

# Pretentious theology and doctrine of TRINITY

by Adam Cirkic

## Homoousios and Homoiousios

The [First Council of Nicaea](#) in 325 debated the terms **homoousios** and **homoiousios**. The word homoousios means "same substance", whereas the word [homoiousios](#) means "similar substance". The council affirmed the Father, Son, and Holy Spirit ([Godhead](#)) are of the homoousious (same substance). This is the source of the English idiom "differ not by one [iota](#)." Note that the words homoousios and homoiousios differ only by one 'i' (or the Greek letter iota). Thus, to say two things differ not one iota, is to say that they are the same substance.

**God (Hebrew El)** – is conceptual term and refers to supreme deity. Term for itself does not strictly refers to plurality or singularity and it depends on context or interpretation. In Old Testament (Hebrew) word El is always connected with context and it stays like prefix to whole word (Elohim, El Shaddai).

**Monotheistic** – believing in God's oneness. There are two basic views on oneness: as **numerical - ONE** and as **uniqueness - ONE**. There are several types/definitions of monotheism.

**Godhead** - refers to God and His Divinity/Deity.

Both words (Godhead, God) are not strictly defined without explanation, context or interpretation especially in theology. When theology wants to express Christian monotheistic view it is assumed to say: One God, One Godhead, Triune God/Trinity.

**Internal metaphysical “structure”** - inner anatomy of Godhead = inner metaphysical anatomy of Godhead = inner metaphysical structure of Godhead.

**Trinity/Triune** - is a term, idea, concept, theory which is related to metaphysical “structure” (inner anatomy) of Godhead to confirm/defend monotheistic view of God. Triune/Trinity term is “higher/deeper/advanced” understanding of God’s nature (involve metaphysical aspect).

**Tritheism** – is a term, idea, concept, theory which is used to defend monotheistic numerical oneness.

**Polytheistic context of living** - we can say that people of the Old Testament lived in polytheistic context because they believed in many characterically different distinct divine beings/persons which is polytheism. Every nation had its own set of gods. Israel was in polytheistic error.

In this script, I aim to emphasize that SDA version of Triune (Trinity) based on 'the same substance' is not enough to describe Triune God and God's revelation as 'The One God' has nothing with internal metaphysical structure of Three Divine Beings/Persons. Theological ego forced theory that expression 'The One God' in the Bible (Old Testament) is related to internal divine 'structure' rather than simple revelation as 'The One God' in Israel polytheistic context of living. 'The One' is just revelation as One God in Israel polytheistic context of living. God did not try to explain His internal-metaphysical 'structure' between Three divine distinct Persons. God just tried to save people from polytheistic error.

First of all, I have to declare my believing:

**I believe in Three distinct Divine Beings/Persons: The Father, The Son and The Holy Spirit as The One Godhead and I believe that we can find proof for this believing (by applying 'Sola Scriptura' principle) in many Bible verses. I do not believe in metaphysical ONE God or ONE God by mystery. I believe in monotheistic oneness of Three as uniqueness ONE - which is Godhead, not in numerical oneness ONE (metaphysical oneness of Three) which is Trinity/Triune God. I do not believe in Modalistic, Trinitarian, Tritheistic, Ditheistic oneness of Three Divine Beings/Persons. I believe in qualitative (unique) oneness (the only/unique/just one of THREE) not in quantitative (numerical) oneness (ONE Being or ONE somehow by mystery).**

## TRINITY variations:

In general, there are three main categories of how trinity or triunity is understood:

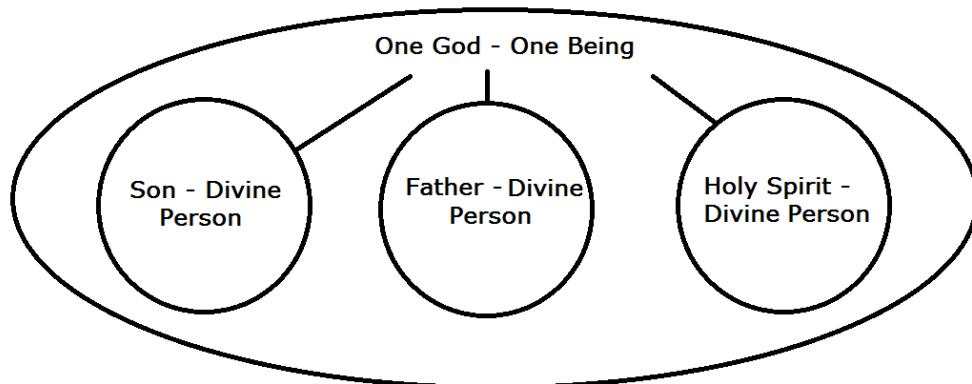
1. Consubstantial trinity - The "trinity" is characterized as a single divine being, comprised of three divine persons and one indivisible (undivided) substance - Being (Catholic/Orthodox trinity and many theologian class of SDA Church who are heavily influenced by evangelical authors would fall under this category ).
2. Modalistic trinity - The "trinity" is comprised of three modes or roles occupied by single divine individual.
3. Tritheistic trinity - The "trinity" is comprised of three distinct beings who all have same character, same nature, purpose, etc. Because they are in agreement in everything they do they are said to be "one God," not that all three make up a single being (Majority of Seventh-day Adventist trinitarians would fall under this category). (Text from: <http://www.asitreads.com/sda-trinity>)

## God's nature charts:

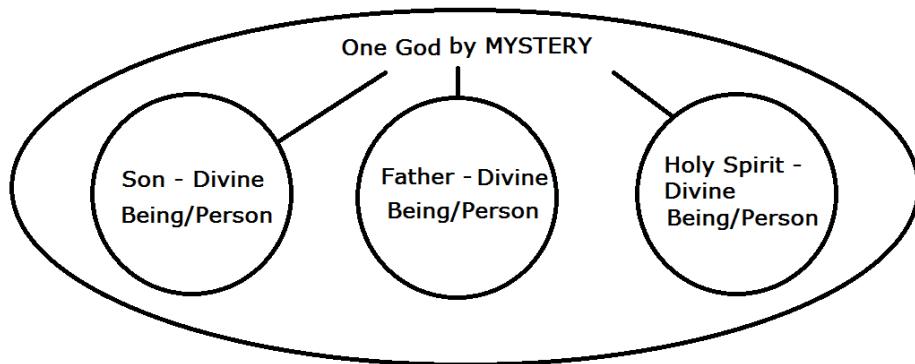
### THE BIBLE ONE GOD(HEAD) REVELATION



### CATHOLIC TRINITY/TRIUNE GOD



### SDA TRINITY/TRIUNE GOD



## Assumed As Facts — Admittance by the Church

Where though in Scripture can be found such an idea (Trinity)? The answer is, it cannot be found. This is because it is not there. It is purely supposition (philosophical speculation). This is why the trinity doctrine is only an assumed doctrine. This is even duly recognized in our own denominational handbook of theology:

