

Dear xxx, xxx and xxx,

I am writing to all of you at the same time, because we do have similar discussions going, and it is for the purpose of saving time that I will address the issues at hand together.

I have chosen to do so in english, because most of the original material is in english, and I know that this is not at all a problem for any of you.

I will at the onset make it very clear, that I have no grudge whatsoever against you, or any personal issues.

I have the highest respect for your service, and I do know that what you are doing demands acts of selflessness on a daily basis.

I pray that the love of Christ may fill your heart when reading this, and the clear light of God may shine through these pages. I confess not to be the sharpest knife in the drawer, my general approach to life is more of a heart and hands on type.

We have talked about, that theology should not divide us, that we can understand the Scriptures in different ways. To that I will answer, that there are basic, fundamental truths, that are held by the people of God, which are well established by Scripture and SOP. Furthermore, when I speak "theology", I do not understand it as being only an intellectual effort, but a personal experience. A knowledge of God cannot only be intellectual. It must be personal, overwhelming. And it must be according to Scripture. Else it is not from God. It must transform, recreate, change a person from the inside out, not by observance of ritual and regulations. It must produce a love for fellow man and a deep conviction of personal sin. Else, it is not from God.

I am intending to answer these questions, which I perceive are at the core of some of our disagreements:

- 1) Is Jesus Christ the literal Son of God from eternity, or is this a title and/or metaphorical understanding?
- 2) How do I understand the progression of truth from the light that the pioneers had until today?

In the course of answering these questions, I will certainly touch related issues and in that way hopefully give a full account of the hope that is within me.

I will base my argumentation mainly on the Bible, the SOP and pioneers. The quotes are in *italic*, to give an easier distinction between my own writing and arguing. I **bolded** some parts of the quotes, to add emphasis.

Here it starts out with some principal understanding, as to that this is not an attempt to discuss for the sake of discussion. My time is far too precious for that, and certainly yours is, too.

But there seems to be a widening discrepancy between what I truly believe, and what the official teachings of the church have become.

I deem it only fair, to lay these open, in order to establish truth, and in order to establish whether I can be part of this organisation in the future. This process begun when I sent out "A polemic discourse against the status quo". This may be seen as the second part, not a polemic discourse, but a sober presentation of my position on these questions.

*"We may all understand that in answering this or speaking on this subject, it is for edification, - that we may learn what is truth, - and not that we may have something with which to meet somebody. Whoever studies the Bible for any other purpose whatever than to know for himself personally the way of God and salvation, studies it to no purpose." (E.J.Waggoner, GCB 1901, p. 403)*

«The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. **He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching.** He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.» (GC173.2)

«The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgement and a clinging to **human ideas and philosophy.** There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a **new message** to bring to the people; but such a desire is **a snare of the enemy** to captivate the mind and lead away from the truth. In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, **even though these teachings may be in opposite to the belief that has called out Seventh-day Adventists from the world,** and made them what they are. The Lord would have those to understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of **human sophistries** «Beware lest any man spoil you through **philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.» Col 3:8 (RH Aug. 19, 1909)

«And when this epistle is read among you, cause that it be read also in the **church of the Laodiceans;** and that ye likewise read the epistle from Laodicea.» Col 4:16

## 1) Is Jesus Christ the literal Son of God from eternity, or is this a title and/or metaphorical understanding?

I will start out with what I perceive being the official understanding of the organisation on this matter. Taken from the Bible Research Institutes paper "A Question on Sonship":

3. *Metaphorical Significance:* In our humanity the image of a child conveys some obvious ideas. First, it indicates that a child is of the same nature as that of the parents; they are human beings. When Christ is called "Son of God," we are being told that He, like the Father, is a divine being (John 5:18). Second, a child is distinguishable from their parents. **The metaphor of sonship** means that although Christ and the Father have the same nature, they are different persons, implying a plurality of persons within the Godhead. Third, the relationship between parents and children is unique. Their union is practically indissoluble. **The metaphor is therefore a good symbol** for the deep unity that exists within the members of the Godhead (John 17:5). Fourth, a human child comes from its parents through natural birth. In the case of the Godhead, however, the Son proceeded from the Father, not as a divine emanation or through natural birth, but to perform a work of creation and redemption (John 8:42; 16:28). There is no biblical support for the eternal generation of the Son from the Father. The Son came from God but was not generated by Him. Fifth, **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. A natural child has a beginning,** while within the Godhead the Son is eternal. **The term "Son" is used metaphorically** when applied to the Godhead. It conveys the ideas of distinction of persons within the Godhead and the equality of nature in the context of an eternal, loving relationship.

