

**Theophilus:** first use of the term *Trinity* (Ref. *Autolyucus*), 168AD.

**Tertullian** (197AD) used *trinitas* for the Godhead, **not as 3=1.**

**Creeds & Councils: Nicea** (325AD) introduced "of one being" and Christ's "co-eternity". **Constantinople** (381AD): "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature...With the Father and the Son, he is worshipped and glorified." **Athanasian** (400AD): "We worship one God in the Trinity and the Trinity in unity. We distinguish among the persons, but we do not divide the substance...Nevertheless, there are not three eternal beings, but one eternal being." **Chalcedonian** (451AD): "of one substance (*homoousios*)...begotten of the Father before the ages."

**The Catholic Connection: "The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church"** (Hbk for Today's Catholic, p. 11). **Catechism** (2003):

p.231f.: "There is only one God, the almighty Father, his only Son, and the Holy Spirit: the Most Holy Trinity." "The faith of all Christians rests on the Trinity" p.251: "To articulate the dogma of the Trinity, the Church had to develop its own terminology with the help of certain notions of philosophical origin." p.253: "We do not confess three Gods, but one God in three persons...but each of them is God whole and entire." p.262f.: "in the Father and with the Father, the Son is one and the same God...the Spirit is one and the same God." p. 82: The Church "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence." p.266: "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity." In contrast, "Seventh-day Adventists do not, and never have accepted the dark, mysterious, Catholic doctrine of the Trinity" (B.Wilkinson 1936).

**The Ecumenical Connection: "The theological foundations of ecumenism derives from faith in the persons of the Trinity"** (C.Hill,

"The Ec.Mvmt", ZHHC 2006: 435) "We have far more in common than what divides us" since "we believe in the Trinity" (R.Warren, CNS11/14). Protestantism has "accepted...the Trinity, for which there is no such precise authority in the Gospels" (Assm. of Mary, Life, 10/30 1950: 51). "No doctrine is more fundamental or more emphasized in Freemasonry than...the Trinity" (masonicworld.com). "It is a backsliding church that lessens the distance between itself and the Papacy" (ST Feb.19,1894). **Sunday** "is a day dedicated by the apostles to the honor of the most Holy trinity" (ARSH April 4, 1854).

"The Reformers stopped reforming" Had they "left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors" (J. White, RH Feb. 7, 1856).

**The Pioneers...**"who stood firm upon the platform of truth...it was of God" (GC 401). "We are to repeat the words of the pioneers." Let their writings "be reproduced" (1MR 63; 2MR 440; Lt 229, 1903; RH May 25, 1905).

**Ellen White** NEVER used 'trinity' as 3=1, and warned of "great changes" (Ms1 Feb.24, 1915): "Books of a new order would be written. A system of intellectual philosophy would be introduced" (LSM 204). "We have been warned that heresy of every kind will be brought in among the people of God in these last days" (MS75, 1905).

**Kellogg** "had come to believe in the trinity...God the Father, God the Son, and God the Holy Ghost," the latter filling "all space, and every living thing...[this] teaching was so utterly contrary to the gospel" (Daniells to W.C. White, Oct.29 1903, 1-2). He was "not definitely clear on the personality of God which is everything to us as a people. You have virtually destroyed the Lord God Himself" (L1300-1903; RH Mar 8 1906 par. 19). "A denial of the personality of God...take[s] away the vital principles which have made us a separate people" (MS8, 1914).

**Caution: Persecution! Destroying the non-trinitarian tribes (Lombards, Visigoths, Ostrogoths, Vandals) began papal reign in 538 AD - for 1260 years!**

"No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion" (MH 429,438; AA 52). But we may "become better acquainted with God our Father, and Christ our Elder Brother" (1T 111). "We must know Him as He reveals Himself...all depend upon a right knowledge of God" which "is essential preparation both for this life and for the life to come" and "the foundation of all true education and of all true service" (MH 409; 457).

• **Is this new light?** No; but the doctrine of the trinity is, not voted until the 1980 GC (3x3x3=271). Froom: "I was compelled to search out...books written by men **outside of our faith**" (*Movement*, p. 322).