"The concept of the Trinity, namely the IDEA THAT THE THREE ARE ONE, IS NOT EXPLICITLY STATED BUT ONLY ASSUMED." — Fernando L. Canale, The Handbook of Seventh-day Adventist Theology, *Seventh-day Adventist Encyclopaedia*, Volume 12, page 138, 'Doctrine of God'

"The Bible's clear ALLUSIONS [not plainly stated] to the Trinity are enough for Adventists." —

<https://www.adventist.org/en/beliefs/god/trinity/article/go/-/the-trinity/>

"The role of the trinity in a doctrine of God always raises questions. One reason is that the word itself does not appear in the Bible, NOR IS THERE ANY CLEAR STATEMENT OF THE IDEA. But the Bible does set the stage for its formulation, and the concept represents a development of biblical claims and concepts. SO EVEN THOUGH THE DOCTRINE OF THE TRINITY IS NOT PART OF WHAT THE BIBLE ITSELF SAYS ABOUT GOD, IT IS PART OF WHAT THE CHURCH MUST SAY to safeguard the biblical view of God." — Richard Rice, *The Reign of God, An Introduction to Christian Theology from a Seventh-day Adventist Perspective*', page 89, 'A constructive proposal', 1985

"In contrast to the heathen of surrounding nations, ISRAEL BELIEVED THERE WAS ONLY ONE GOD (Deut.4:35;6:4; Isa.45:5; Zech14:9). The New Testament makes the same emphasis on the unity of God . . . This monotheistic emphasis does not contradict the Christian concept of the triune God or Trinity - Father, Son and Holy Spirit; rather it affirms that there is no pantheon of various deities. Although the Old Testament **DOES NOT EXPLICITLY TEACH THAT GOD IS TRIUNE, IT ALLUDES TO A PLURALITY WITHIN THE GODHEAD . . . While the Godhead is not one in person, God is one in purpose, mind and character.** This oneness does not obliterate the distinct personalities of the Father, the Son, and the Holy Spirit. Nor does the separateness of personalities within the Deity destroy the monotheistic thrust of Scripture, that the Father, Son, and Holy Spirit are one God." *Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrine*, 1988. R & H, pp 22-23.

(Text from: <http://www.asitreads.com/sda-trinity>)

## Why SDA has been waiting so long to develop and accept Trinity doctrine in the final form and expand fundamental beliefs in 1980?

*„The portion of the 1931 statement of “Fundamental Beliefs” referring to the Godhead and person of Christ was reprinted unchanged in the Year Book until the 1980 General Conference Session revision and expansion of Seventh-day Adventist Fundamental Beliefs.“*

*„So what can we learn from the history of the development of the doctrine of the Trinity in the Seventh-day Adventist church? First, we must acknowledge that the development of Adventist biblical theology has usually been progressive and corrective. This is clearly illustrated in the doctrine of the Trinity. The leading of the Holy Spirit is dynamic and not static. Other doctrinal concepts, such as the time to begin the Sabbath (1855), the Great Controversy theme (1858), and tithing (1878) developed in a similar manner. Second, the development of the Trinity doctrine demonstrates that **sometimes doctrinal changes require the passing of a previous generation**. For Seventh-day Adventists, it took over 50 years for the doctrine of the Trinity to become normative. Finally, Adventist theology is always supremely dependant upon Scripture. It is always necessary to engage in careful Bible study. Adventist doctrinal beliefs were built on a biblical foundation during the Millerite movement, during the formative period of Sabbatarian Adventism after 1844, and continuing down to the present.“*

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Quotes from: <http://archive.atsjats.org/10Burt-SDATrinity0601.pdf>

## Do we have a right to use the term „Trinity“?

There is a misunderstanding in SDA what the Trinity actually is. Majority of our theologians understand that Trinity is unity of Three divine distinct coequal Beings/Persons - which Trinity is not about. They then think (when arguing with anti-Trinitarians) that Holy Spirit is the first most important thing in Trinity debate - which is not. Then they claim that Trinity is pure biblical teaching (not just Catholic) - which is not. Trinity is Catholic hypothesis based on several Bible verses. Then they do not release that Trinity definition and term Trinity is original ( trinity © rcc copyright ) dogma of Catholic church.

*“Seventh-day Adventists agree with many **Catholic doctrines**, including the Trinity”*  
[\(https://www.catholic.com/tract/seventh-day-adventism\)](https://www.catholic.com/tract/seventh-day-adventism)

Then they think that we can have our definition of Trinity - but we cannot, we can only have our definition of God's nature **which we have to call or name differently than Trinity**. Why?

1) Because you cannot steal or change some other original concept and use the same term. Catholic church created and defined Trinity. You cannot say "O, they were right about title/label Trinity but they were wrong in definition, so we are here to redefine it." Term 'Trinity' is not just title/label, term Trinity is actually a description of concept for itself = metaphysical Triune.

2) Because SDA does not believe in Catholic definition of Trinity/Triune, we do not believe in the original Catholic metaphysical Trinity/Triune concept of "One Being".

3) Because SDA stands on reformation "Sola scriptura" and it cannot break this rule. If you cannot prove something with the Bible by itself, you cannot make doctrine on it. You cannot have doctrine based on "mystery" or "clear allusion" arguments. Of course, you are free to believe in something with that sort of "arguments" but you have no right to build doctrine on them.

## Original Trinity/Triune concept and SDA version

What is the original Trinity concept? Original Trinity concept is Triune God. What does Triune mean? Triune means **One divine Being and Three coequal divine Persons. Each divine Person is God itself but they are not Three Gods because They are One Being.** What does it mean? This means Three divine Persons are not Three distinct Beings, they are just One Being and they are Three distinct Persons - at the same time.

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the **divine being** in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others. (CATECHISM OF THE CATHOLIC CHURCH)

"We are dealing here with the Christian doctrine of the Trinity. In this matter it is always important to remember that there is only one God who is tri-personal Father, Son and Holy Spirit. By saying that Jesus is "one in Being with the Father", the Church is asserting that Jesus is fully God, just as the Father is. Both share in the one divine nature or substance. Jesus proceeds from the Father but he **retains the same being** as the Father. **Jesus is not a separate being from the Father, as is the case among creatures when a man and a woman generate a son.** The son has the same *specific* nature as his parents, but he is a separate, independent being. Not so in the divine inner life. **The Son is and exists by the same identical being as the Father does.** This key idea was proclaimed by the first Council of Nicea and is now found in the Nicene Creed which has been prayed by the Church since that time."

<https://www.catholiceducation.org/en/culture/catholic-contributions/one-in-being-with-the-father.html>

SDA does not accept “One Being” as explanation on question: “How Three distinct Persons can be One?”. SDA believes that this is **mystery** how God is One Triune God (according to Fernando L. Canale and my private email conversation on this subject stored on 64 pages of .pdf ). Fernando L. Canale believes in singleness of God's being (numerical ONE being) because of Bible declaration of the One God. He does not believe in metaphysical ONE BEING (Catholic interpretation) because he claims that Bible declaration of ONE God is a mystery to us.

