between the old FUNDAMENTAL PRINCIPLES and the new Fundamental Beliefs is in our *"ideas of God."* The Trinitarian idea of God was not part of the foundation of our faith, which Sister White defended. How did this change take place? It was done through the leaders

SETTING UP THE WRONG FUNDAMENTAL PRINCIPLES

who chose *"their own wisdom in the place of the wisdom of God."* We should *"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."* In this observation, we recognize that this new Trinitarian idea of God was *"a deceptive influence from satanic agency"* that came into our ranks.

* * *

*Sadly, within our own church walls
From our own pulpits, error falls
Members want smooth words for their ears
Don't step on toes, Allay their fears.*

*Pastors and elders do preside
While sins remain, untouched inside
Laodicean comfort zone
But they will reap what they have sown.*

*Ask for the old paths, walk therein
From the old truth, don't move a pin.
They spurned the truth which brightly shone,
The Spirit's pow'r, to them unknown.*

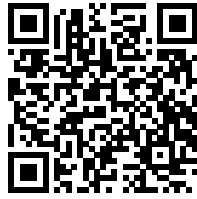
*Do not the humble hearts perceive
Whispers of truth they should believe?
Meanwhile the stories ease concern.
What God would tell them, they won't learn.*

THE FORGOTTEN PILLAR

*Beware of error, thinly veiled,
God's Word is true, but men have failed.
Beware of shadows leaders cast.
To the foundations true, hold fast,*

*Let not man's wisdom lead astray,
Let God's own Spirit show the way.
For in the Scripture's glowing light,
We find the path of safety bright.*

*Let us, in faith, each day commence,
God's Word our shield, not man's pretense.
For truth in Christ alone is found,
And on this rock, our faith is sound.*



XXVI

THE STEPS TO OMEGA

In our study so far, we have seen evidence that Kellogg's controversy was connected to the Trinity doctrine and the PERSONALITY OF GOD expressed in the first point of the FUNDAMENTAL PRINCIPLES. Unfortunately, today we do not stand on that foundation regarding the PERSONALITY OF GOD; we have built another foundation that has changed the truth on the PERSONALITY OF GOD to a mysterious Triune God. Sister White was clearly against this reorganization and she prophesied that in the closing of His work, God will rehearse the history of the Advent movement and re-establish every pillar of our faith that was held in the beginning.

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth." {EGW; MS129-1905.6; 1905}

THE FORGOTTEN PILLAR

Comparing the FUNDAMENTAL PRINCIPLES with the current Fundamental Beliefs of Seventh-day Adventists, we see that we have entered into a new organization. God's warning, given through Sister White, to re-establish all pillars of our faith in these last days, is becoming imperative. As we traced the Trinity doctrine from Kellogg's controversy, we came across Ellen White's warnings against alpha and omega apostasy, which will enter into our church.

"'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in 'Living Temple' in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied." {EGW; SpTBo2 53.2; 1904}

In the context of Seventh-day Adventist reorganization, we identify several steps that were necessary to accomplish this reorganization and are necessary to uphold it.

STEP 1: DENY THE FUNDAMENTAL PRINCIPLES TO BE THE FOUNDATION OF OUR FAITH AND THE OFFICIAL, AND ACCURATE, REPRESENTATION OF SEVENTH-DAY ADVENTIST BELIEFS

The first step necessary is to hide the original foundation of our faith by unlinking it with the FUNDAMENTAL PRINCIPLES.

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars

of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs." {EGW; SpTBo2 51.2; 1904}

"Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." {EGW; SpTBo2 59.1; 1904}

The FUNDAMENTAL PRINCIPLES were the truths God revealed to the pioneers after the passing of time in 1844. We have seen the testimonies of our pioneers, including Ellen White, regarding the first point of the FUNDAMENTAL PRINCIPLES. All of them were in harmony regarding these particular points of our faith. In 1863, Seventh-day Adventists organized themselves into a church, as an organized body. Since then, many were misrepresenting the position of the Seventh-day Adventist Church and the pioneers found it necessary to meet inquiries, *"and sometimes to correct false statements circulated against"* the church's beliefs and practices. Consequently, in 1872, the pioneers issued the document called *"A Declaration of the Fundamental Principles, Taught and Practiced by the*

Seventh-Day Adventists”¹⁸⁷. This declaration presented the public with *"a brief statement of what is, and has been, with great unanimity, held by"*¹⁸⁸ Seventh-day Adventists.

In the chapter “The Authority of the Fundamental Principles”, we discussed how pro-Trinitarian scholars have been compromising the authority of the FUNDAMENTAL PRINCIPLES, denying their true value in our Adventist history.

Pro-trinitarian scholars argue that this declaration was not what it claims to be—a declaration of the FUNDAMENTAL PRINCIPLES, taught and practiced by the Seventh-day Adventists. This declaration was a summary of the principal features of Adventist’s faith, and no point is really as problematic or objectionable as the first point, dealing with the PERSONALITY OF GOD and where His presence is. But the evidence in favor of the FUNDAMENTAL PRINCIPLES, especially to the first point, is overwhelming.

All of these claims are easily refuted by the fact that the FUNDAMENTAL PRINCIPLES have been regularly issued and reprinted over the course of the entire life of Sister White, until 1914. If they were mere private opinions of a few individuals, as claimed by scholars¹⁸⁹, would they have been consistently reprinted over the course of 42 years¹⁹⁰, publicly claiming to represent the synopsis of Seventh-day Adventist faith? If they had been issued only once, we could deem it a conspiracy by some individuals to purposely misrepresent Seventh-day Adventist faith. On the contrary, the FUNDAMENTAL

¹⁸⁷“A Declaration of the Fundamental Principles, Taught and Practiced by the Seventh-Day Adventists (1872) : MVT : Free Download, Borrow, and Streaming : Internet Archive.” Internet Archive, 2025, archive.org/details/ADeclarationOfTheFundamentalPrinciplesTaughtAndPracticedByThe. Accessed 3 Feb. 2025.

¹⁸⁸The preface of the Fundamental Principles in 1872.

¹⁸⁹Ministry Magazine “Our Declaration of Fundamental Beliefs”: January 1958, Roy Anderson, J. Arthur Buckwalter, Louise Kleuser, Earl Cleveland and Walter Schubert

¹⁹⁰For a detailed list of publications throughout these years, see the Appendix.

PRINCIPLES were regularly reprinted, and they truly represented the official Seventh-day Adventist faith and practice.

Another argument is that Sister White approved the FUNDAMENTAL PRINCIPLES in her writings by explicitly referring to them, and also by teaching the same truths taught in the FUNDAMENTAL PRINCIPLES. The works of our pioneers are also in harmony with the statements in this Declaration of the FUNDAMENTAL PRINCIPLES. Considering all of these facts, it is inevitable that this declaration was truthful in its claims. This document was indeed a declaration of the FUNDAMENTAL PRINCIPLES, taught and practiced by the Seventh-day Adventist Church, representing a public *"synopsis of our faith", "a brief statement of what is, and has been, with great unanimity, held by"* Seventh-day Adventists.¹⁹¹ As such, it accurately represents the Seventh-day Adventist belief and practice, and represents the foundation of Seventh-day Adventist faith in the time of Ellen White.

Today, in defense of the Trinity doctrine, Adventist historians boldly claim that when our pioneers were studying Adventist truths such as the sanctuary, investigative judgment, the Sabbath and other doctrines, they *"did not study the subject of the doctrine of God"*. These Adventist historians falsely claim that the doctrine of God *"was not the question that they dealt at that time"*¹⁹². Following this false claim, they present historical data on how Adventist doctrine gradually moved toward Trinitarian understanding. The truth is, there are some instances early on¹⁹³ when the Trinity doctrine is mentioned in a positive light in our literature. But when you consider the fact that the Adventist church did have a positive position

¹⁹¹The preface of the Fundamental Principles in 1872.

¹⁹²Denis Kaiser. "From Antitrinitarianism to Trinitarianism: The Adventist story" and Panelist. The God We Worship: A Godhead Symposium. Central California Conference, Dinuba, CA. March 23-24, 2018.

¹⁹³The earliest mention of the Trinity doctrine, in a positive sense, was when M.C. Wilcox reprinted a non-Adventist article by Samuel Spear in Signs of the Times, December 7th, 1891 and December 14th, 1891

on the subject of the doctrine of God, as it was expressed in the FUNDAMENTAL PRINCIPLES, these instances cannot be interpreted as progressiveness in understanding, but rather an intrusion of the Trinity doctrine into the Seventh-day Adventist Church.

It is easy to refute the claim that Adventist pioneers did not understand the doctrine of God. If they did not understand it, they would have failed to proclaim the first angel's message. We discussed this point in detail in the chapter "Remembering the beginning". The Seventh-day Adventist movement was not a failure, but a God-led, prophetic movement.