• **Is this Arianism?** No. Jesus was begotten, not created (→ Prov. 8). Some claim "the Son is not the natural, literal Son of the Father... 'Son' is used metaphorically...with the Godhead" (A. Rodriguez, AW Nov. 2015, p. 42). But "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" (BT 268) - *pre-incarnation!*

• **Is Christ divine?** 100%. Sharing His Father's nature and inheritance, He "is the perfect revelation of God" (LS 94); "in him dwells the fullness of the Godhead bodily" (Col 2:9). *Divinity, not Trinity.*

• **The notion that LOVE require expression=a plurality of people** is pure philosophical conjecture, human theory.

• **Is the Holy Spirit just an 'impersonal force'?** No; few think so.

• **Does this really matter?** "This fact the angels would obscure, that Christ was the only begotten Son of God" (Lt 42-1910.3). "Christ was the only begotten Son of God...Lucifer...got up a warfare over the matter, until he had to be thrust down to the earth" (MS 86, Aug. 21, 1910). "Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father" (RH March 3, 1874). **This is the origin of the Great Controversy!**

• **"Three great personal Dignitaries of heaven"** (MS 92, 1901), "the Heavenly Trio": not tritheism. The Spirit ("being God"=divinity; L111b, 1892) is God's Spirit; like "the spirit of man" (1Cor 2:11) not a separate being. "Jesus is present in the person of His representative" (12MR145), "the third person of the Godhead" (DA 671).

• **How can so many scholars be wrong?!** Jesus passed by "the renowned seats of learning" (DA 68). "People should be educated to search the Scriptures for themselves, to dare to think for themselves, taking the Bible as their guidebook, their standard of faith" (CTr 332). The Bible "was not written for the scholar alone...it was designed for the common people...We should not take the testimony of any man, but should study the words of God for ourselves" (SC 89f; ST 388; Prov 8:8-9; 18:13; 30:5-6; Lk 24:45). *Scholars get so many biblical truths wrong!*

• **Let's focus on mission & unity! Error hinders evangelism.** *Rev 14 is non-trinitarian* (Acts 14:15; Mt 16:16; Jn 6:69) Take "the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished...that would bring into the fold of Christ thousands upon thousands" (GC 598)!" "We must give up errors and traditions received from men and turn wholly to God and His Word" (EW 243). "Truth is God's basis for the unity of his people" (GW92 391). "We cannot purchase peace and unity at the cost of truth. The conflict may be long and painful, but at any cost we must hold fast to the Word of God" (HS 197). "I could not go beyond the word of the LORD my God, to do less or more" (Num 22:18). **Read Eph 4:13!**

• **Now what?! Sweet but not silent:** "God calls for men...who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have" (PK 142); "men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall" (Ed 57). -> Esth 4:14; Mt 10:32; 16:25; Mk 7:7; Jn 12:42-43; EW 242; GC 322.

• **Rejection is painful.** Allow no "root of bitterness" grow in your heart (Heb 12:15). "Truly our fellowship is with the Father and with His Son Jesus Christ" (1Jn 1:3).

# THE TRUTH ABOUT THE TRINITY

An earnest appeal to my church - an urgent plea with God's people Ingo Sorke, PhD



"I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land" (MS40-1891.78; 1888 Materials 886).

**The Issue: A Drastic Change in our Fundamental Beliefs . . . Compare:**

**1872 Preamble:** "IN presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them.

**I. There is one God,** a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit.

**II. There is one Lord Jesus Christ, the Son of the Eternal Father."**

**2015 Preamble:** "Seventh-day Adventists accept the Bible as their only creed...Revision of these statements may be expected at a General Conference session" = *subject to continual change!*

**Now: #2 The Trinity** "There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons." **#4** "God the eternal Son" **#5** "God the eternal Spirit" **#14** Unity "has its source in the oneness of the triune God" - *wording not found in Scripture or SOP! My Baptismal Certificate (1986) makes no mention of the Trinity!*

**Historical Perspective: "No other creed than the Word of God"** (J. White, AR&SH 4 8/11 1853 52)

"It is not how many years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is" (FW 77).

**Scholars admit: NO biblical evidence for 3 divine persons=1 God!**

• "That most of the leading SDA pioneers were non-Trinitarian" is "accepted Adventist history...either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth" (J. Moon, *The Trinity*, 190).

• **"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs...**most would not be able to agree to belief number 2" (the Trinity) (G. Knight, *Ministry*, 10/93, 10).

• "Adventist beliefs have changed over the years under the impact of 'present truth'. Most startling is the teaching regarding Jesus Christ...**The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists.** Even today a few do not subscribe to it" (W. Johnson, AR Jan. 6, 1994, p. 10) •

• The trinity "cannot be clearly detected within the confines of the canon" (*Oxford Companion to the Bible* 1993 782).