*“The —oneness of God refers to the singleness of His being. In other words, the —oneness of God refers to the fact that according to the Bible there is only one God, as opposed to more than one.” (Handbook of SDA/Doctrine of God, Fernando L. Canale).*

„Singleness of God's being“ refers to **inner structure of Godhead and numerical oneness** and F. Canale using Triune and Trinity terms in whole his writings. This declaration is not so far from Catholic except denying literal BEING. F. Canale's single being is just declarative being - and this singleness is **mystery** accepted by faith.

The same statement according my research could be better expressed like: *In other words, the —oneness of Godhead refers to the fact that according to the Bible there is only one Godhead, as opposed to more than one. Thus formed statement does not step over holly place (Godhead inner structure), where the silence is gold.*

#### D. Formula Trinity in New Testament

***“However, the unity of the Godhead can not be reduced on the notion of community life or redemptive action in history.***

*Formula Trinity apparently clearly expressed in Jesus' great missionary order: "Go therefore and make disciples of all nations! Baptizing them in the name of the Father and Son and the Holy Spirit "(Mt 28:19) direct mention of the Father, the Son and the Holy Spirit clearly indicates Trinitarian plurality of divine Persons, and list them as "name" of God (singular) clear shows the **unity of the Divine Being**. Both expressed a clear formula of the Trinity, in which the trinity and uniqueness belong together being of God.*

*Let's just say in conclusion that the New Testament does not pay great attention to the doctrine of the Trinity as theological subject. On the other side there is abundant evidence that Trinity formula of the One Christian God is a biblical teaching. In the Scriptures, God has revealed his transcendent nature as Trinity, that is, as three distinct divine Persons act directly and always in history and make **triuine divine Being**.” (Fernando L. Canale, Doctrine Of God)*

Fernando L. Canale/SDA obviously using similar terminology like Catholics but his explanation is:

*„The problem of the trinity comes when we say that God as three existent persons is ONE Existent God. To reason that is self contradictory. So through reason we try to accommodate and explain how God can be numerically three existent persons and numerically one existent God. Traditionally Adventists affirm the 3 self existent co eternal persons seeming from Ellen White's concept of the Godhead. That is the Heavenly Trio. The Trinity comes into view when we affirm the oneness of God. Adventist in general agree that the oneness of God*

is a relational/social unity of the three persons in love. Like husband and wife are two existent person but one flesh. That one flesh we understand as the spiritual unity of love (some interpret the one flesh as the children that they produce together, which could be also part of the oneness in marriage, yet I personally think in the oneness of love, or unity of love). Yet, the problem we have when we reduce the oneness of God to the unity in love of the three persons, is that we believe in three Gods, not one God, and therefore we become polytheists. So, I think there is a way in which God is one entity and at the same time three entities. Yet, understand that as the **mystery of God's being** that we will never be able to understand. In real life we relate now and throughout eternity with the three persons, with three separate divine and equal divine persons but knowing that they are **one by faith and not by understanding**. This mean that we accept the word of revelation they say regarding God being one and accept the notion of divine oneness trusting the wisdom and truthfulness of divine revelation, **but not because we understand it metaphysically.**"

There is no evidence of One Triune God in the Bible, nor in some other source. The irony is that many SDA theologians (on lower level understanding of this subject) do not know this fact, they publish a books about Trinity but no one clearly says that SDA answer on this question is: **MYSTERY, only what we can do is - believe in MYSTERY of ONE/TRIUNE GOD by faith. The truth is: there is no clear Bible evidence for TRINITY/TRIUNE believing and there is no Bible support for understanding Godhead's internal state on metaphysical level, 'Sola Scriptura' is not applicable to term Trinity/Triune. Catholics have explanation, SDA does not have (mystery is not 'Sola Scriptura' explanation) but SDA accepted term Trinity by clear allusion on - mystery. I do not have a word to express how tricky is this. SDA s in Trinity/Triune/ONE BEING by faith in mystery and states 'clear allusion', Catholics have definition Trinity/Triune/ONE BEING (metaphysically) and they both use the same terminology - oneness, being.**

"One Being" is Catholic mystical interpretation of God's internal structure and SDA does not support this definition (some misinformed SDA theologians claim that Catholic dogma do not teach One Being) however, SDA declared believes that God has revealed Himself as Trinity-Triune God. SDA actually claim that revelation 'One God' refers to Godhead's "internal structure" which is assumption. SDA does not have strong Bible-based arguments for Trinity except "mystery" factor. So, why the SDA has taken over the Trinity term? Probably under pressure, because SDA was finally accepted by The World Council of Churches (WCC) as a Christian church (it was assumed for SDA to be a cult).

<https://digitalcommons.andrews.edu/dissertations/107/>

<http://www.asitreads.com/trinity-in-adventist-history>

That was a condition, **accepting the term** Trinity which unites all Christians in The One Body.

SDA doctrine about God's nature says:

### **The Trinity**

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. God, who is love, is forever worthy of worship, adoration, and service by the whole creation.

(Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

The definition is not clear, "unity" is not "Triune" but "one God was put in context of Triune/Trinity without strong explanation. It is not cold, it is not hot...it is lukewarm. It is obvious that doctrine just borrowed term Trinity but does not support it by definition. Also, there is no explicit statement that God is **One Triune God by mystery** in doctrine definition so doctrine definition (in 28 fundamental beliefs) is **unclear and incomplete**.

If 'the same substance' is not metaphysical Being we do not talk about original Trinity/Triune concept, we are talking about Godhead and divine nature (substance, essence). Original Trinity/Triune God definition is One real Being and Three real Persons at the same time, all other definitions are false Trinity. The majority of theologians believe that (theoretically speaking) without one of the three divine persons God cannot be God. This means that 'the same substance' is not just 'the same divine nature', it means much more, it presupposes Being on metaphysical level which means that Being is real Being. **In this case Triune God is real One - literally One divine Being and Three distinct divine Persons at the same time.** This is original Trinity concept, all other explanations which do not accept real Being as an answer on 'How One God?' lead us to Godhead, not to Triune God. I read a lot of SDA explanations and almost all of them are basically Godhead concept, not real Triune God, but **they are presented to us** as Triune God – Trinity. Metaphysical 'One Being' concept was not revealed in Bible, it is human assumption or 'clear allusion'. **All those who claim that Bible gives us proof of Trinity - brake a 'Sola Scriptura' principle.** The best proofs what were theologians "found in the Bible about Trinity" are not biblical proofs, instead they are just "clear allusion" or I would say pure philosophical assumption.