STEP 2: IGNORE THE WARNINGS OF BUILDING A NEW FOUNDATION

When the FUNDAMENTAL PRINCIPLES are removed from the equation, many of Ellen White's warnings fail to shine in their true light and their true meaning does not resonate with the reader.

We have cited many quotations where Sister White warned the church not to step off the FUNDAMENTAL PRINCIPLES. We dealt with them in the chapter "The great apostasy is soon to be realized", but we will mention one of the most prominent quotations again.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would

be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced...

{EGW; Lt242-1903.13; 1903}

*"Who has authority to begin such a movement? **We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?**"* {EGW; Lt242-1903.14; 1903}

STEP 3: DENY THAT THE PERSONALITY OF GOD WAS THE PILLAR OF OUR FAITH AND A PART OF THE FOUNDATION OF OUR FAITH

There is one Ellen White statement that apparently supports the claim that the PERSONALITY OF GOD was not a pillar of our faith. Another expression for "*pillars of our faith*" is "*landmarks*". In the following quotations, Sister White lists several landmarks: the cleansing of the sanctuary, the three angels' messages, the temple of God, the Sabbath and the non-immortality of the wicked.

*"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.'** [Revelation 14:12.] 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 **non-immortality 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."* {EGW; Ms13-1889.9; 1889}

At the end of this list of landmarks, or pillars of our faith, she states that she can recall nothing else that would fall under the category of the old landmarks. For many, this quotation serves as proof that the PERSONALITY OF GOD was neither an old landmark nor a pillar. It is true that in this quotation, Sister White did not explicitly mention the PERSONALITY OF GOD, but it would be implicitly included under the first angel's message, as well as being an underlying doctrine of the Sanctuary message. Furthermore, there are other quotations from Sister White that explicitly include the PERSONALITY OF GOD as an old landmark or pillar of our faith.

*"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."*

{EGW; Ms62-1905.14; 1905}

Sister White also teaches us that the pillars of our faith constitute the foundation of our faith.

"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the be-

ginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, ‘Meet it!’” {EGW; SpTBo2 58.1; 1904}

Removing some of the pillars of our faith means tearing down the foundation of our faith. Elsewhere, Sister White said that tearing down or undermining the foundation of our faith is done by indoctrination of the sentiments regarding the PERSONALITY OF GOD.

*"The college was taken out of Battle Creek; yet students are still called there, and there they **become indoctrinated with the very sentiments regarding the personality of God and Christ that would undermine the foundation of our faith.**"* {EGW; Lt72-1906.5; 1906}

In light of these quotations we see positive testimony that the PERSONALITY OF GOD was part of the foundation of our faith. Furthermore, in chapter 10 of the special testimonies, entitled “*The foundation of our faith*”, Sister White mentioned “*Fundamental Principles*” using the synonyms “*pillars of our faith*”, “*waymarks*”, and “*landmarks*”, when addressing the foundation of our faith.

STEP 4: ALTER THE MEANING OF THE TERM “THE PERSONALITY OF GOD”

The term ‘*personality*’ has two different applications and the most common definition in everyday use is in the area of psychology. ‘*Personality*’ is defined as “*the characteristic sets of behaviors, cognitions, and emotional*

patterns that evolve from biological and environmental factors”¹⁹⁴. It is of utmost importance to recognize that when we are dealing with the pillar of our faith—“*the personality of God*”—we are not in the realms of psychology. The accurate application of the word ‘*personality*’ within the doctrine on the PERSONALITY OF GOD is found in the Merriam-Webster Dictionary: “*the quality or state of being a person*”¹⁹⁵. According to the Merriam-Webster Dictionary, this definition has been in use since the 15th century¹⁹⁶. In the 1828 edition of the Merriam Webster Dictionary we read definition of the word ‘*personality*’ as: “*that which constitutes an individual a distinct person*”^{197 198}. Both of the definitions are found in The Encyclopaedic Dictionary, by Hunter Robert¹⁹⁹—dictionary owned by Ellen White. The use of these definitions can be seen from the articles written on the PERSONALITY OF GOD.

In 1903, when Sister White wrote to Dr. Kellogg, “*I have **ever** had the same testimony to bear which I now bear **regarding the personality of God***”²⁰⁰, she recalled her vision when she saw the Father and the Son.

*“I have often seen the lovely Jesus, that **He is a person. I asked Him if His Father was a person, and had a form like Himself. Said Jesus, I am the express image of My Father’s person!**’ [Hebrews 1:3.]”* {EGW;

Lt253-1903.12; 1903}

¹⁹⁴Wikipedia Contributors. “Personality.” Wikipedia, Wikimedia Foundation, 19 Apr. 2019, en.wikipedia.org/wiki/Personality.

¹⁹⁵Merriam-Webster Dictionary - ‘*personality*’

¹⁹⁶See “First known use” of the word ‘*personality*’ in Merriam Webster Dictionary

¹⁹⁷Merriam-Webster Dictionary, 1828 edition - ‘*personality*’

¹⁹⁸The 1886 edition of Merriam-Webster Dictionary defines the word ‘*personality*’ as: “*that which constitutes, or pertains to, a person*”

¹⁹⁹Hunter Robert, The Encyclopaedic Dictionary - ‘*personality*’

²⁰⁰EGW; Lt253-1903.9; 1903

The quality or state that Sister White defines God to be a person is to have *a form—a physical appearance*. Dr. Kellogg follows the same application of the word ‘*personality*’, although through speculation.

*"The fact that God is so great that we cannot form a clear mental picture of **his physical appearance** need not lessen in our minds the reality of **His personality**..."*²⁰¹

As we have previously seen, our Adventist pioneers also pinpointed the physical appearance as a quality that makes God a person. James White wrote, *"Those who deny **the personality of God**, say that ‘image’ here does not mean **physical form**, but moral image..."*²⁰². J. B. Frisbie wrote, *"Some seem to suppose it argues against **the personality of God**, because he is a Spirit, and say that he is without **body, or parts**..."*²⁰³

In light of the facts, we recognize the application of the word ‘*personality*’. When the subject on the PERSONALITY OF GOD is presented in its connection to the Trinity doctrine, there is often a tendency to alter the meaning of the word ‘*personality*’. It is also important to mention that the subject on the PERSONALITY OF GOD deals with the personality of the Father. This is clearly seen from the presented data.

²⁰¹John H. Kellogg, *The Living Temple*, p. 31

²⁰²James S. White, *PERGO* 1.1; 1861

²⁰³Adventist Review and Sabbath Herald, March 7, 1854, J. B. Frisbie, “The Seventh-Day Sabbath Not Abolished”, p. 50

STEP 5: IN EXAMINING THE KELLOGG CRISIS,
SHIFTING THE MAIN FOCUS FROM THE PERSONALITY
OF GOD TO PANTHEISM

The data on the Kellogg crisis, in connection with the Trinity doctrine, is overwhelming if the PERSONALITY OF GOD is accounted for in the equation. The only way to not connect the dots is to ignore the PERSONALITY OF GOD and shift focus to pantheism exclusively. We do not deny the pantheistic nature of Kellogg's controversy. We believe that the pantheistic nature of Kellogg's controversy cannot be rightly understood if it is not examined in the true light of the PERSONALITY OF GOD. But, unfortunately, in examination of the Kellogg crisis, the attention that pantheism receives supersedes the examination of the truth on the PERSONALITY OF GOD.

You can do a search of Ellen White's compilations to see just how much more attention pantheism received than the PERSONALITY OF GOD. If you were to search her writings for 'pantheism' or 'pantheistic', excluding the compilations after her death, you would find 36 occurrences. Among them are several repetitive quotations that Sister White copied from one letter to another, or to the special testimonies for the church. If you were to count the distinct occurrences you would only find 12 distinct quotations containing words like '*pantheism*' or '*pantheistic*'²⁰⁴. If you conducted the same search, but only in the compilations issued after her death, you would find 140 occurrences! All of these fall into one of the twelve distinct instances Sister White wrote on the subject of pantheism.

²⁰⁴On the <https://egwwritings.org/> search bar, input the word "*pantheis**"; this will include all words beginning with the '*pantheis...*', (including '*pantheism*' and '*pantheistic*'). The results can be compared in subsetting the corpus of Ellen White writings by including or excluding compilations after her death. This option is available in the dropdown menu under the search bar.

In a search of Ellen White writings on the phrase “*personality of God*”, excluding the compilations after her death, you would find 58 occurrences. Among them are also several repetitive quotations that Sister White copied to several different letters and to the testimonies for the church. Yet, if you were to search this phrase within the compilations that were issued after her death you would only find 52 occurrences.