• "In the New Testament there is no explicit statement of the doctrine" of the trinity (Bromley, BEDT 1112).

• "The concept of Trinity...that the three are one, is not explicitly stated but only assumed" (F. Canale, SDABC 12:138).

• **"No text of Scripture** specifically says that God is three Persons" (K. Donkor, *Theology*, p. 20). *No "Thus sayeth the Lord!"*

• **"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" (AR158:31.4).

"God will have a people to maintain the Bible, and the Bible only, as the standard of all doctrines. The opinions of learned men, the creeds or decisions of ecclesiastical councils"-none are "evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord in its support'" (adapt. from GC 59).

## THE OLD TESTAMENT: STRICT MONOTHEISM

**Gen 1:1** The plural *Elohim* is not trinitarian: "created" is singular, as is *theos* [God] in the Septuagint. Ex 7:1: *Moses=elohim=1 person*. Mal 2:10: "Have we not all one father? has not one God created us?"

**Gen 1:2** "the Spirit of God", not "God the Spirit". We don't say "Nebuchadnezzar the spirit" (Dan 2:1). The OT "does not explicitly imply that the Spirit was understood as one of three divine persons" (D. Bediako, *God in 3 Persons*, p. 16).

**Gen 1:26** "Let us make man": God the Father speaking to His Son (1SP 24, 25; ST Jan. 9, 1879). *No evidence of a trinity!*

**Gen 2:24** "one flesh" = the marriage bond (Mt 19:6). Adam and Eve remained 2 distinct human beings (Gen 29:14; Jdg 9:2; 2 Sam 5:1; 19:12-13). Paul compares this "one flesh" to Christ and the church!

**Gen 5:1-2** "God created man [adam]...Male + female created he them...and called *their* name Adam." Adam=Adam in person + nature. Eve=Adam in nature BUT NOT IN PERSON! So Jesus=God in nature but not in person: "The Lord Jesus Christ...is truly God in infinity [=nature: divinity], but not in personality" (Ms116-1905.19). Thus "Christ was God essentially, and in the highest sense" (RH April 5, 1906; 1SM 247)-as Eve was human in the highest sense. "In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God" (ST Aug. 29, 1900)-as Eve in relation to Adam: younger, and from her point of origin always with Adam.

**Ex 3:14** "Jesus is the I AM" (DA 24): God's name is in him (Ex 23:21 → John 17:3; AA 2621). "Jehovah is the name given to Christ" (ST May 3, 1899). Ye'hoshua = Yahweh saves. "Man was so dear to the Creator of the world that he spoke to him through Jesus Christ" (ST Oct. 15, 1896; cf. Aug. 5, 1889). Jesus took "the office of God" (Ms 118, 1905).

**Deut 6:4** "The LORD our God is one LORD"-context: strict monotheism. *Achad* usually means "one". "Jehovah, the eternal, self-existent, uncreated One...is alone entitled to supreme reverence and worship" (PP 305); via Jesus: "The Father and the Son alone are to be exalted" (YI July 7, 1898; Zech 6:13). Jesus quotes Deut 6:4, then a scribe quotes Deut 4:35: "the Lord Himself is God; there is none other besides Him." Jesus affirms: "You are not far from the kingdom of God!" (MK 12:29-34; → Ex 20:3; Deut 4:39; 2 Sam 7:22; 1 Chron 17:20; Ps 86:10; Isa 43:10. "The God of the Bible is one and not many...one divine reality and not a plurality of divine beings" (F. Canale, SDABC 12:121).

**Ps 45:6-7** The Son is called God "by inheritance" (Heb 1:4).

**Prov 8:22** "The Lord possessed [כִּנְיָן] me in the beginning of his way"; Septuagint: κτί(ω)=create. Vv24-25: "I was brought forth" [יָלִיד] =birth (Ps 51:5). "The Lord Jesus Christ, the divine Son of God, existed from eternity" (RH April 5, 1906; Mic 5:2): "His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured in figures" (ST May 3, 1899). "How long He [our Creator=Christ] has had existence" permits a beginning (7BC 919; Ms 13 1888;16). 'Forever' is a relative term and can include a beginning (Jude 7). 'Co-eternal' eliminates the reality of a true Father-Son relationship; Jesus was "as one brought up with Him" (PP 34). → *Read The Story of Redemption*, pp. 13-19!