**No other SDA doctrine is based on "clear allusion" except this one!**

This is an example of original/true (metaphysical) Trinity – Triune God concept:

the profound import of the *homoousion* for our salvation and sanctification through Christ and in the Holy Spirit in the face of disjunctive thinking that in different ways gave rise to the damaging heresies of Arianism, subordinationism and Sabellianism. Against all tritheist and modalist conceptions of the Trinity, they insisted that God really is indivisibly and eternally in himself the *one indivisible Being, three coequal Persons* which he is toward us in the redemptive missions of his Son and his Spirit.<sup>8</sup>

The Christian Doctrine of God, One Being Three Persons, By Thomas F. Torrance

What does it (One Being and Three Persons) mean? On human level each person is being at the same time, theologians teach us that on the divine level distinct Person is not distinct Being. They teach us that on the divine level there is just One BEING. Three Persons do not share the Being, they are One Being according to being and Three Persons according to personality. Three Persons are not manifestations of Being, they are true unique distinct coequal divine Persons who are at the same time literal One Being which means One God. Each divine Person is God itself but they are not Three Gods, They are One God because They are One Being. This is the Trinity – Triune God.

## SDA and Catholic doctrine of Trinity - are they the same?

Considering on question: "How Three Divine Beings/Persons can be ONE" SDA doctrine is declaratively the same as Catholic (accept Triune concept) but in its explanation/description – it is not the same. Why then Catholics consider that SDA Trinity is the same as their Trinity? "Seventh-day Adventists agree with many *Catholic doctrines, including the Trinity*" (<https://www.catholic.com/tract/seventh-day-adventism>)

Maybe it is official Catholic statement, but not all Catholic theologians claim that they are the same, there is a lot of objections from not SDA theologians on SDA Trinity version. The second question is why then so many SDA theologians claim that our doctrine is compliant with all Catholic creeds and yet many of them claim that our doctrine is totally different than Catholic (we are focused just on THREE/ONE questions). There is no consensus in SDA (out of

official statement) and this opens a question why is SDA so severe on Its members who cannot accept Trinity doctrine when a lot of SDA theologians do not have consensus?

## **Does internal, hidden, mysterious, metaphysical connection between Three Divine Beings/Persons exist? Does the Bible give a clear allusion to Trinity/Triune? The answer is: No, Bible never reveals something like internal metaphysical structure of God.**

We can say that people of the Old Testament lived in polytheistic context because they believed in many characteristically different distinct divine persons which is polytheism. Every nation had its own set of gods.

Theological ego forced theory that expression 'The One God' (in most verses of the Bible) is related to internal divine 'structure' rather than simple revelation as 'The One God' in Israel polytheistic context of living. **'The One' is just revelation as One God in Israel polytheistic context of living.** God did not try to explain His internal-metaphysical 'structure' between Three divine distinct Persons. God just tried to save people from polytheistic error. The expression 'The One God' is equal to The One Godhead and He revealed Himself to people as One True God/Godhead. Even more, revelation as 'The One God' in Old Testament did not intend to distinguish the supreme between one of the Three divine Beings/Persons. Even in New Testament when Jesus said Father and I - we are The One, we cannot claim that this Bible verse intended to explain internal (metaphysical) structure of Godhead. Interesting, but Holy Spirit (Third Person) was not mentioned in this important moment when Jesus reveals relationship and the same divine nature with His heavenly Father - why? Because the main reason is that verse does not reveal internal structure of Three Divine Beings/Persons. Another often used verse as a proof by SDA laity is: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1. John 5:7) is not even considered by theologians as an authentic canonized verse... but let say if it is, again this verse is still just One Godhead description, plurality of divine persons as the One Godhead, not Trinity.

## **Can we have variations on a description of term Trinity/Triune?**

Trinity doctrine has some "variations" in its description but the original intention is to explain that behind 'One' is Being which is more than unity, divine nature or essence. This Being, It 'makes' Three as One God. Other Christian and Orthodox Christian variations of Trinity are not Trinity but they are presented as Trinity, all those variations are just doctrines

about One Godhead, not Triune God (Trinity) doctrine. **'One Godhead' and 'One Triune God'** are not the same terms. If we think carefully it cannot be several versions or variations of Trinity, Trinity is just a one original concept – Triune as real One Being.

## Does Seventh-day Adventism Teach the Trinity? (SDA Criticism)

<http://www.cultorchristian.com/>

Does the Seventh-day Adventist Church, and their prophetess Ellen G. White, teach the Biblical, orthodox doctrine of the Trinity? As we will see, the answer to that question is, "No"--despite the fact that the SDA Church now uses the term "Trinity." (As for Ellen G. White, she was careful never to use the term in all of her published writings--a remarkable feat, considering her extensive plagiarism.) The reality is that Seventh-day Adventism is actually anti-Trinitarian and teaches Tritheism (three gods), just like the Mormons do.

First, here is a good description of the Christian definition of the Trinity:

"In Christianity, the doctrine of the Trinity states that God is one being who exists, simultaneously and eternally, as a mutual indwelling of three persons: the Father, the Son (incarnate as Jesus of Nazareth), and the Holy Spirit. Since the 4th century, in both Eastern and Western Christianity, this doctrine has been stated as 'three persons in one God,' all three of whom, as distinct and co-eternal persons, are of one indivisible Divine essence, a simple being. [...]" (<http://en.wikipedia.org/w/index.php?title=Trinity&oldid=148650755>)

The Biblical, orthodox doctrine of the Trinity teaches that there is only one God (which is affirmed throughout the Old and New Testaments). In other words, there is only one living Being that is God. As the Nicene Creed affirms, Jesus Christ is "of one Being with the Father." God is one spirit, not three spirits. He is one being, not three beings. **Otherwise, we would have three gods.\***

\*F. Canale explained the same.

In the early days of Seventh-day Adventism, they (including their prophetess Ellen G. White) taught some form of Arianism--denying the eternity of Jesus Christ, denying the personality of the Holy Spirit, and teaching bitheism, or two gods: the eternal Father and the non-eternal Son. Eventually, "the Holy Spirit" got added into this "Godhead" as one of "three living persons of the heavenly trio"<sup>1</sup> and one of "the three holiest Beings in heaven"<sup>2</sup>--and the current SDA teaching of Tritheism (that there are three divine beings in "the Godhead" who are "one" only in purpose, character, etc.) was born. In other words, Adventism's teaching of polytheism is foundational, fundamental, and continuing--and goes deep into the roots/foundation of Adventism, which was established by their "pioneers" (including their prophetess Ellen G. White). The SDA Church gradually adopted the use of the term "Trinity" to describe this tritheistic view of the Godhead, eventually culminating in the official General Conference session endorsement, in 1946, of a statement of beliefs that incorporated the word "Trinity."<sup>3</sup> Beginning in 1980, the SDA Church finally stated (although, in reality, disingenuously as we'll see later) in their official statement of "Fundamental Beliefs" that Christ is "eternal."<sup>4</sup>

So while they now, officially, use the term "Trinity," in reality they deny the Trinity and actually teach Tritheism, just like the Mormons do. The Mormons will also use the term Trinity, as does modalist preacher T.D. Jakes. But that does not make any of them Trinitarian, any more than the Jehovah's Witnessess using the terms "Jesus Christ" or "Son of God" means that they believe in the real Jesus of the Bible. They have simply redefined Christian terms--and so have the Mormons, T.D. Jakes, and the Seventh-day Adventists, with regard to the term "Trinity." In fact, as we will see later on, even the SDA Church's own theologians/scholars admit that Adventism teaches a different "Trinity" doctrine than the historical, orthodox Christian doctrine of the Trinity. Now, let us explore what Adventism teaches about this essential point of doctrine.