These simple statistics demonstrate the focus of the compilers after the death of Sister White. Such emphasis on pantheism changed our public opinion regarding Kellogg’s crisis. Forty-three, out of fifty-eight, quotations on the phrase “*personality of God*” are found in letters and manuscripts, available to the public from 2015 onwards. This means that three quarters (74 percent) of the quotation regarding the PERSONALITY OF GOD, prior to 2015, was not available to the public. Prior to 2015 we did not have much available data to study Kellogg’s crisis in light of the PERSONALITY OF GOD and in its context.

* * *

*On pillars now, the shadows cast—
A truth forsaken, from the past.
In steps they chart the silent drift,
Five marks of change, through sacred rift.*

*Denial blooms when once truth stood,
Foundations are not understood,
The fundamentals, once held dear
Obscured, as new creeds appear.*

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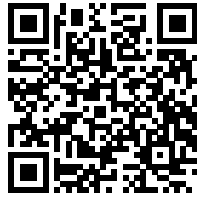
*Prophetic warnings have been dimmed,
Pioneers are shunned, old hymns are trimmed.
The testimonies once rang out
But now they're often tinged with doubt.*

*"God is a person" cast aside,
And now His essence they deride.
Forgotten pillar once was strong
Now a new pillar, which is wrong!*

*Scholars now twist the sacred term,
Words redefined, they now affirm.
Gone is the quest to see God's face,
Dim the desire for His embrace.*

*The Kellogg crisis point is missed,
The alpha given untrue twist
And thus, the lessons are not learned
The church toward omega turned.*

*Confusion reigns, we can't perceive
It is not clear what we believe
Our history has been revised
We wanted truth, but then they lied.*



XXVII

STEPS TO APOSTASY

In the following quotation, brother J. N. Loughborough, who was one of the pioneers of the Seventh-day Adventist Church, warned us about the five steps to apostasy.

*"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. I plead that we are not patterning after the churches in any unwarrantable sense in the step proposed."*²⁰⁵

These principles are important to have in mind, and we ought to ask ourselves if we, today, are patterning after the churches in any unwarrantable sense in the step proposed. What would happen to a Seventh-day Adventist who would reject the Trinity doctrine in favor of the FUNDAMENTAL PRINCIPLES? Do we have a creed set up in our church? Do we test our membership by it?

²⁰⁵John N. Loughborough, Review and Herald, Oct. 8, 1861.

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The FUNDAMENTAL PRINCIPLES had a different nature and role in the Seventh-day Adventist Church contrary to that of the pattern held by other churches. The FUNDAMENTAL PRINCIPLES were not designed as a creed. In the preface of the 1872 statement, we read about their nature:

*"In presenting to the **public this synopsis of our faith**, we wish to have it distinctly understood that **we have no articles of faith, creed, or discipline, aside from the Bible.** We do not put forth this **as having any authority with our people**, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them."*²⁰⁶

In the preface of the 1889 statement, we read similar sentiments:

*"As elsewhere stated, Seventh-day Adventists **have no creed but the Bible**; but they hold to **certain well-defined points of faith**, for which they feel **prepared to give a reason 'to every man that asketh' them**. The following propositions may be taken as a summary of **the principal features of their religious faith**, upon which there is, so far as we know, **entire unanimity throughout the body**."*²⁰⁷

The FUNDAMENTAL PRINCIPLES were not designed to dictate someone's faith. The believers, led by the Holy Spirit, freely rendered their consciences to the Word of God; under the influence of the Holy Spirit, they came to the same conclusions. There was entire unanimity throughout the body. All believers felt "*prepared to give a reason to every man that asketh them*" regarding their faith.

²⁰⁶ A Declaration of the Fundamental Principles, Taught and Practiced by the Seventh-Day Adventists, 1872

²⁰⁷ Seventh-day Adventist Year Book of statistics for 1889, pg. 147, The Fundamental Principles of Seventh-day Adventists

Today we see a striking difference in the principles and practice of Adventist beliefs compared to our pioneers. We are keeping the spirit of unity by disciplining our members for the denial of the Fundamental Beliefs. In our church manual, under the section “*Reason for Disciplines*”, we read the first point which states the discipline for denial of faith in the Seventh-day Adventist Fundamental Beliefs.

“Reasons for Discipline”

*“1. Denial of faith in the fundamentals of the gospel and in the Fundamental Beliefs of the Church or teaching doctrines contrary to the same.”*²⁰⁸

To discipline someone over their faith is nothing else than coercion of conscience. We are to render our conscience to the Bible alone—not to any man, councils or church creed(s). Disciplining members for their denial of the Fundamental Beliefs is clear evidence that we, indeed, have a creed besides the Bible. We cannot exercise the freedom of our conscience in subjection to the Word of God while confined to a set of beliefs that, if questioned with the authority of the Bible, will be disciplined. In our practice we have forgotten the foundation of protestantism and reformation. All reformers have had their conscience coerced to the extent of their lives. Martin Luther had famously put this principle in action in his defense before the Diet of Worms.

*“Unless I am **convicted by Scripture** and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I*

²⁰⁸SDA Church Manual, 20th edition, Revised 2022, p. 67

will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."²⁰⁹

If one Seventh-day Adventist member has his conscience captive to the Word of God and is not in harmony with the Seventh-day Adventist Fundamental Beliefs, his conscience should not be coerced by church discipline. We know that in the end of time, the whole Seventh-day Adventist Church will be coerced over the issue of the Sabbath. We have been fighting for religious freedom, yet we're allowing ourselves to coerce the conscience of those who are not in harmony with the Fundamental Beliefs. If today we discipline our members for not subjecting their consciences to men, councils and creeds, how shall we act tomorrow when the government will discipline their citizens for not subjecting their conscience to its power, when they will force obedience to legislation contrary to the Scriptures?

Adventist pioneers were very much aware of the dangers of extorting church members' consciences. The expression of their beliefs was not designed to form unity. They were ready to justify their faith, from the Bible, when asked. The Bible was their only creed and article of faith.

In 1883, there was a suggestion to introduce the church manual into the Seventh-day Adventist Church. This proposal was rejected after close investigation of the committee appointed by the General Conference. In the article "*No Church Manual*", we read their reasons for not accepting the proposed church manual.

"While brethren who have favored a manual have ever contended that such a work was not to be anything like a creed or a discipline, or to have authority to settle disputed points, but was only to be considered as a book containing hints for the help of those of little experience,

²⁰⁹Bainton, 182

*yet it must be evident that such a work, issued under the auspices of the General Conference, would at once carry with it much weight of authority, and would be consulted by most of our younger ministers. It would gradually shape and mold the whole body; and those who did not follow it would be considered out of harmony with established principles of church order. And, really, is this not the object of the manual? And what would be the use of one if not to accomplish such a result? But would this result, on the whole, be a benefit? Would our ministers be broader, more original, more self-reliant men? Could they be better depended on in great emergencies? Would their spiritual experiences likely be deeper and their judgment more reliable? **We think the tendency all the other way.**"²¹⁰*

*"The Bible contains our creed and discipline. It thoroughly furnishes the man of God unto all good works. What it has not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects, should not be strictly defined and drawn out into minute specifications for the sake of uniformity, **but rather be left to individual judgment under the guidance of the Holy Spirit**. Had it been best to have a book of directions of this sort, the Spirit would doubtless have gone further, and left one on record with the stamp of inspiration upon it."²¹¹*

Since 1883, the Seventh-day Adventist Church had grown considerably; so, for the sake of convenience, in 1931, the General Conference Committee voted to publish a church manual.²¹² The church, as an organized body, should exercise order and discipline, in the matters of organization and

²¹⁰No Church Manual, The Review and Herald, November 27, 1883, pg. 745

²¹¹Ibid.

²¹²Maratas, Prince. "Church Manual." General Conference of Seventh-Day Adventists, 20 Aug. 2023, gc.adventist.org/church-manual/. Accessed 3 Feb. 2025.

plans of the prosperity of the Church's mission. But no committee should exercise authority over someone's conscience and someone's belief. Only God holds the right to this authority. This is why the Bible is our only creed. We render our conscience to the Word of God, not a man, nor a group of men or committee. Contrary to this, many believe that God vested this authority to the general assembly of the General Conference. But such an idea is based on misrepresentation of one particular quotation. Let us read this quotation carefully.

