Chapter 1 – **“Agitate, Agitate”**

It is not the intent of the author to irritate, anger, disturb or agitate the reader. All the evidence in this book has one beneficent purpose, which is to help the reader discover how cruel the deception is that we have been taught to believe. Once the truth is realized, there will be no cause for one to become upset or angry with the one uncovering for them the brilliant gems of biblical truth that have been hidden from our view for too long.

Sister White said this, “Agitate, agitate, agitate! The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments that will not only silence our opponents, but will bear the closest and most searching scrutiny.”(CW 41)

So what is the cruel deception that our church has embraced and now teaches? It is contained in our current published *Fundamental Beliefs*. It is a deception that *rejected* and entirely *replaced* our former published Adventist understanding of the Godhead, held almost unanimously by our pioneers, with a teaching that is not plainly stated in the Bible and is not “new light,” building upon earlier understanding, but a completely “new view.” That “new view” is the trinitarian concept of three self-existent, coeternal, coequal Gods being the “God” of the Bible; it includes the new hermeneutical teaching of those three nameless Gods acting out temporary metaphorical roles of “Father,” “Son,” and “Holy Spirit” for the duration of the great controversy.

**What did our pioneers believe in this regard?**

They were non-Trinitarians. What does that mean? It means that they believed the literal biblical revelation of one eternal, Almighty God the Father and His only begotten Son Jesus Christ, and that the Holy Spirit is the omnipresence of the Father and the omnipresence of the Son. This will be discussed in detail in other chapters.

**Is there proof that they held a non-trinitarian position?**

Yes. Even the Trinitarians accept that as fact. The evidence is found in the book titled *“The Trinity”* (2002), written by three Andrews University professors: Woodrow Whidden, Jerry Moon, and John W. Reeve. Jerry Moon, one of those professors and a respected Adventist historian, wrote on page 190, “That most of theleading SDA pioneers were *non-trinitarian* in their theology has become *accepted Adventist history*…”

On page 191, he stated, “From about 1846 to 1888 the majority of Adventists *rejected* the concept of the *Trinity* – at least as they understood it. *All* the leading writers were *anti-Trinitarian*.…”

Moon further wrote of the dilemma the church has found itself in since its adoption of the Trinitarian doctrine in 1980. A growing divide hinges on two possible, startling realizations related to the adoption of the Trinity doctrine: “… either the pioneers were wrong and the present church is right, or the pioneers were *right* and the present Seventh-day Adventist Church has *apostatized from biblical truth*.” (Ibid., 190)

The three Andrews University professors believe the pioneers were in error, but let’s reason this out. In those forty-two years—1846 to 1888—Sister White had numerous visions from God. If their position on the Godhead was incorrect, don’t you think the Holy Spirit would have directed her to correct their view?

**So, what does the conference church say today about our original understandings?**

From the *Adventist Review* of January 6, 1994, we can read, “Adventist beliefs have changed over the years under the impact of ‘present truth.’ Most startling is the teaching regarding Jesus Christ, our Saviour and Lord…… [T]he Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists.”

And in *Ministry* magazine, October 1993, page 10, we read, “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.”

**What does the Spirit of Prophecy say about “new views”?**

“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.” (MR760 p 9, 1905)

God’s prophet wrote this: “…The truth of God is not in harmony with the traditions of men, nor does it conform to their opinions. Like its divine Author, it is unchangeable, the same yesterday, today, and forever. Those who separate from God will call darkness light, and error truth. But darkness will never prove itself to be light, nor will error become truth.” (5T 62)

Today it is said that the pioneers were in error. If that is true, then it is saying that God misled Ellen White and the pioneers. Sister White warned prophetically of the very deception that has happened in our midst: “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists.… 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….” (1SM 204)

I will be commenting more on the full quotation in later chapters. As I see it, “intellectual philosophy”— “…men’s theories and speculations, falsely called science and philosophy…”—is a primary part of the problem creating the dilemma. (CH 164)

We have much to explore.…

Chapter 2 - **10.0 on the Richter Scale**

The Richter scale measures the magnitude of an earthquake. The scale was created in 1935 by American seismologist and physicist Charles F. Richter. Seismographs record the amplitude of the waves from an earthquake, which are then used in a logarithm to calculate the quake's size. Adjustments to the measurements are made for various factors including distance from the seismograph and the quake's epicenter. Each graduation is ten times stronger than the previous. For example, a 5.0 earthquake is ten times stronger than a 4.0.