As mentioned above, the SDA Church uses the word "Trinity" (once--as the title of belief #2) in their current official statement of 28 "Fundamental Beliefs" (although in some instances, the statement of beliefs is published with the word "Godhead" substituted for the word "Trinity"). Here is belief number 2, as found at the official SDA website ([adventist.org](http://adventist.org)):

#### "2. Trinity:

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal 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. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)"

(<http://www.adventist.org/beliefs/fundamental/index.html>)

At first glance many may think that this statement appears to be orthodox-sounding. But we must investigate further to see what they actually mean by this statement. Just as Mormons claim to believe in "one God" but in reality teach Tritheism, this claim by the SDAs is not enough to make them Trinitarian. The statement can make evangelical Christians believe they are orthodox, while at the same time meaning something different within Adventism. (Anyone who is familiar with Adventism knows that this is exactly what they do on many different subjects--they have their own, different definitions for Christian terms.)

Before looking at further SDA sources, let's first look a little bit closer at this statement itself. Notice that it does not say that there is one God in three persons, but that the "one God" is "a unity of three co-eternal Persons" (capital 'P'). Here is a hint of their teaching that "God" is a group/"trio" of three "divine Beings," which we will see more of later. At first glance, the Fundamental Belief statement may appear to at least be compatible with orthodoxy. But in fact, what it says is not very orthodox at all, and their statement is actually heretical in itself. It states, "There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons." Notice how their "one God" is defined as "a unity of three co-eternal Persons." As Christians, we don't worship "a unity of three"--we worship one living God (one indivisible simple Being who exists as three persons). They define "one God" as a "unity [group] of three" Persons. So even what their official statement is saying is that there is a "united group" or "family" of three "Persons"--and this group is called "God" and there is only "one" group. In fact, in some ways their current statement of Fundamental Beliefs is less orthodox than the pre-1980 statement of beliefs, even though that statement did not say Jesus is eternal. Interestingly, in 1980 they deleted their previous (1931) wording about Jesus, where they had said that he was "of the same nature and essence as the Eternal Father." (Although, even that was deceptively stated--even back then they didn't mean the same thing orthodox Christianity means, that God is one Being!) Also, since they define "God" as a group of three, then they are actually lying in this Fundamental Belief statement when they say that they believe that "God" is "ever present," considering the fact that they deny that Jesus Christ is omnipresent (click here to jump down to the section "Denial of Christ's Omnipresence"). In other words, since they redefine and (mis)use the word "God" as a collective (group) noun, then "God" would have to include all three in the "group/trio," and yet they deny that Jesus is omnipresent. Looking at this Fundamental Belief statement further, notice that it also does not say that "God" (the "Trinity") is the Creator. Under belief number 3, they say that the Father "is the Creator, Source, Sustainer, and Sovereign of all creation." Under belief number 4, regarding the Son, they will only admit that, "Through Him all things were created..."; and under belief number 5 they say that the Holy Spirit was only "active with the Father and the Son in Creation." This is in direct contradiction to God's Word which says that Jesus is the Creator and Source and Sustainer of all creation. According to God's Word, Jesus is the Sovereign God of the universe. The Biblical truth is that there is only one Being, only one God--Father, Son, and Holy Spirit--who is the Creator, Source, Sustainer and Sovereign

of all creation. Also under belief number 3 ("Father"), they say: "The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father." But, interestingly, they have no similar declarations in their belief statements about the "Son" and the "Holy Spirit." So, in conclusion, as will be overwhelmingly confirmed as we go on, these official "Fundamental Beliefs" actually separate and divide the Father, Son, and Holy Spirit into multiple gods.<sup>5</sup>

The wording of these "Fundamental Beliefs" regarding God was adopted in 1980 at the SDA Church's General Conference Session. To get some background on the SDA's statements about God, let's take a look at the following excerpts from the "Session proceedings" of the "Seventh business meeting" of the "Fifty-third General Conference session" (April 21, 1980, 3:15 P.M.), as published in the April 23, 1980 edition of the Adventist Review (the SDA Church's official "flagship" magazine), starting on page 11 [Note: Neal C. Wilson was the president of the SDA Church at the time]:

"J. W. BOTHE: [Read Section 2 of the Statement.]

"NEAL C. WILSON: Here are several lines packed with a lot of meaning. Who has some help for us on this or some question with regard to the Godhead or Trinity?

[...]

"LEIF HANSEN: In this discussion of the Trinity, which is always a difficult matter to discuss, I wonder if a certain misunderstanding could be eliminated by saying 'a unity in purpose' so that the matter of physical unity may be eliminated.

"NEAL C. WILSON: I see your point there. Maybe we ought to make it a unity in purpose rather than a physical unity.

"J. G. BENNETT: The statement about the Godhead and the Trinity goes on to use the pronoun He. Later as the Father, Son, and the Holy Ghost are discussed, we use the same pronoun He. I do recognize and accept the Trinity as a collective unity, but I would have a

little difficulty in applying the pronoun He to the Trinity or the Godhead. For me this has deep theological implications.

[...]

"H. J. HARRIS: It seems to me we have a conflict or a contradiction in this statement, 'There is one God: Father, Son, and Holy Spirit, a unity of Three co-eternal Persons.' Would not it be more clear if we were to say 'There is one God consisting of Father, Son, and Holy Spirit'? We begin with 'one God.' Then, without any explanation, we use 'Father, Son, and Holy Spirit.' Later, we go to 'a unity of Three.'

"RICHARD HAMMILL: There are several comments I would like to make. Regarding this last suggestion, I think it is rather difficult to use the verb consist with God. I think we ought to be very careful in using terms that the Bible does not use of Him. When we framed this statement we tried to use Biblical phrases as much as we could.

[...]

"W. G. C. MURDOCH: I would suggest that we use the expression 'The Godhead or Trinity' rather than 'Trinity.'

"J. J. BATTISTONE: There was a reference to the pronoun He. We are talking about the Godhead, so the antecedent of the pronoun is God, not the three persons. In the reference to His self-revelation in Scripture, I prefer that reading.

"PAUL C. CHIMA: I would suggest that when this goes back to the committee, Sister White's writings be studied to see what term she used to describe God the Father and the Holy Spirit. Let us use a lot of her terminology to define this. Whatever decisions are made and expressions found, let us be content with them.