*"At times, when a small group of men entrusted with **the general management of the work** have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. **But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority.** The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, **the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.**" {EGW; 9T 260.2; 1909}*

Sister White pointed out that the world wide assembly of the General Conference meeting does have authority as the voice of God, yet she is very particular over what matters it has this authority. The authority God vested in the assembly of the General Conference is *"to plan for the prosperity and advancement of His work"*. It is about making mission plans, not

about managing beliefs or the conscience. God's church does have His voice regarding beliefs; the voice of God pertaining to the faith is the Bible. The Bible is fully sufficient for us and we are free to render our conscience to it. No synopsis of any denominational faith has authority to dictate someone's faith; neither do FUNDAMENTAL PRINCIPLES, or current Fundamental Beliefs.²¹³ Sister White was very clear about the Bible being the only rule of faith, and every doctrine should be questioned with Scripture. In the Great Controversy, we read the following:

"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." {EGW; GC 595.1; 1888}

The liberty of conscience is the basics of protestantism and reformation. We hope and believe that every Seventh-day Adventist can exercise freedom to render his conscience to the Bible without being coerced by discipline, or any other means. The issue of the church's creed and discipline becomes more relevant today, when we have the promise that God will re-establish the original foundation of our faith. We hope and pray that the evidence brought up here will bring light to the church leadership and encourage

²¹³Although the Fundamental Principles were not designed to have authority over the people, nor were they designed to secure uniformity among them, as a system of faith, there is some evidence to the contrary. In his article, "Seventh-day Adventists and the Doctrine of the Trinity", of the "Christian Workers Magazine", 1915, D.M. Caright gave evidence that a Conference president used the FUNDAMENTAL PRINCIPLES as a test of fellowship in 1911. Such practice is not constructive to the Truth, neither is it beneficial for believers.

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them to eradicate the false practices in our midst. As the religious leaders in Christ's time were entrusted with the duty to preserve the Truth and to recognize the time of God's visitation, so it is today with the leaders of the Seventh-day Adventist Church. In what follows, we will present the prophecies God specifically gave to the Seventh-day Adventist Church. In our time, the end-time, all the pillars of our faith that were held in the beginning will be re-established. May every member of the Seventh-day Adventist Church recognize the importance of the revival that God is about to establish.

* * *

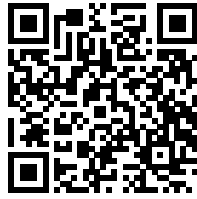
*A creed established past God's Word,
The voice of conscience was not heard.
Test fellowship by men's decree,
From Bible rules we now are free.*

*Those who dissent are labeled lost,
Their faith they held at terrible cost.
As "heretics" they are cast out,
Bringing great sorrow, there's no doubt.*

*God's Word alone should be our guide,
Walking with Jesus, by our side,
From strong convictions, do not turn.
Faithful to truth, this lesson learn.*

STEPS TO APOSTASY

*The pioneers knew this freedom well,
Against men's creeds they did rebel.
Truth only dwells with conscience free,
As God intends His church to be.*



XXVIII

THE PROPHETIC CALL FOR A RENEWAL OF THE OLD PILLARS

Today, God is in the business of renewing the FUNDAMENTAL PRINCIPLES. We have the promise that the old pillars of our faith will be preserved because God calls us to renew these pillars. Let us hearken to the will of God!

*"Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time—so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and **discern the true pillars of the faith**. Then they will know that 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are his' (2 Tim. 2:19).*

We need to revive the old evidences of the faith once delivered to the saints. " {EGW; SW April 5, 1904, Art. B, par. 1; 1904}

As we read, Satan's biggest effort is to change our conception of the PERSONALITY OF GOD. In order to save us from Satan's deception, God wants us to revive the old evidences of faith given to our pioneers. We need to understand the biblical evidence on why "*one God*" is the Father, and that He is a personal, spiritual being. Studying this subject, we are rehearsing the history of our pioneers.

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established... There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning." {EGW; MS129-1905.7; 1905}

We need to study all the pillars of our faith, including the PERSONALITY OF GOD! God is in the business of reviving His truth, as well as His church. This will not happen without a shaking among God's people. We have a special testimony about what will cause the shaking of the church:

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people." {EGW; To4 34.4; 1857}

The following quotation gives us details about what message will contain the straight testimony.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death." {EGW; 8T 297.5; 1904}

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power." {EGW; 8T 297.6; 1904}

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?" {EGW; 8T 298.1; 1904}

"I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on

the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority". " {EGW; 8T 298.2; 1904}

The straight testimony that will cause the shaking is the testimony borne in years past. This testimony is the message contained in the FUNDAMENTAL PRINCIPLES mingled with the council of the True Witness to the church of Laodicea.

The final outcome of the shaking will be God's revival of the first powerful experiences of our pioneers, which they had after the great disappointment. Sister White confirms this several times. One instance is found in her diary, dated November 27, 1902.

"I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. Daniel is to stand out conspicuously with the Revelation given to John on the Isle of Patmos." {EGW; Ms223-1902.11; 1902}

"In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God." {EGW; Ms223-1902.13; 1902}

Again, God calls us to hold fast to the FUNDAMENTAL PRINCIPLES unto the end.

"“We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for

these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. “” {EGW; SpTBo2 59.1; 1904}

Let us make careful study of the FUNDAMENTAL PRINCIPLES.

““We are living in a time when every wind of doctrine is blowing and when those who think they stand are liable to fall. We are living in a time when Satan is striving to implant seeds of skepticism and infidelity in every mind. We are living in a time when error is taught so insidiously that the faith of many is being rapidly undermined.”

{EGW; Msi43-1907.17; 1907}

*"Oh, how much we lose by neglecting the privilege of partaking freely of the bread of life! Shall we not resolutely refuse to be ensnared by the enemy of our souls? Shall we not place beyond our reach everything that turns the mind away from the truths that God desires us to learn? **Let us seek to become familiar with the books that clearly outline the truths for this time. Let us make a careful study of the fundamental principles of the message that is being proclaimed by God's children throughout the world. Let us keep informed regarding the progress of this message.** A most solemn work is now in progress—the work of warning an impenitent world of the judgment day and of the soon coming of our*

Saviour in the clouds of heaven. God desires that every child of His shall have a part to act in this great work. Let us come up to the help of the Lord, to the help of the Lord against the mighty." {EGW; MS143-1907.18; 1907}

In this study we have had the opportunity to become acquainted with *"the books that clearly outline the truths for this time"*. We have looked unto the writings of our pioneers regarding the PERSONALITY OF GOD. We have seen *"the old evidences of the faith once delivered to the saints"*. In examining the evidence regarding the PERSONALITY OF GOD, we have also seen their evidence for why they did not accept the Trinity doctrine. Unfortunately, we have forgotten the pillar of our faith regarding the PERSONALITY OF GOD, and because we have forgotten, it's necessary that we remember the *"way the Lord has led us, and His teaching in our past history."*²¹⁴ We should make careful study of the FUNDAMENTAL PRINCIPLES. This is the purpose behind *"The Forgotten Pillar Project"*. We encourage you to carefully study the first and second points of the FUNDAMENTAL PRINCIPLES, which deal with the PERSONALITY OF GOD and where His presence is. For this cause, we have made an in-depth study of the PERSONALITY OF GOD in contrast to the present understanding of the Trinity doctrine. We invite you to read and study *"Rediscovering the Pillar"*²¹⁵, which is the sequel to this book.

* * *

²¹⁴EGW; LS 196.2; 1915

²¹⁵You can find the book on The Forgotten Pillar website: forgottenpillar.com

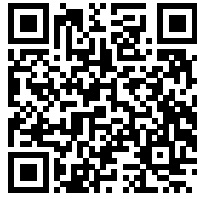
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*God calls us to the faith of old,
The precious pillars are as gold.
Solid foundation we reclaim,
Glory to God, we all exclaim!*

*Straight testimony must be borne,
As in the Advent's early morn,
Study the waymarks which are true,
Our sacred history we'll review.*

*The trinity, it is a fraud
God is our Father, one true God.
But Satan works to change our view
God's personality is true.*

*Seek a revival, earnest prayer,
As for the shaking, we prepare.
Look for the old paths, walk therein,
Plead for the Spirit to come in.*



XXIX

REMEMBERING HIS TEACHING IN OUR PAST HISTORY

We are bringing our journey in this study to its end. We started this journey with a strong proclamation of what constitutes the foundation of our faith. We became acquainted with the history and experience of our pioneers in establishing the Seventh-day Adventist Church. We have seen the mission and purpose God bestowed upon them in proclaiming the three angels' messages to the whole world. These messages are interwoven with all important doctrines of the Bible. These doctrines are what our pioneers called the FUNDAMENTAL PRINCIPLES, or the pillars of our faith. These doctrines represent the foundation of our faith.

Once acquainted with the FUNDAMENTAL PRINCIPLES that we had in the beginning, we recognize their difference to our current Fundamental Beliefs, particularly to the question “*who is God*”? Additionally, the present doctrine of God lacks understanding of His personality. In other words, it lacks the understanding of *the quality or state of God being a person*. This change in our doctrine becomes important in light of the first angel's message, which pertains to the God we worship. Is the God we worship a

triune God, or is He one God, the Father, the Ancient of Days, a personal and spiritual Being?