**Isa 6:3** "Holy Holy Holy": in Rev 4:8 directed to the Father.

**Isa 9:6** "mighty God, everlasting Father": "Jesus is...our 'everlasting Father'" (DA 483) but not God the Father: "the man Christ Jesus was not the Lord God Almighty" (5BC 1129).

"No true doctrine will lose anything by close investigation" (RH Oct. 10, 1892). "It is essential to have an intelligent knowledge of the truth" (RH July 1, 1884). "If asked to explain certain statements, they can only answer: 'It is so presented in the Scriptures'" (ST 700). God is not pleased when "you have not spoken of me correctly" (Job 42:7). "One sentence of Scripture is of more value than ten thousand of man's ideas or arguments" (7T 71).

## THE NEW TESTAMENT: "THIS IS MY BELOVED SON"

"And this is life eternal, that they might know You, the only true God, and Jesus Christ, whom You have sent" (John 17:3).

"Yet for us there is one God, the Father...and one Lord Jesus Christ" (1 Cor 8:6).

"There is a personal God, the Father; there is a personal Christ, the Son" (ISM 293).

The Gospel focuses on Father & Son: Mk 1:1; Acts 8:37; 9:20; Rom 15:6; Eph 4:13!

**The Baptism:** 3≠1: "The Father himself will minister to his Son. Direct from the throne proceeded the light of the glory of God...beams of light and glory proceeded...and assumed the form of a dove...The dove-like form was emblematical of the meekness and gentleness of Christ" (YI 3/1 1874); "baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]" (RH 10/26 1897). *The Sonship is true and real.*

**DA 530:** "In Christ is life, original, unborrowed, underived". "This life is not inherent in man. He can possess it only through Christ... it is given him as a free gift" (ST Apr 8 1897). Original: J. Cumming, *Sabbath Ev. Read. on the NT*. St. John. 1856. EGW omits his trinitarian comments; Cumming skips Jn 5:26: "As the Father has life in himself; so has he given to the Son to have life in himself"-to pass it on to us! "Jesus 'asserted His right and power to give eternal life'" (DA 530): He "is invested with power to give life to all creatures" (RH April 5, 1906). "The Father's life flows out to all; through the Son it returns" (DA 21).

**Jn 1:1** "In the beginning was the Word, and the Word was with God [the Father], and the Word was God [had a divine nature]." "The Eternal Father...gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth" (RH July 9, 1895). "Christ the Word, the Only Begotten of God, was one with the eternal Father,-one in nature, in character, and in purpose,-the only being in all the universe that could enter into all the counsels and purposes of God" (GC 493; PP 34). "Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son" (SR 13) = the Son of God before the incarnation: "This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God" (Lt 42, 1910). The other angels "clearly set forth that Christ was the Son of God, existing with Him before the angels were created" (SR 15). "In His incarnation He gained in a new sense the title of the Son of God" (ISM 226). "The Scriptures clearly indicate the relation between God and Christ,...The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one" (MH 422; 8T 269; Jn 10:30; 17:22); "in nature, will, and purpose" (RH March 5, 1901; GC 493); "two in individuality, yet one in spirit, heart, and character" (YI Oct. 16, 1897).

The Father ordained "that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence...His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host...endowing him with such unlimited power and command" (ST Jan. 9, 1879). "He was the Son of the living God" (L77 Aug 3, 1894). "Though He was the Son of God, yet He had taken human nature upon Him" (DA 533). *Read the Book of Acts! Read The Story of Redemption!*

**Mt 28:19** "name" singular = as the Father's representative, Jesus' used the Father's name (Jehovah), as does the Holy Spirit. In Acts: "in the name of Jesus." "Three powers of the Godhead" (AUCR Oct. 7, 1907) or "three living persons [original: personalities] of the heavenly trio" (Ms 21, 1906). 3, not 1 - not a definition of Trinity!

**Jn 3:16** "only begotten": *monogenes* occurs 9x in the NT, always involving parents/birth: Lk 7:12; 8:42; 9:38; Jn 1:14, 18; 3:16, 18; Heb 11:17; 1 Jn 4:9. Jesus was not the only "son of God" (Job 1:6; 2:1; 38:7); "only begotten" = begotten of the Father, "the first-born of heaven" (DA 51).