"W. R. LESHNER: I am concerned about words and phrases that would seem to limit God or to change the view of God that is given to us in Scripture. One of these is the suggestion that

was made that we not use the word He. I presume that the speaker was referring to the use of 'They' in paragraph 2. And, of course, the statement of Scripture is that 'The Lord our God is One Lord.' And to speak of 'They' or some other pronoun than 'He' would make us tritheist, instead of believing in one God. The expression 'consisting of Father, Son, and Holy Spirit' might read more nicely. It seems to me it does introduce a limiting factor. It is much more in harmony with the mystery of God to simply say there is one God— Father, Son, and Holy Spirit. My same observation would apply to the expression 'a unity of purpose.' We assume that

PAGE 2

there is a unity of purpose in the Godhead. Still, God is a mystery. And we do not know in what ways that unity might exist other than in purpose. There are some ways in which we can seem to say that God is not a unity. But even then we are not sure what we are talking about. The idea of three Beings that are One is a mystery, and it seems to me that we should not try to remove all of that mystery from the statement.

"N. C. WILSON: I would like now to appoint a committee to do some editing for us with these suggestions in mind. I would like to suggest that Dr. Richard Hammill serve as chairman and that the following serve as members:

"Thomas H. Blincoe, dean of Andrews Theological Seminary

"W. Duncan Eva, of the General Conference

"Larry Geraty, of Andrews University

"W. R. Lesher, from the Biblical Research Institute

"James Londis, pastor and Biblical scholar

"Robert Olson, from the White Estate

"Jan Paulsen, from Newbold College

"Mario Veloso, from South America

"G. R. Thompson, chairman of the Church Manual Committee

"M. T. Battle, secretary of the Church Manual Committee

"This makes a committee of 11.

"It might be well to add R. H. Brown also, since we are dealing with some areas of science." (<http://www.adventistarchives.org/docs/RH/RH1980-20/index.djvu>)

From the above excerpts, we can see very clearly that these SDA leaders who helped adopt the official Fundamental Belief statement about the Trinity at the 1980 General Conference Session were, in fact, not Trinitarians, but instead tritheistic in their beliefs, even using the phrase "three Beings" in reference to the "three Persons" mentioned in the belief statement. Also notice, as we will continue to see repeatedly, that in Adventism, the "mystery" about God is how "three Beings" can be "one." This is the exact opposite of Trinitarianism. For the Trinitarian, it is not God's oneness that is the mystery about God (how three "gods" can be "one," as in Adventism), but instead the mystery is how the one living God/Divine Being can be three distinct, but not separate, persons.\*

\* Good point, Adventist version of Trinity is heresy compared to orthodox christianity believing on Trinity. "Mystery" is not acceptable answer, only "One Being" is acceptable.

Also, click here to open a new page and see that, even by their own admission, the SDAs worded their official statements of "Fundamental Beliefs" quite deceitfully.

In a special edition of the Adventist Review in 1981 (No. 31), they published brief explanations of each of their "Fundamental Beliefs." On page 2, under the heading "About This Issue," they said: "This special issue of the ADVENTIST REVIEW offers a brief but

balanced discussion of each of the church's 27 fundamental beliefs. Each discussion is titled and numbered to correspond to the Dallas statement. The staff believes that this issue sets forth accurately the church's present understanding of these 27 doctrines." The following quotes are from section 2, "The Trinity":

"Although other religions include a 'trinity' in their pantheon, only Christianity is marked by a general belief in one triune God—one true and living God (Deut. 6:4) existing in a unity of three distinct coeternal Persons: Father, Son, and Holy Spirit. The divine Persons in this triune Godhead are immortal, all-powerful, and all-knowing.

"The Godhead is infinite and beyond human comprehension, yet known to the extent that They have chosen to reveal Themselves. The members of the Godhead have revealed Themselves through the works of Their hands in nature, through providential workings, and in the written Word—the Bible, and in the living Word—Jesus Christ.

[...]

"The three persons of the Godhead are portrayed in the Bible as interrelating to one another in the way expected among persons. They use personal pronouns when speaking of one another (see Matt. 17:5; John 16:13, 28; 17:1). They love and glorify one another (see John 3:35; 15:10; 16:14). The Father sends the Son (Matt. 10:40), the Son prays to the Father (John 17:18), and the Father and the Son send the Holy Spirit as Their agent (John 14:26; 16:7). The persons in the Godhead are so distinct that They can address each other, love each other, and act in relationship to each other. Each of Them also has a particular work to perform even when They are cooperating together in such activities as creation and redemption." (<http://www.adventistarchives.org/docs/RH/RH1981-31/index.djvu?djvuopts&page=4>)

In the above quotes, we see that they refer to "the Godhead" as a group or club--since they use the words "They" and "Themselves" to refer to "the Godhead" (using it as a collective noun). According to the Bible, "the Godhead" (KJV) or "Deity," is a He--a single living Being--not a "They"! In Adventism, however (much like in Mormonism), "the Godhead" is only the title of a divine "membership club," in which there are three divine beings (gods), or "members." Also, that last sentence of the above quotation makes it sound like the three "members" don't even always have to cooperate together!

The Seventh-day Adventist Church also publishes a book entitled *Seventh-day Adventists Believe: An exposition of the fundamental beliefs of the Seventh-day Adventist Church*, which explains their "Fundamental Beliefs" in more detail. We will see further evidence from this official belief book. (<http://www.cultorchristian.com/>)

## **All Bible verses as proof of Godhead plurality are just proved of Godhead plurality, not prove of Trinity. Absurd of term Tritheism.**

All Bible verses as proof of Godhead plurality are just proved of Godhead plurality, they do not prove of internal Godhead structure. A plurality of the same in essence is not enough as proof of Triune God (Trinity). In the Bible God reveals Himself as One God, but One God is not Triune God (Trinity). 'One God' in Bible is always related to God's revelation to people in polytheistic context (believing system of people/Israel who was lived in that time) except in one Bible verse which emphasizes One true (supreme divine person), God – Father ("But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6) Theology says that we need answer on question "How 'One God'?" or otherwise we have Tritheism, three independent-distinct, individual Gods which is polytheism. How can someone judge on Three Divine Beings/Persons when they are only reality what we have, there are no other divine beings in-universe so polytheism refers to what? **Term Tritheism is just another theologian unjust, unreal philosophy hypothesis which does not exist in reality and leads to wrong conclusions.** There is no Tritheism in reality, this concept can be used for mythology, philosophy, for false gods... There are no false gods in reality (there are no other gods), because of that Tritheism does not makes a sense as a referral point. **Tritheism is solution for logical speculation about not understandable reality.** Three distinct Gods!? Of course we have Three divine Beings/Persons, and they are Only in-universe, there are no other divine beings, they are just Father, Son and Holy Spirit. Of course they are One, but One as The Godhead, One as Unity of Three divine Beings/Persons as Divine Family, with the same nature, character, purpose, action... not One as metaphysical single Being or philosophical substance-essence "Being" or "One Triune (by mystery) God".