The change in our understanding of who God is for Seventh-day Adventists was not instantaneous; it took years of controversy to arrive at our present standing. In these studies, we did not delve into history beyond the life of Ellen White. We saw change begin to take place in her time, when Dr. Kellogg insinuated the sentiment over the PERSONALITY OF GOD, which would *"lead astray the minds of those who are not thoroughly established on the foundation principles of present truth"*²¹⁶. He insinuated doubt in the clear revelations of the PERSONALITY OF GOD and of His Son, Jesus Christ. His sentiments were met by fierce rebukes from Sister White and strong warnings for the church, to avoid the path of doubt in the simple truth expressed in the FUNDAMENTAL PRINCIPLES—that one God is a personal, spiritual being, and Christ is His Son, *"begotten in the express image of the Father's person"*²¹⁷. Thusly, Sister White firmly defended the first two points of the FUNDAMENTAL PRINCIPLES.

Just as in the time of Dr. Kellogg, when many brethren were departing from the simplicity of Christ's teaching, so it is today. Sister White prophesied that this change over the understanding of the PERSONALITY OF GOD would occur in our church, and re-establishment of our old foundation of faith would be necessary. Will the FUNDAMENTAL PRINCIPLES be re-established in our midst? The outcome of it lies completely on every individual that makes up the body of the Seventh-day Adventist Church. Today, in this day and age, is when this re-establishment will take place. The warnings and rebukes uttered by the pen of the Spirit of Prophecy have never been more relevant than today. God has put the final outcome

²¹⁶EGW; SpTBo2 51.3; 1904

²¹⁷EGW; ST May 30, 1895, par. 3; 1895

into your hands. If these warnings touch the core of your soul, God is calling you to stand firm on the platform of eternal Truth. He calls you to hold firmly to the FUNDAMENTAL PRINCIPLES, which are based on unquestionable authority.

Below, we present a portion of the letter from Sister White to Dr. Kellogg, in which we find solemn warning for us today in re-establishing the foundation of our faith. When we are acquainted with the truth on the PERSONALITY OF GOD and its controversy over the Trinity doctrine, the following letter shines in a new light, with messages and principles that are valuable for us today, that we may know how to behave in our current state of affairs.

"The Foundation of Our Faith"

"In regard to the book Living Temple, I have been instructed by the heavenly messenger that some of the reasoning in this book is untrue, 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 naught 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 secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children forever.'" {EGW; Lt232-1903.39; 1903}

"I am authorized by the Lord to say, The sentiments contained in Living Temple in regard to the personality of God are opposed to the truth that God has given us. The truth for this time is now to be brought before the people. Our brethren and sisters in every church and in every place are to guard carefully against allowing their minds to be engrossed with matters that draw them away from eternal things. The

enemy will use some of the statements made in Living Temple to tempt some as he tempted Adam and Eve in Eden. I warn our brethren not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect. The Scripture used to substantiate the doctrine there set forth is Scripture misapplied." {EGW; Lt232-1903.40; 1903}

"I was cautioned not to enter into controversy regarding the question that will come up over these things, because controversy might lead men to resort to subterfuges, and their minds would be led away from the truth of the Word of God to assumption and guesswork. The more that fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul." {EGW; Lt232-1903.41; 1903}

"We are God's commandment-keeping people. For the last fifty years every phase of heresy has been brought to bear upon us, to tear down the foundation principles of our faith. Messages of every order and kind have been urged upon Seventh-day Adventists to take the place of the truth which point by point has been testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. From the great system of truth as it has been presented by God's messengers, not a pin is to be removed." {EGW; Lt232-1903.42; 1903}

"I am called upon by God to stand in defense of the truth that has been given us as we have followed the leading of Him who is the way, the truth, and the life. Let every pioneer in the work adhere firmly to this truth. The peculiarities of our faith are to be held fast with the grip of faith." {EGW; Lt232-1903.43; 1903}

*"The fables that at the present time are being framed by some medical missionary workers are not to be regarded as truth. **Their true origin will ere long be revealed.** It will be seen that they were formed under the subtle power of the great apostate, who works as an angel of light, controlling minds by deceptions so concealed that he seeks by them to deceive if possible the very elect."* {EGW; Lt232-1903.44; 1903}

*"What influence but that of the deceiver could lead men at **this stage of our history to work in an underhand, powerful way to tear down the foundations of our faith—the foundations which 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.** Shall a new foundation be built up by men to whom God has not granted the special experience He has granted to the men whom He ordained to establish the foundations of our faith? **The men who are striving to build up this false foundation may suppose that they have found a new way, and 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 which has been laid.**"* {EGW; Lt232-1903.45; 1903}

*"I am instructed to say to our people that in the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell to pieces; **for it was not founded upon the Rock.**"* {EGW; Lt232-1903.46; 1903}

"Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories and then stand firm, having done all, to stand, saying, 'Other foundation can no man lay than that which is laid'? One class after another arose with false doctrines, because men were so little acquainted with God." {EGW; Lt232-1903.47; 1903}

"My brethren and sisters, study the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The words of these chapters explain themselves. 'This is life eternal,' Christ declared, 'that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' In these words the personality of God and of His Son is clearly spoken of. The personality of the one does not do away with the necessity for the personality of the other." {EGW; Lt232-1903.48;

1903}

*"God is never to be understood by any human being. His ways and His works are past finding out. In regard to the revelations **that He has made of Himself in His Word**, we may talk. But when it comes to talking or writing of God's person and presence, let us say, 'Thou art God, and Thy ways are past finding out.'"* {EGW; Lt232-1903.49; 1903}

*"It is sacrilegious to put into the minds of young or old the **seeds of speculation regarding this subject**. Such seeds, planted and left to grow, will spring up and **bring forth a harvest of infidel sentiments**. I give this warning to all. **We want no such sophistry as that presented in Living Temple**. There are excellent things in the book. But there are also tares among the wheat. The book contains many correct ideas, but it contains also statements that will do harm. Those who accept the chaff for the wheat will find themselves losing their sense of God's greatness and bringing Him into cheap commonness. This is the work of the great deceiver. **Our brethren are not to be called from their work to study the question of where God is and what He is. We are not to dare to engage in this discussion, lest we be destroyed.** When the ark of God was being taken from the land of the Philistines to the camp of Israel, curiosity led the men of Bethshemesh to look into it. God was displeased, and many were smitten with death."* {EGW; Lt232-1903.50; 1903}

"Let us talk of Christ, His preexistence, His humble ministry, His mighty power, His prospective personal glory in the heavenly courts. The Son of God restores to life whom He will. 'All that the Father hath is Mine,' He says. 'I and My Father are one.' He has greatness, present and prospective, that baffles human conception. He encircles the race with His long human arm, while with His divine arm He grasps the throne of the Infinite." {EGW; Lt232-1903.51; 1903}

"There is a knowledge of God and of Christ which all who are saved must have. 'This is life eternal,' Christ says, 'that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' And He says again, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' To all who receive Him as their Redeemer, He gives power to become the sons of God. Every one who truly believes in Him will be inspired by faith and raised by the arm of Omnipotence." {EGW; Lt232-1903.52; 1903}

"Those who do not receive in faith God's plan for redeeming the race do despite to the Spirit of grace, and at the last great day their sentence will be, 'Depart from Me.' They have hated righteousness and fostered iniquity, and they must be banished forever from the presence of God, exiled from happiness to death—eternal death." {EGW; Lt232-1903.53; 1903}

"Those who in this life love God and cherish the thought of Him will employ their faculties and their talents as faithful stewards, making the very best use of them, but not claiming any reward as their due. As they deny self and follow Jesus, lifting the cross, they will find that the cross is light, and that it is a pledge, as they bear it, that they will one day be given a crown of everlasting life. What will be the glory and the gain and the enjoyment of that eternal life that is to be given to those only for whom it has been prepared? The great joy of the overcomer will

be that he is in the presence of Christ. 'Where I am, there shall also My servant be,' He declared. And He prayed, 'Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory.' Christ is speaking of the glory of His Father's presence and His Father's house. ***The glory that is to be revealed to all who are saved is the glory which Christ had with His Father before the world was—the unapproachable splendor of their converse together. The angels were not admitted to the interviews between the Father and the Son when the plan of salvation was laid.*** Those human beings who seek to intrude into the secrets of the Most High, who inhabiteth eternity, show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them His ways." {EGW; Lt232-1903.54; 1903}

"A Timely Warning"

"There are those who have been seeking to carry out their own selfish designs, without regard to the influence that this would have upon the cause and work of God. It is time that such ones felt the inward work of grace upon their hearts, that the medical missionary work may not be grossly misrepresented. Let not our medical missionary workers become so like the world in habit and practice that worldlings will turn away from them with scorn, saying, 'I am just as good as they are.' There are instances where the medical missionary work has been so conducted that the name 'medical missionary' might better be dropped; for it has been badly misrepresented, and God has been dishonored." {EGW; Lt232-1903.55; 1903}