The Apostles clearly and consistently differentiate between God and Jesus: "Paul, an apostle of Jesus Christ by the will of God" (2 Cor

1:1). **1 Cor 11:3** "the head of Christ is God" (Rev 1:1-2, 4-5; 7:10, 17; 14:4; 21:22-23; 22:1, 3). "For *there is one God*, and one mediator between God and men, the man Christ Jesus" (1 Tim 2:5). "Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ" (1SM 344) = one Mediator.

**2 Cor 13:14** Only one - the Father - is identified as God!

**1 Tim 1:17** "the only wise God": the Father (Jude 1:25 → Rom 16:27).

**Heb 1:8** "To the Son he says, Thy throne, O God"=Christ's divinity is by "appointment" (v2) and "inheritance" (v4).

**Heb 7:3** "like" Melchizedek = comparison, not definition.

**1 Jn 5:20** "This is the true God"=the Father, based on antecedents (v19; see 2 Chron 15:3; Jer 10:10; Jn 17:3; 1 Thess 1:9 → J. Waggoner, *The Atonement*, p. 168).

**Rev 1:8** "I am the Alpha..."=Jesus | "saith the Lord..."=the Father

**Rev 3:12** Jesus calls the Father "my God" 4x! See also John 20:17!

"We want the Holy Spirit, which is Jesus Christ" (Lt 66, April 10, 1894)

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is [Christ] Himself, divested of the personality of humanity, and independent thereof" (Lt 119, 1895; DA 669; 1 Cor 15:45; 2 Cor 3:17).

**Jn 14:16** "another comforter": "I will come to you" (v18)=Jesus (1 Jn 2:1). The disciples didn't get "that they could have the presence of Christ with them, and yet He be unseen by the world" (SW Aug. 13, 1898). "The divine Spirit... the world's Redeemer promised to send is the presence and power of God" (ST Nov. 23, 1891). "Christ declared that the divine influence of His Spirit was to be with His followers unto the end" (AA 49). "Christ is represented by the Holy Spirit" (ST Dec. 1, 1898). "The Lord Jesus acts through the Holy Spirit; for it is his representative" (RH Aug. 25, 1896). "With his Spirit Christ sends a reconciling influence and a power that takes away sin" (RH May 19, 1904). "Jesus comes to you as the Spirit of truth" (2MR 337). "Christ breathed His Spirit upon them" (DA 805; Jn 20:22). "Jesus will be with you; He will go before you by His Holy Spirit" (LS 439; → Eph 3:16-17).

"one God • one Savior • one Spirit - the Spirit of Christ" (9T 189).

"The Father gave His Spirit without measure to His Son" (RH Nov 5, 1908). "By the Spirit the Father and the Son will come and make their abode with you" (Becho Jan. 15, 1893 par.8). God "is an unseen presence in the person of the Holy Spirit" (Lt 124, 1897). "The impartation of the Spirit is the impartation of the life of Christ" (DA 805). Thus grieving the Holy Spirit (Eph 4:30) is like grieving a person's spirit, not a 3<sup>rd</sup> being: "I Daniel was grieved in my spirit" (Dan 7:15; 2:3).

**Jn 20:22** "Receive the Holy Ghost" "The Father gave His Spirit without measure to His Son, and we also may partake of its fullness" (GC 477). "By His Spirit He [God] is everywhere present" (Ed 132). "Christ gives them the breath of His own spirit, the life of His own life" (DA 827). Satan copies this, breathing "on them an unholy influence" (EW 56) = his spirit, not a separate being from Satan.

**Acts 5:3-4** lying to the Holy Spirit = lying to God → Holy Spirit = God? Consider these parallels: Mt 25:40: "As you have done it to one of the least of these my brethren, you have done it to me." Brethren≠Jesus! Acts 9:4: "Why do you persecute me?" Christ≠Christians. 1 Cor 8:12: "When you sin against the brethren... you sin against Christ." Brethren≠Christ. So also Luke 10:16.

**Heb 9:14** "eternal Spirit"- everything of God is eternal.

**1 John 5:7** Even if genuine the text is not trinitarian. → MH 422!

**Rev 5:6** Interestingly, the seven Spirits are a part of Jesus.

Evangelism 613-617 adds trinitarian subtitles, cites out of context, alters punctuation. Original: "The Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes; that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind" (S&T Vol2, 136-137). "Christ walks unseen through our streets" (MH 107).