'Tritheism' concept is incomparable with reality. What we call polytheism - deals with different set(s) of divine beings/gods with different characters, purposes and actions. Biblical God exposes all of these - as false, fictitious, non-real, non-existing gods. Biblical God is The One God in character, nature, relationship/unity, purpose and actions. The Bible does not provide evidence for metaphysical or philosophical One - Triune God which is basic meaning of Triune/Trinity, the Bible does not provide evidence for Tritheism - three distinct Gods. Three distinct divine Beings/Persons are not and cannot be Tritheism. Tritheism is hypothetical term created to defend monotheism. Monotheism is hypothetical term that forces God's metaphysical oneness. 'One God' in Bible refers to Godhead (Old Testament)

or God Father (New Testament). When Christ said for Himself 'I AM' it does not reveal more than a fact that He is of the same divine nature like God Father because He is Father's Son. Three divine Beings/Persons have their internal perspective and Son has never intended to emphasize Himself to Father, He glorifies Father as supreme divine Being/Person. Jesus Christ was not inferior to Himself (Son) before incarnation. Christ's divinity/humanity glorified Father. What do we people do? We use mathematical logic to make absolutely equality between Them, so we like to emphasize that their Divine, Divine, Divine is actually GOD, GOD, GOD with intention to emphasize polytheistic implication. Yes, this is true, they are GOD/Divine, GOD/Divine, GOD/Divine, but this is so far from Tritheism/polytheism idea or Triune/Trinity idea. We are trying to apply logical rules by gambling on truth about higher reality. If we want to emphasize plurality in Godhead than would be more correct to use Divine, Divine, Divine rather than GOD, GOD, GOD expression and if we talking about singular 'ONE' it is One Godhead. Abstract words (God, Godhead) do not give us meaning, meaning is formed by what we believe and state.

## Some explanations of TRINITY

Here is a popular explanation of Triune – One God (Trinity), which explains that God is One Divine Being and Three divine distinct Persons. This view considers metaphysical One Being as real Being (not only as conceptual term): '*divine essence is the being of the three Persons*' *The divine essence is thus not something that exists "above" or "separate from" the three Persons, but the divine essence is the being of the three Persons.* Neither should we think of the Persons as being defined by attributes added on to the being of God. Wayne Grudem explains, *But if each person is fully God and has all of God's being, then we also should not think that the personal distinctions are any kind of additional attributes added on to the being of God. . . . Rather, each person of the Trinity has all of the attributes of God, and no one Person has any attributes that are not possessed by the others.* *On the other hand, we must say that the Persons are real, that they are not just different ways of looking at the one being of God . . . the only way it seems possible to do this is to say that the distinction between the persons is not a difference of 'being' but a difference of 'relationships.'* *This is something far removed from our human experience, where every different human 'person' is a different being as well.* ***Somehow God's being is so much greater than ours that within his one undivided being there can be an unfolding into interpersonal relationships, so that there can be three distinct persons.*** (253–254)  
<https://www.desiringgod.org/articles/what-is-the-doctrine-of-the-trinity>

*"One in essence, three in person" is the most concise definition of the doctrine of the Trinity. The Christian faith is not polytheistic, confessing many individual gods, each with its own peculiar divine nature. The Christian faith is not unitarian, confessing that the one divine*

*nature is possessed only by a single person or a single acting subject. Instead, the Christian faith says that three distinct persons are the one divine nature in its entirety. The Father possesses all that makes God who He is; the Son possesses all that makes God who He is; and the Spirit possesses all that makes God who He is. We do not worship three gods, each of whom has his own power, his own intelligence, and so on. Instead, we worship three persons who hold in common the same power, the same intelligence, and so on.*

*We do not have a logical contradiction here because God is both one and three at the same time, but He is not one and three in the same sense. The three divine persons are distinct in terms of their personal relationships to one another, but not in their essence. All of them are the being of God. They do not have an independent existence—you could not take away any of the three persons and still have God. Rather, the three persons subsist within the one divine nature, coequal in terms of their shared essence.*

## **A false interpretation of Trinity. The revelation of Himself and explanation of Himself is a big difference.**

Not all Trinitarians share believe that Being is real literal One Being (on metaphysical level), they understand Being as ‘one divine nature – as concept of essence’, but this is not original understanding of Trinity, this is false interpretation of Trinity. Christians who say that answer on question ‘How is Godhead – One God?’ = **mystery** and call **Godhead = Trinity** is false, hypocritical version of Trinity as well. Why hypocritical? Because when you do not have explanation in the Bible and you claim that we should believe in it and you accept Trinity as a theological term which actually does not support your version of “Trinity” (because you do not believe in metaphysical ‘One Being’), makes you hypocrite. We cannot have several versions of Trinity if you believe different, then you have to call or name it different, otherwise, you are a liar. Trinity is fictional, but still try to set (explain) unique theoretical phenomenon. For simplified example there is just one AC current or just one DC current, there is no several version/explanations of AC current or DC current phenomena, so there is just one Triune (Trinity) explanation/description as original concept. Every statement that God is One because Three divine persons are of the same essence (divine nature) and they are in divine relationship is false explanation how Three are One as Triune (Trinity). The majority of theologians know that: relationship, the same divine nature (essence), the same character, the same goal is insufficient to explain ‘One – Triune God’ on internal ‘structure’ level. Trinity is not trademarked **Trinity™ or label which can have several definitions**. **Sin is not trademarked Sin™ or label which can have several definitions**, **God’s Law is not trademarked The Law™ which can have several definitions/interpretations**.

If we cannot explain internal structure of three distinct divine persons by the Bible, we cannot define and accept Triune (Trinity) as a doctrine and as a term, instead we should have a doctrine about One Godhead with God Father as supreme of Three divine distinct Beings/Persons.

We should not rebuke or disfellowship our brethren who believe in Biblical Three divine Beings/Persons as The One Godhead!

Not Bible itself, but theological ego forced theory that 'One' in Bible is related to internal divine 'metaphysical structure' rather than revelation as 'One God'/'Godhead' in Israel polytheistic context of living. 'God/Godhead' revealed Himself as the One 'God/Godhead' as plurality of Three Beings/Persons, revealing and explaining Himself is a big different. What are we people do? Because God/Godhead did not explain Himself we take the subject in our hands...it looks like we are found His revelation incomplete...

## The doctrine of Trinity and Spiritualism

Trinity (Triune God) in origin is a very dangerous term that hides spiritualism as we can find in Hinduism, Egyptian and Babylonian mythology. Trinity is Triune of three divine persons not only by the same essence - instead they are Triune by the literal real Being which is not just the same essence or divine nature! **This Being is 'The One' which permeating Three divine persons as the One - Triune God.** The Bible does not support this philosophical metaphysical spiritualistic view. Those who say: "Well, divine Being is not being like in our human context, it is being in theologian context where being is not literally being" they are intellectual liars and hypocrites. Term 'being' is real literally being even on divine level.

Trinity has never had given whole Being/Person of The Son on the cross because Trinitarian 'One Being' cannot be split. Trinitarians claim that divine Person Son of God could not die on the cross, they claim that just Christ's human nature died on the cross. Bible says:

"By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world. (1 John 4:2,3)

What John actually saying in these Bible verses? He says that divine Son of God (after incarnation) has two blended indivisible natures, divine and human at the same time - in Being/Person of Jesus Christ.