"We are living amidst the perils of the last days. Our people must now arouse to the work before them. We are to lift up the standard and proclaim the last message of warning to a perishing world. Those who have a knowledge of the truth for this time are now

to hold firmly aloft the banner bearing the inscription, 'The commandments of God and the faith of Jesus.' [Revelation 14:12.]" {EGW; Lt232-1903.56; 1903}

"I ask my ministering brethren to examine themselves, to see whether they are in the faith or not. If they accept the spiritualistic representations made in Living Temple, their feet will soon be treading in forbidden paths. These representations are the Alpha of doctrines that would lead far away from the truth as we have received it from the Word of God. The acceptance of these sentiments will result in a weak, wavering faith. If this is the teaching that is to be given in the medical missionary work, it will not be long before we have no foundation upon which to plant our feet. I am bidden to say that these erroneous sentiments are the sentiments of the wily foe and should not be presented to any of our youth who are seeking to gain an education in medical missionary lines. For the sake of these youth, I speak decidedly." {EGW; Lt232-1903.57; 1903}

"The expiring faith of the people of God must have a resurrection. The exaltation of human reason has begun its work among us and has gone altogether too far. Human reason is placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority. He calls upon us to study the words and works of Christ, the greatest missionary that this world has ever known." {EGW; Lt232-1903.58; 1903}

"When the mind of a teacher of truth becomes in any way divorced from plain, self-denying gospel truth, he is prepared to receive fanci-

ful sentiments called truth. Arrayed in the garments of light, these sentiments are presented to others, and too often they find favor. I am instructed to say to the members of our churches, Keep away from spiritualistic ideas. We are not dealing in fables. God forbid that fables in the disguise of truth shall be presented to our people. God forbid that any among us shall build upon the sand." {EGW; Lt232-1903.59; 1903}

"The Lord has given us a clear, distinct message of truth for this time. Let us proclaim this message. Let us study the teaching of Christ, and present what He has commanded us to present. He who launches out in his own wisdom to preach strange things, which God has not given him, finds minds ready to be leavened with the new ideas that he has to present. Satan follows up the work that he does, and the efforts of the true servants of God are made much harder. The advancement of His cause is hindered, and His Spirit is grieved."

{EGW; Lt232-1903.60; 1903}

We pray that God will speak decisively clear into everyone's heart reading these warnings, to keep from stepping off the foundation of our faith. God calls upon us to hold firmly to the FUNDAMENTAL PRINCIPLES that are based upon unquestionable authority.

* * *

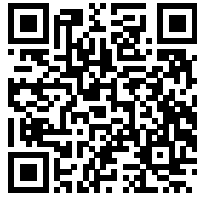
*The pioneers shared a truth profound
Foundations built on solid ground
The pillars set by God's own hand
The principles on which we stand.*

REMEMBERING HIS TEACHING IN OUR PAST HISTORY

*The question, "Who is God?" remains
To worship Him, exalt His name
Is He a triune mystery now?
Or Father God, to Whom we bow.*

*The warnings echo through the years
The testimony still appears
Beware to build on sifting sand
For only truth will ever stand.*

*Waymarks which made us what we are
Must be preserved both near and far,
Hold fast the truth with faith's strong grip
Don't let our sure foundation slip.*



XXX

THE FINAL CALL

When we are acquainted with the FUNDAMENTAL PRINCIPLES, especially with the first point dealing with the PERSONALITY OF GOD and where His presence is, Sister White's warnings suddenly shine in a new light. In light of the FUNDAMENTAL PRINCIPLES, and as a conclusion to these studies, we would like to present the following warnings:

*"Satan presents his theories cautiously at first, and if he sees that his efforts are successful, he brings in theories that are still more misleading, **seeking to lead men and women away from the foundation principles that God designs shall be the safeguards of His people.**" {EGW; MS132-1903.40;*

1903}

*"Let not our medical missionary workers accept theories that God has not given to any one. God will not excuse men for teaching theories that Christ has not taught. He calls upon His army of workers to fall into line, taking their stand under the banner of truth. **He warns them to beware of occupying their time in the discussion of matters that God has not authorized any human being to discuss.**" {EGW;*

MS132-1903.41; 1903}

*"Let us put on every piece of the Christian armor and steadfastly resist the enemy. We shall have to meet fallen angels and the prince of the powers of darkness. Satan is by no means asleep; he is wide-awake and is playing the game of life for the souls of the people of God. He will come to them with flattery of all kinds, in the hope of leading them to swerve from their allegiance. **He desires to call their attention from the real issues to false theories.**" {EGW; MS132-1903.42, 1903}*

*"Ministers and physicians, sound an alarm. Call upon the people of God to be true and faithful. Be on your guard. Remember that as you co-operate with God, you have as your helpers angels that excel in strength. **Accept not the theories advanced by those who are not standing on the true foundation, those who are charmed with that [of] which they do not know the true meaning.**" {EGW; MS132-1903.43; 1903}*

*"Wake up, my brethren, wake up and lift the danger signal. Sound the warning. Let no man persuade you to accept theories that are opposed to the truths of God's Word. The servants of God have a solemn message to bear to this fallen, sin-cursed world. They are to hold aloft the banner on which is inscribed the words, '**The commandments of God and the faith of Jesus.**' [Revelation 14:12.] Those who are working in harmony with God will be of one heart and one mind. With unflagging zeal they will proclaim the message, 'Prepare to meet thy God.' [Amos 4:12.] They will not unite with worldlings, but will take their stand firmly in defense of the principles of truth." {EGW; MS132-1903.44; 1903}*

*"Things must now be called by their right name. **Backsliding leaders are not to be honored as men who are holding their confidence firm.** God is in earnest with us. We are to sound the note of warning." {EGW; MS132-1903.45; 1903}*

"Wake up, for Christ's sake, wake up. May God give success to those who are trying to arouse the sleepy watchmen. Of many of those who profess to be shepherds of the flock, God says, 'They are unfaithful. They have left their first love. Unless they repent, I will come suddenly, and will remove their candlestick out of his place.' [See Revelation 2:4, 5.]" {EGW; MS132-1903.46; 1903}

*"Go to work now, without delay. How many judgment calls must the Lord make before His people cease to provoke Him to His face? Should He deal with them according to their backsliding, according to their worldliness and **to the way in which they have called darkness light and light darkness**, they would have no further calls to repentance, no more evidence or light to trifle with."* {EGW; MS132-1903.47; 1903}

*"God's people provoke Him by their idolatry and by their union with worldlings. He says, 'My Spirit shall not always strive with men. I will not always bear with the perversity of those who lead souls from the narrow way into paths of uncertainty and falsehood. Unless those who have been often reproved make a decided change, they will be left to follow their own way.' **His blessings will be taken from those who choose darkness rather than light, those who choose false guides rather than true. To those who disregard the evidence given them, making no difference between truth and error, the light bestowed will become darkness, and how great will be that darkness.**"* {EGW; MS132-1903.48; 1903}

May the Lord help us to wake up to His callings. Let us choose light rather than darkness. Let us plant our feet upon the platform of eternal Truth. Let us believe and obey the truths we first embraced regarding the personality of the Father and of the Son, and the blessings will follow.

"A liar is one that presents false theories and doctrines. He who denies the personality of God and of His Son Jesus Christ is denying God

and Christ. 'If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.' If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion." {EGW;

Ms23-1906.20; 1906}

If we continue in the truth we first embraced regarding the personality of the Father and Son, we will be joined together with them in love. What a promise! We need this vital connection in our Christian life. Without exercising this union Christ prayed for, we are not able to fulfill the mission God has bestowed upon us as a prophetic movement.