On April 18, 1906, a devastating earthquake struck San Francisco, equivalent to 7.9 on the Richter scale. It killed an estimated 3,000 people and left half of the city’s population of 400,000 homeless. Though very destructive and resulting in the loss of many lives, it was not the worst.The world's largest earthquake with an instrumentally-documented magnitude occurred on May 22, 1960, near Valdivia, in southern Chile. It was assigned a magnitude of 9.5 by the United States Geological Survey. It is referred to as the "Great Chilean Earthquake" and the "1960 Valdivia Earthquake." This would have been 10.6 times stronger than the San Francisco earthquake. It, along with the resulting Tsunami killed an estimated 1,600 people and because of the vast territory affected, it left nearly two million people homeless.

At Dallas, Texas, in 1980, something far more devastating than a 10.0 earthquake occurred which ushered in Satan’s all-time greatest deception. Time will tell, and only God knows, how many Seventh-day Adventists will be lost because of a group of misguided men and women at that General Conference session. The new Fundamental Beliefs, published in 1981, took unauthorized license to state what the Bible or Spirit of Prophecy never stated. Those fundamental Beliefs are listed below; Scripture references have been excluded for the sake of brevity:

Fundamental Belief #2 -**The Trinity**

“There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.”

Since the pioneers were non-trinitarians, this would have been unacceptable because of the tri-theistic theory of three separate and distinct, self-existent divine beings.

It states that there are three beings that are co-eternal. In other words, no one being preceded the others, nor came after the others. All three have always been. This logic leads to a conclusion that there cannot be a true Father-Son relationship, as neither came after the other. That necessitates a new way of interpreting the Bible, of turning the Father–Son relationship into a metaphor. The hyphenated word *co-eternal* may give support to the trinity theory, but it is neither scriptural, nor is it found in the writings of God’s prophet.

Fundamental Belief #3 - **The Father**

“God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father.”

Since Fundamental Belief #2 stated that “[t]here is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons,” the pioneers would reject #3 as well, since #3, on its own, implies a third separate being named “Holy Spirit.” Soon we will learn exactly what the pioneers did believe.

Fundamental Belief #4 - **The Son**

 “God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ.”

The pioneers would reject Fundamental Belief #4 for reasons that will be shown in subsequent chapters of this book.

Fundamental Belief #5 - **The Holy Spirit**

 “God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”

It is important for the reader to understand what the Fundamental Beliefs, #2, #3, #4 and #5 of the Seventh-day Adventist Church are today, as we will see a sharp difference in what the published *Fundamental Principles* were, that guided our pioneers in the early days of Adventism.

**What were the *Fundamental Principles* of the pioneers in 1872?**

-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.

-II- That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven.

There is no belief specifically referring to the Holy Spirit in the published Principles.

This is what our pioneers believed; that there is one eternal God, who is the source of all things and is omnipotent, omniscient, and everywhere present by His omnipresent Holy Spirit. And they believed that there is one Lord Jesus Christ, the begotten Son of the Eternal Father whom He appointed to be Creator and in whom He put all His attributes.

Consider the following two quotes from two pioneers whom Sister White neither corrected nor disagreed with:

“The*Holy Spirit* is the *Spirit of God;* it is also the *Spirit of Christ*. It is that divine, mysterious emanation through which they carry forward their great and infinite work.” (Uriah Smith, GCB, March 18, 1891, pp. 146-147)

“Here we find that the *Holy Spirit* is both the *Spirit of God* and the *Spirit of Christ.”* (E. J. Waggoner, *Christ and His Righteousness*, p 23, 1890)

There are those in leadership positions today that say our pioneers were in error, but that claim is not in harmony with the writings of Ellen White:

 “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 [Hiram] 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.” (1SM 206)

This is true as it pertained to all doctrines and the landmarks of our faith. The pioneers received light from God and made numerous non-trinitarian statements, regarding which God never had Sister White make any challenges or corrections. They are a matter of record.

 Much more to explore …