Ellen White wrote: “The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.”<sup>2</sup> This statement summarizes the main purpose of the metaphor. (BRI; A Question of Sonship)

This is clear speech. The Bible Research Institute states, that Jesus Christ is not really the Son of God, but that it is a title to help us understand how they relate together. This sounds very philosophical to me.

So, here is a little choice selection of what our pioneers and the SOP had to say about the issue. Followed by a serious biblical assertion. I will also refer to these in answering question 2). There are numerous more quotes and texts that portray the same understanding:

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev. 3:14, where it is shown that Christ is not a created being.) But while **as the Son he does not possess a co-eternity of past existence with the Father; the beginning of his existence, as the begotten of the Father, antedates the entire work of creation**, in relation to which he stands as joint creator with God. John 1:3; Heb. 1:2” – (Uriah Smith, 1882, Daniel and the Revelation, p. 430)

“The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that when **God said to his Son, Let us make man in our image**, Satan was jealous of Jesus. “(1SG 17.1)

“Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ.” (This Day With God p. 128.2)

“**God is the Father of Christ; Christ is the Son of God.** To Christ has been given an exalted position. **He has been made equal with the Father.** All the counsels of God are opened to His Son.” (Counsels for the church, p. 76.5)

“In arguing the perfect equality of the Father and the Son, and **the fact that Christ is in very nature God**, we do not design to be understood as teaching that the Father was not before the Son... While both are of the same nature, **the Father is first in point of time.** He is also greater in that He had no beginning, while Christ’s personality had a beginning.” – (E.J. Waggoner, October 1, 1889)

C.W. Stone

“The Word then is Christ.... He is the only begotten of the Father. **Just how he came into existence the Bible does not inform us any more definitely**; but... we may believe that Christ came into existence in a manner different from that in which other beings first appeared; That he sprang from the Father’s being in a way not necessary for us to understand.” – The Captain of our Salvation, p. 17, 1883

J.M. Stephenson: “The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. **To say that the Son is as old as his Father, is a palpable contradiction of terms.** It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father”. – Review & Herald, vol. 6, #14, pg. 105, November, 14, 1854

W. W. Prescott : “As Christ was twice **born**, – **once in eternity, the only begotten of the Father**, and again here in the flesh, thus uniting the divine with the human in that second birth, – so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, – the human and the divine being joined in a life union.” – Review & Herald, April 14, 1896

*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. (The Signs of the Times May 30, 1895, paragraph 3)*

I just want to interject a comment to the previous quote, as to answer a very common argument here: “Godhead” does not by any count mean a trinity or any number of beings. Godhead means simply “divinity”. Nothing else. So to proper translate the last sentence: “In him dwelt all the fullness of divinity bodily.”

W. H. Littlejohn: “You are mistaken in supposing that S. D. Adventists teach that Christ was ever created. They believe, on the contrary, that he was “begotten” of the Father, and that he can properly be called God and worshiped as such. They believe, also, that the worlds, and everything which is, was created by Christ in conjunction with the Father. They believe, however, that **somewhere in the eternal ages of the past there was a point at which Christ came into existence.**” They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. **They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person.**”

“S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor. See “Fundamental Principles of S. D. Adventists,” published at this Office.” – Review & Herald, April 17, 1883

“Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Colossians 3:3, 4. Our eternal life is in God, because he “only hath immortality.” He is the only source from whence we can receive life eternal. It is said to be “with Christ,” because upon him **has been conferred, by his Father**, the right of bestowing immortality and eternal life upon all that accept and **believe on the Son** and obey God. “**As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.**” John 17:2. “**As the Father hath life in himself, so hath he given to the Son to have life in himself;** and hath given him authority to execute judgment also, because he is the Son of man.” John 5:26. Through Christ, then, we shall, at the coming of Christ, and the resurrection, receive eternal life from the Father, and in no text is it said that we shall receive eternal life at any other time or by any other means. (HBGO 27.2)

In 1980, when the foul doctrine of the trinity was voted into the fundamental beliefs, the Adventist Review tried to harmonize it in an article by this statement:

“While no single Scripture passage states the doctrine of the Trinity, **it is assumed** as a fact... only by faith can we accept the existence of the Trinity.” — (Adventist Review, Vol. 158, No. 31, p. 4)

It is very true that no passage in Scripture states this doctrine. And this should be clear as fresh air, it cannot be accepted when it has to be assumed. This “only by faith...accept the...trinity” is sophisticated snake language,

**it is a contradiction of terms. Because our protestant FAITH demands SOLA SCRIPTURA!**  
We do not assume, we prove all things and hold fast that which is good.