*"What possibilities are opened up to the youth who lay hold of the divine assurances of God's Word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who <daily> yields obedience to God, who becomes a partaker of the divine nature, finds pleasure <daily> in keeping the commandments of God, **for he is one with God.** <It is essential that> he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son."* {EGW; Lt43-1895.18; 1895}

God has laid before us our church's current state of affairs. The renewal of the old foundation will be accomplished. The FUNDAMENTAL PRINCIPLES will be restored and the three angels' messages will be proclaimed in their true light and power. The only decision we are to make is a decision of faithfulness to Him, regardless of the cost. Do you and I want to be

part of it? The blessings will follow as we hold fast unto the hand of the all-knowing God and His leadings. *"But those things, which God before had shewed by the mouth of all his prophets,"* He will fulfill! *"Repent ye therefore, and be converted, that your sins may be blotted out, **when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you.**"* (Acts 3:18-20). God will soon pour out the Spirit of Christ, which was preached unto us. He will send the Spirit of His Son into our hearts *"crying, Abba, Father"* (Galatians 4:6). Then, enabled with the power on High, His people will proclaim, in a loud cry, the three angels' messages. *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"* (Matthew 24:14). Christ will descend from High on the clouds of Heaven, escorted by thousands upon thousands of His Hosts, and He will take us into His Father's presence, that we may be there where He is, and we may behold His glory, the glory which He had with God before the world was (*John 17: 24, 5*). He will take us in the presence of His Father, and the glory will be revealed unto us, *"the unapproachable splendor of their converse together"*²¹⁸. Then God shall wipe away all tears from our eyes; *"and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."* (Revelation 21:4). *"And there shall be no more curse: but **the throne of God and of the Lamb** shall be in it; and his servants shall serve him."* (Revelation 22:3) And then from the core of our being, in gratitude toward God for His unspeakable Gift, all saved *"and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,"* shall proclaim *"Blessing, and honour, and glory, and*

²¹⁸EGW; Lt232-1903.54; 1903

THE FINAL CALL

*power, be unto **Him that sitteth upon the throne, and unto the Lamb** for ever and ever."* (Revelation 5:13)

Amen!

* * *

*Stand firm on truth, reject false light,
Hold fast to principles so bright.
Wake up, God's servants, sound alarm,
Guard sacred truths from Satan's harm.*

*Father and Son, distinct and true,
Their personalities are two.
Avoid what will mislead the heart,
God's truths divine set us apart.*

*We must keep truth that we first heard,
Faithful to teachings of His Word,
Joined with our Maker in His love,
Blessed with the Spirit from above.*

*Time's growing short—this final call,
Choose now the light so you won't fall.
Soon in the sky, Christ will appear
Father will greet us, ever near.*



APPENDIX

THE FUNDAMENTAL PRINCIPLES 1889

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith for which they feel prepared to give a reason “to every man that asketh” them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,—

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. Psalm 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he 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, through

the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc.

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

IV. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Romans 6:3-5; Colossians 2:12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts; First, a moral change wrought by conversion and a Christian life (John 3:3, 5); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20:36; 1 Corinthians 15:51, 52.

VI. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Timothy 3:16); that it is designed for us and our children (Deuteronomy 29:29); that so far from being enshrouded in impenetrable mystery, it is that

which especially constitutes the word of God a lamp to our feet and a light to our path (Psalm 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Revelation 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thessalonians 5:3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thessalonians 2:8), the wheat and tares grow together (Matthew 13:29, 30, 39), and evil men and seducers wax worse and worse, as the word of God declares. 2 Timothy 3:1, 13.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the

antype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antype of the work of the Jewish priests of the former dispensation (Hebrews 8:1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Leviticus 16; Hebrews 9:22, 23); and that this work in the antype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 3:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Numbers 10:33; Hebrews 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Revelation 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible,

being the day that was set apart before Paradise was lost (Genesis 2:2, 3), and which will be observed in Paradise restored (Isaiah 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms Jewish Sabbath, as applied to the seventh day, and Christian Sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isaiah 56:1, 2; 1 Peter 1:5; Revelation 14:12, etc.

XIV. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that “whosoever therefore will be” in this sense, “a friend of the world, is the enemy of God” (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matthew 6:24.

XV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was, “meek and lowly in heart,” that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Timothy 2:9, 10; 1 Peter 3:3, 4.

XVI. That means for the support of evangelical work among men should be contributed from love to God and love of souls,

not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensation can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, Galatians 3:29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Hebrews 7:1-4); the title is the Lord's (Leviticus 27:30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Corinthians 9:6; Malachi 3:8, 10.

XVII. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

XVIII. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

XIX. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply

made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

XX. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XXI. That the time of the cleansing of the sanctuary (See proposition X.), synchronizing with the time of the proclamation of the third message (Revelation 14:9, 10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation,—points which must be determined before the Lord appears.

XXII. That the grave, whether we all tend, expressed by the Hebrew word sheol and the Greek word hades, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Ecclesiastes 9:10.

XXIII. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Psalm 146:4; Ecclesiastes 9:5, 6; Daniel 12:2.

XXIV. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous

having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place in a thousand years thereafter. Revelation 20:4-6.

XXV. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thessalonians 4:16, 17; 1 Corinthians 15:51, 52.

XXVI. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Revelation 20:4; 1 Corinthians 6:2, 3); that during this time the earth lies in a desolate and chaotic condition (Jeremiah 4:23-27), described, as in the beginning, by the Greek term *abussos*—“bottom-less pit” (Septuagint of Genesis 1:2); and that here Satan is confined during the thousand years (Revelation 20:1, 2), and here finally destroyed (Revelation 20:10; Malachi 4:1); the theater of the ruin he has wrought in the universe being appropriately made, for a time, his gloomy prison-house, and then the place of his final execution.

XXVII. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Revelation 21:2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Revelation 20:9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Malachi 4:1), becoming as though they had not been. Obadiah 15, 16. In this everlasting destruc-

tion from the presence of the Lord (2 Thessalonians 1:9), the wicked meet the “everlasting punishment” threatened against them (Matthew 25:46), which is everlasting death. Romans 6:23; Revelation 20:14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which “the heavens and the earth, which are now,... are kept in store.” which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

XXVIII. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Psalm 37:11, 29; Matthew 5:5.

FUNDAMENTAL PRINCIPLES - TIMELINE

The following is a list of some appearances of the Declaration of Fundamental Principles in our publications. All links are accessible at <https://notefp.link/fp-timeline>.

1872 - THE FIRST APPEARANCE

“A Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists” - printed as a pamphlet (original scan *). They appeared anonymous, presented as a short public synopsis of what Seventh-day Adventists believe.

1874 - THE SIGNS OF THE TIMES

Original scan: ST June 4, 1874, p.3. * James White stood behind the declaration as a main editor of the Signs of the Times at that time.

THE FINAL CALL

1874 - THE ADVENT REVIEW AND HERALD OF THE SABBATH

Original scan: RH November 24, 1874, p.171 * Uriah Smith signed the declaration as the main editor of the Review and Herald of the Sabbath periodical at that time.

1874 - PART OF A BOOKLET: THE SEVENTH-DAY ADVENTISTS: A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS, AND PRINCIPLES

Booklet was reprinted in 1876 and 1878 and later years.

Original scan: (1878 copy)

1875 - THE SIGNS OF THE TIMES

Original scan: ST January 28, 1875 * (p. 108, 109)

1878 - THE SIGNS OF THE TIMES

Original scan: ST February 21, 1878 * (p. 59)

1888 - GOSPEL SICKLE, APRIL 1, 1888

Original scan: Gospel Sickle, April 1, 1888

1888 - THE PRESENT TRUTH, AUGUST 16, 1888

Original scan: PT18880816 (p. 250 - 252)

1889 - SDA YEARBOOK FOR 1889

Original scan: YB1889 * (p. 145 - 151) Uriah Smith extended Fundamental Principles to 28 propositions. He added point on sanctification (point 14), dress reform (point 15) and tithing (point 16). Also he made small textual changes in some expressions, but semantics remained the same.

1897 - WORDS OF TRUTH - NO. 5

Original scan: WoT no.5 Word of Truth was a series of pamphlets with 29 sections.

THE FORGOTTEN PILLAR

1905 - SDA YEARBOOK FOR 1905

Original scan: YB1905 * (p. 188 - 192)

1907 - SDA YEARBOOK FOR 1907

Original scan: YB1907 * (p. 175 - 179)

1908 - SDA YEARBOOK FOR 1908

Original scan: YB1908 * (p. 213 - 217)

1909 - SDA YEARBOOK FOR 1909

Original scan: YB1909 * (p. 220 - 224)

1910 - SDA YEARBOOK FOR 1910

Original scan: YB1910 * (p. 224 - 228)

1911 - SDA YEARBOOK FOR 1911

Original scan: YB1911 * (p. 223 - 227)

1912 - ADVENT REVIEW AND SABBATH HERALD, AUGUST 22, 1912

Original scan: RH19120822 (p. 4 - 6)

1912 - SDA YEARBOOK FOR 1912

Original scan: YB1912 * (p. 261 - 265)

1913 - SDA YEARBOOK FOR 1913

Original scan: YB1913 * (p. 281 - 285)

1914 - SDA YEARBOOK FOR 1914

Original scan: YB1914 * (p. 293 - 297)

UNAUTHENTICATED REPORTS IN ELLEN WHITE WRITINGS

We would like to present to you one Ellen White quotation that challenges the conclusion on the personality of the Holy Spirit. In this study, we have seen that the Holy Spirit is a spirit and not a being. In studying the PERSONALITY OF GOD and where His presence is, we have seen the distinction between the terms ‘being’ and ‘spirit’. We came to the conclusion that the Father and the Son are two distinct beings, thus constrained in space, while the Holy Spirit is a spirit, a means by which the Father and Son are everywhere present.