Eternal Son of God has been changed becoming Jesus Christ, divine was blended with human nature in **new unique** divine/human Being/Person. Jesus Christ is the one Being/Person, when He died on the cross - one whole Being/Person died. Divine Being/Person cannot die but blended with human nature as a one Being/Person - it can. This was the whole price, this was a whole risk when John said:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)

“Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death.....HE COULD NOT HAVE DONE THIS AS GOD, BUT BY COMING AS MAN, CHRIST COULD DIE.” (Ellen G. White, Letter 97, 1898, p. 5. To "My Brethren in North Fitzroy," November 18, 1898)

Ellen G White says, Christ could not have died as God (pure divinity), but as an incarnate Man Christ (divinity blended with humanity), He could...meaning, somehow (this is a mystery) the person of Christ was able to die.

<https://www.asitreads.com/blog/2017/9/22/at-the-risk-of-eternal-loss>

Trinitarians usually do not confess that the divine Being/Person can die on the cross. **They split divine and human in Jesus Christ** and this is spiritualism or spirit of antichrist. Who is the one that reduces the value of God's greatest gift? Satan himself! Why is he doing this? Because he knows if he reduces the value of that One who died on the cross this will impact disciple's hearts to be underwhelmed. God said that He has given His divine Son from the heaven, Trinitarians say: “this divine Son from heaven cannot die on the cross, just human part can die.” The second horrific Trinitarian teaching is that God cannot be limited on family level of existence so divine persons are not true Father and true Son. Theologians say that they are three coequal three divine without uniqueness, Father can be Son or Holy Spirit and vice versa, actually it does not matter who is who on that divine level. They believe that Three co-equal agreed who will be Father, Son, Holy Spirit just because of the plan of salvation. This view destroys what Bible reveals about God Father, His Son and Their Holy Spirit. They think that God used our model of family to explain His love, but they forget that we are made on Their image, not vice versa. The **Family model is God's reality before our creation and has become our reality after our creation.**

Another horrific Trinitarian twisting the Bible truth is that Son of God did not take a man fallen nature, Trinitarians mostly believe that Son of God did take Adam's **sinless** human nature. Again, this is Satan's plan to degrade God's love, sacrifice and risk.

## Conclusion

If God reveals Himself as One True God in Israel polytheistic context of living, it is enough for us. We do not need a pretentious 'internal metaphysical structure' definition as a doctrine. We do not have to borrow label "Trinity" from Roman Catholic church to proof that we are Christian church and not some cult. The most of us is against usage of the word Trinity in our SDA doctrine and that is the point of this script and so called "anti-Trinitarianism". The most a-T members want from SDA to change the doctrine name to more suitable to our SDA interpretation of God's nature. We do not have problem with The Holy Spirit, we have a problem with the "Trinity" label in our doctrine and persecution-disfellowship because of our God's given freedom of thinking.

Each divine Being/Person - they are not three separate gods and they cannot be. Their distinction cannot be compared with mythology, philosophy concepts or Tritheism (assumed phenomena) which does not exist in reality. If we do not have Bible support for Trinity we cannot have Trinity - 'by mystery' or 'clear allusion' as explanation because we are breaking 'Sola Scriptura' rule. Doctrine cannot be based on 'by mystery' or 'clear allusion' arguments because no other doctrine was based on these sorts of arguments. All Being/Person of Son of God was given in Jesus Christ and died on the cross. The Family model is divine Godhead reality, this divine reality has been given to humanity by creation on Their image. Satan's goal was to destroy understanding of real literary family relationship between divine Beings/Persons (literary Father and literary Son) and to destroy reality of God's love diminishing understanding of His risk... and he did it by Trinity doctrine.

## Recommended articles/sites:

<http://theprophetstillspeaks.co.uk/Subwhoorwhatdied.htm>

<http://www.asitreads.com/sda-trinity>

This website/article (<http://www.cultorchristian.com/>) "Does Seventh-day Adventism Teach the Trinity?" explains what I wrote about SDA reusing/borrowing term Trinity. The article is written by not Adventist and it is good third-part observation on subject. From his/their perspective, SDA's are hypocrites and liars on the way how they presented their (SDA) version of Trinity. SDA version is not regular presentation of the Trinity and majority of Christians will reject SDA version as authentic.

On the other hand, SDA claim that Trinity is early Christianity teaching and according pastor David Asscherick <https://www.youtube.com/watch?v=QqaAGX0Xubc> all those who think

that Trinity is Catholic teaching – “they are actually misinformed”. I put a lot of effort to understand SDA official position on Nicea council (on question: “Is it Nicea Catholic or remnant Christianity council?”) and I did not find any answer. Like I said a lot of SDA theologians do not understand that SDA interpretation of Trinity is not Trinity, it is Godhead (except if you agree with MYSTERY explanation). When SDA claims that Trinity is biblical teaching they actually refer on plurality of Three Divine Beings/Persons which is not Trinity. On higher level of understanding of this subject SDA theologians understand that SDA needs the answer for their believing in TRIUNE - ONE GOD and plurality of Godhead is obviously not the answer. SDA took the term Trinity and gave the answer: ‘MYSTERY’, and that is it. When I ask: “How to believe in mystery? I would like some better explanation.” The answer is: “You already believe in lot of mysteries in the Bible, why not in this one?”. When my pastor said to me: “God’s nature is area where we should not step over, it is holy place” he denied that theology already pretentiously stepped over with Trinity doctrine and his answer is just manipulation kind of: “do not think and do not ask too much, otherwise be ready for consequences”.

## How to defend me and stay a member of the Church?

What should I do if the church decides to disfellowship me because of my believing in Bible One God(head) and not in Trinity? If I use civil law and take the case to the court can I defend myself there? I know for advice of the Spirit of Prophecy but this case can be exceptional because doctrine has been developed/accepted on exceptionally way by SDA church. I could use arguments from this script. Then I could invite all members and board of the church to the court (members who voted for discipline) and ask them to explain the difference between Godhead, Catholic Trinity and SDA Trinity doctrines to check are they competent to judge on the subject or they are manipulated by some members of the church board. Then I will request that all members of the church have to read my script to get a clear point on my view and have opportunity to judge with clear conscience. During that time church board will not be able (re)interpret to members what I actually believe and say. I am going to prove that SDA is in transgression of ‘Sola Scriptura’ principle by accepting Trinity doctrine - in hope that court is able to realize this fact. **How can SDA judge on me if SDA breaks the main reformation/protestant rule of Bible interpretation?** Finally, they can vote again in court and we can count votes and check the result (percentage yes/no of all members). I can involve in court process pastors from other denominations as witnesses about SDA false version of Trinity doctrine and send whole case to The World Council of Churches and International Association for Religious Freedom (and to its local branches).

If you have some ideas how to defend yourself or other thoughts, please send me email.

## **Seventh-day Adventist Godhead-Trinity Petition**

<https://www.ipetitions.com/petition/seventh-day-adventist-godhead-petition>

**No other SDA doctrine is based on “clear allusion” except this one!**

Free to share (not to change)