It is pretty clear, from these quotes, that the church in the beginning held a biblical view of the Sonship of Christ. Why is this important? Let's have a look at the Bible, because this is, in fact, a matter of life or death:

*"Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. **These things have I written unto you concerning them that seduce you.**" (1John 2:22-26)*

How do we deny the Son? By giving him a metaphorical meaning, by making him a co-eternal being, by making him to act the role of a son, instead of acknowledging him as a true Son. And by denying the true Sonship of Christ, anyone who does this, is counting himself into the ranks of antichrist. This is what the apostle John just said.

I established earlier, that the way to understand the Bible, is to take it in the most obvious way. This is the obvious way. Let the apostle John speak again:

*"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.*

***In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.***

*Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*

*Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. **Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.**" (1John 4:7-15)*

The obvious meaning of this Bible text is, that Jesus Christ is the Son of God, and that whosoever does deny this, is antichrist.

That is a very, very serious matter. As I said, it is life or death.

Is he really the Son? Has God really said? If thou be the Son of God....does God mean what he says? These are the questions of satan.

By the way, yes, God has really said that Jesus is his Son. At the baptism, and on the mount of transfiguration. Did he mean that?

Hmmm...I wish God could be more clear. (Sorry for the irony, was a slip of the finger)

Let's have a short look at the apostle Paul. While there are numerous passages from other apostles, disciples, Jesus himself, the Father and even demons who confess that Christ is the Son of God, we should give the apostle Paul special consideration.

*"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; **as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**" (Philippians 3:4-6)*

*"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and **taught according to the perfect manner of the law of the fathers**, and was zealous toward God, as ye all are this day." (Acts 22:3)*

This establishes that Paul was taught well in the law and the prophets, and Peter mentions him also as a wise man with understanding, taking on difficult issues:

*"And account that the longsuffering of our Lord is salvation; even as our beloved brother **Paul also according to the wisdom given unto him** hath written unto you; As also in all his epistles, speaking in them of these things; **in which are some things hard to be understood**, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2Peter 3:15-16)*

Paul was taking on the difficult stuff, he was a highly intelligent man. After his conversion on the way to Damascus, what was the first message he preached?

*"And straightway **he preached Christ in the synagogues, that he is the Son of God**". (Acts 9:20)*

And this was a message that stirred up the establishment and religious leaders, not unlike today. So Paul had to retreat into Arabia, and there he communed with Christ and was preparing for his service.

*"Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience and made sure work of repentance. **He sought God with all his heart**, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned.*

*He longed for the assurance that Jesus would be with him in his coming ministry. **He emptied his soul of the prejudices and traditions that had hitherto shaped his life**, and received instruction from the Source of truth. **Jesus communed with him and established him in the faith**, bestowing upon him a rich measure of wisdom and grace.*

*When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "**Acquaint now thyself with Him**" (Job 22:21), is His message to mankind." (The acts of the apostles, p. 125/126)*

Friends, my point is, that if anybody could have explained what the Bible Research Institute tries to pull off here, it was Paul. He had a profound knowledge of the Scriptures, and was personally taught by Christ. He would have said: "Yes, we can call him the Son of God, but that is really just a title, he is in fact something else, but we cannot understand it, that's why we call him the Son." But there is nothing whatsoever recorded like this. The opposite is true. And plain as day.

I now have established the truth, that Jesus Christ is the literal, true, only begotten Son of God. I have as well established, that the definition from the BRI is contrary to plain scriptural teaching and in fact represents in its essence antichrist, the denial of the true sonship of Christ.

## 2) How do I understand the progression of truth from the light that the pioneers had until today?

Yes, I do agree with you that truth is progressive. We should not preach that a waterflood will cover the whole earth. Truth did progress since then.

Let's hear it from sister White:

*"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. **His sophistries are designed to lead minds away from the perils and duties of the hour.** They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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.***

*"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6:16.*

***Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years.***

*Men 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. 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, for it was not founded upon the Rock. Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying:*

*"Other foundation can no man lay than that is laid"? 1 Corinthians 3:11.*

*So we are to hold the beginning of our confidence steadfast unto the end. **Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth.** With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." (8T 296 ff)*

The quotes I used in answering question nr 1) are taken out of the time period she is referring to here. These are established points of the foundations of our faith. Here comes another one:

*"In the future, **deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established.** The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is **one of the points** on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?**"—The Review and Herald, May 25, 1905.*

Truth is progressive. But it will never, ever contradict established truth. It will never take away one jota or one pin of that which is the established platform of truth, what the Lord has given the pioneers in this time. Where can we find a summary of these things? What's the platform?