The following quotation testifies that the Holy Spirit is also a being, just as the Father and Son are:

*"Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of **the Father, of the Son, and of the Holy Ghost**. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and **the power of the three holiest beings in heaven**, who are able to keep you from falling."* {EGW; Ms95-1906.29; 1906}

Many have come across this quotation and presented it as proof that the Holy Spirit is a being rather than a spirit. In the following, we present our concerns.

The source of this quotation is Manuscript 95, 1906.

This quotation is actually a report from the sermon Sister White held in Oakland, California, on Sabbath afternoon, October 20, 1906. Many of Ellen White's public sermons were stenographically reported and later

rewritten for publication. When Sister White preached, she never had a written sermon. There were no tape recorders at that time that could accurately document word for word. The only reference we have from that time is the report by the stenographer. This opens the possibility for human error in reporting, or later editing, prior to publication. The plethora of evidence presented in this book makes it clear that this statement is not in harmony with the authenticated quotations. Plainly stated, it's obvious that a mistake was made in the report of this sermon.

In order to clear any such mistakes for the future generations, Sister White actually warns us when it comes to unauthenticated reports of what she may have said.

*"And now to all who have a desire for truth I would say: **Do not give credence to unauthenticated reports as to what Sister White has done or said or written**. If you desire to know what the Lord has revealed through her, **read her published works**. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."* {EGW; 5T 696.1; 1889}

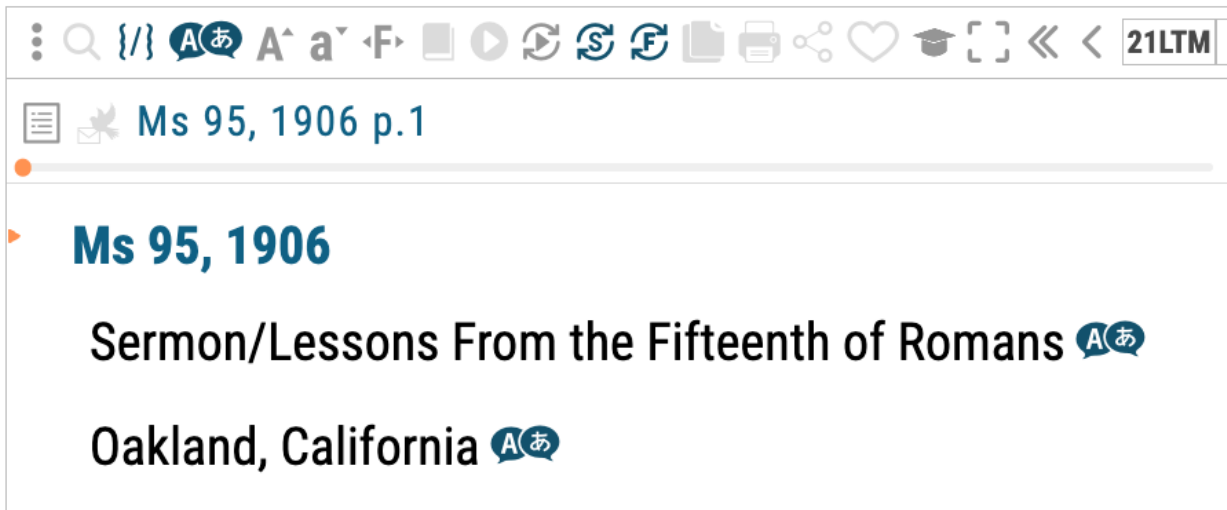
The published works of Ellen White during her life represent the accurate and authentic material from Sister White. The process of publication ensured that the final product was genuine. The weight of the evidence is that Sister White herself was involved in the process of the publishing and she would review manuscripts prior to printing.

"I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer." {EGW; Lt133-1902.4; 1902}

"I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation." {EGW; Lt49-1894.II; 1894}

MS 95, 1906

MAIN > ALL COLLECTIONS > MS 95, 1906 >



Ms 95, 1906 p.1

Ms 95, 1906

Sermon/Lessons From the Fifteenth of Romans

Oakland, California

The statement that the Holy Spirit is a being was not part of the process of publishing because this statement appeared after the death of Ellen White. Thus, it is not authenticated. It does not belong to her “*published work*”. We do not seek any conspiracy in this; we’re simply adhering to Ellen White’s own suggestion to not give credence to these reports. In 1990, Ellen White Estate published the collection of her sermons and talks and in 2015, they included the sermons and talks into the files of her Manuscripts. We do not understand why they did that since the sermons and talks do not contain manuscripts from Ellen White, but from some stenographers. Nevertheless, above every manuscript the EGW Estate annotated its source, whether a sermon or letter. This tells us if the quotation is authenticated or not.

For us, personally, these quotations are unauthenticated and, especially, invalid compared to Ellen White’s authenticated works. But if someone insists on weighing her unconfirmed reports and published writings equally,

we will not stand in their way but even further push the conclusion of the Holy Spirit as a being. Let's follow together.

Even compared with Ellen White's authenticated works, such a Holy Spirit, a being, would not be one with God because Christ was *"The only being who was one with God"*²¹⁹. This Holy Spirit, a being, could not *"enter into all the counsels and purposes of God"*, because Christ was *"the only being"*²²⁰ who could do that. This Being is not to be exalted because *"The Father and the Son alone are to be exalted"*²²¹. The Holy Spirit, as a being, would not fit in the order of heaven as the third being because Satan was *"next to Christ the most exalted being in the heavenly courts"*²²². This Holy Spirit, a being, was not invested in the cost of salvation; neither was he in the covenant with Father and Son to save the world, nor dishonored by man's transgression.

*"The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son."*²²³

*"In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son."*²²⁴

*"But in the transgression of man both the Father and the Son were dishonored."*²²⁵

²¹⁹EGW; Lt121-1897.7; 1897

²²⁰EGW; PP 34.1; 1890

²²¹EGW; YI, July 7, 1898 par.2.; 1898

²²²EGW; RH August 9, 1898, par. 7; 1898

²²³EGW; RH November 21, 1912, par. 2; 1912

²²⁴EGW; ST December 23, 1897, par. 2; 1897

²²⁵EGW; ST December 12, 1895, par. 7; 1895

Such a Holy Spirit, a being, does not fit into harmony with the authenticated reports of Ellen White, nor with the Scriptures. The Holy Spirit is called ‘*spirit*’, so it is a spirit, exclusively.

Many of Sister White’s quotations are sourced from sermons or talks that were published after her death. In what follows, we will present a few that are most often discussed in an effort to prove that Sister White was a trinitarian. We invite everyone to weigh these quotations with her authenticated and published work, those during her lifetime.

*“And then the golden harps are touched, and the music flows all through the heavenly host, and they fall down and worship the Father and the Son and the Holy Spirit.”*²²⁶ [Sermon/Thoughts on Matthew 4. Oakland, California July 24, 1906; Previously unpublished.]

*“We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.”*²²⁷ [Talk/Extracts From Talks Given by Mrs. E. G. White at the Opening of College Hall, Avondale, and in the Avondale Church]

²²⁶EGW; MsI39-1906.32; 1906

²²⁷EGW; Ms66-1899.II: 1899

If you identify yourself as a *Seventh-day Adventist* and you care about your church, sooner or later, if not already, you will find yourself and your church in an identity crisis. There are many groups of people identifying themselves as *Seventh-day Adventists*, yet they share divergent views on our most prominent doctrines, like the doctrine on *God, the Sanctuary service, investigative judgment*, etc. The objective of this book is to root *Seventh-day Adventists* in their *original identity*, the very identity God powerfully established in raising *the Seventh-day Adventist Church* in the beginning. We have had identity crises before; we had a big one in the time of Ellen White. This was *the Kellogg crisis*. As a response to this crisis, God provided the solution to every other crisis we would face in the future, through the writings of Ellen White. The solution is to harken unto the truths which we have received in the beginning of our movement. These truths are called *the Pillars of our Faith*. If we forget any pillar, the crisis will inevitably come—and we're in one. We have *forgotten* one crucial pillar. This pillar is called "*the personality of God*". It is an answer to the question, is God a person, and what is the quality that characterizes God to be a person?

Today, we most often answer this question differently than our pioneers have. This question touches different views of God, and offers several responses to the proclamation of *the first angel* in the fourteenth chapter of Revelation. But none should be left in darkness regarding this matter, since God gave abundant light in the beginning of our movement, and again approved it as the answer to *the Kellogg crisis*. The Spirit of Prophecy tells us that God will, again, approve this message in our time. Find out the answers and rediscover the *true Adventist identity*.