*"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. . . . 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.** [The] 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." - Upward Look, p. 352.4*

These are the fundamental principles from 1889, they include this platform of truth. And that cannot be changed. Any progression of truth must be in agreement with these. Comparing the current fundamental beliefs of the organisation with the churches 1889 principles, it is easy to see, what has happened. They are not the same any more. And they are in some ways contrary to the established

platform, and omit points that had been held in 1889. Mind you, these points are called the "platform of truth", and it should be obvious, that truth in 1889 still is truth in 2019. I will not go specifically through these points, the seeker of truth may see for himself.

It does not matter, if the assembly of the General Conference decides to change these points of truth. They are established and are truth. In fact, the preface of the current organisations fundamental beliefs states this:

*"Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word."*

The sad thing is, if it goes against clear biblical teaching, if it removes former established points - it is not the Holy Spirit.

Yes, truth is progressing. Unfortunately, the organised Seventh Day Adventist church is repeating ancient Israel's history in so many ways.

Look at Israel at the time of Elijah, worshipping a false god.

Look at Israel at the time of John the Baptist, the second Elijah, the religious leadership far off in the woods, spiritually speaking.

Look at Israel at the time of Jesus Christ's first appearing, denying that he is the Son of the living God.

Look at antitypical Israel today, in the time of the third Elijah!

Yes, truth is progressing. Prophecies are fulfilling and turning into history. All we can do, is make a conscious choice as to in which way we want to be part of fulfilling prophecy. Are we putting our trust in the arm of flesh? Are we following an organisation, because we believe this organisation is the voice of God? We have the Word of God! We are not saved by membership in this organisation, but by relationship with the Son of God. A real salvation through a real Son. But none of the big global organisations acknowledges Jesus as the true Son of God. He has become a metaphor in the minds and experiences of many.

Present truth is, that we are in the shaking. Not in terms of panel discussions on diverse topics, or heated "I am holier than thou" debates, but in that men and women all over the world are falling on their knees, seeking forgiveness for their sins and strength to overcome, weeping at the feet of the real Jesus (the true Son of God) over their weaknesses and shortcomings. It is a time of fiery personal trials and painful character refinement. Every overcome temptation is followed by a stronger one. The hammer and chisel of God is chiseling the living stones into forms to fit the heavenly building. The raindrops are falling and the last call of mercy is swelling.

*"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. **My doctrine shall drop as the rain**, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:*

*Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:1-4)*

*"Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat... Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. **The church, enfeebled and defective, needing to be reprovved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.**"—Testimonies to Ministers and Gospel Workers, 45, 49 (1893).*

*"The Bible is not a book of rules; it is a book of principles. The statements in the Bible are not rules at all. They are the **principles of the life of Jesus Christ, the principles of the life of God.** They are Jesus Christ in that shape. The work of Christianity is to take Christ from that shape and by the overshadowing of the Spirit of God transform Jesus Christ from that shape once more into this human shape. When Christ was in the world, He was the Bible, the Word of God, in human shape. The Word of God before He came into the world was in that Bible shape. Now He has gone back to God in heaven, and He says, "**Christ in you, the hope of glory.**" Christ fully formed in you; Christ all in all of you; all there is of you shall be Christ within. Now, then, **when Christ is full-formed in you and me, the Word of God, Jesus Christ, will once more be transformed from that Bible shape into human shape. Then God will put His seal upon it and glorify it as He has glorified that human shape already,** which was the transformation, or the transfiguration, of the word of God. That is the point to which Christ has raised us in this series of studies. O, shall we sit together with Him in the heavenly existence to which He has raised us?" (General Conference Bulletin, vol. 1 1895, page 495 par. 1)*

Shall we?

My friend, I do hope that what I wanted to say to you is clearly understood. Let me summarize the main points, as referring to the initial 2 questions:

- 1) Yes, Jesus Christ is the literal Son of God, this is the only possible understanding when reading the Bible as it reads, for this is the direct and obvious teaching. A denial of this truth is a manifestation of antichrist and needs to be repented of.
- 2) The progression of truth since the pioneers time cannot deny the truth as expressed in the fundamental principles of 1889. Present truth is the shaking, each person standing before the judgement seat of Christ individually, while Christ ministers in the Holiest of Holies. This is a distinct period of character refinement for the people of God, that proceeds the angel of Revelation 18.

This is my declared faith and understanding concerning the raised questions. I am fully aware of the contradiction with the statements of belief and the teachings of the current organisation. Nevertheless, I uphold the truth in this matter.

If any of you dear brethren feel the need to follow up on this, I will be praying to find the time to answer again.

*"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us."  
(1Thessalonians 5:23-25)*

Jan