

## **Presentation-8 Worship him: God's last-days movement vis-à-vis a counterfeit new movement**

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Today, the SDA spiritual leaders have bridged the gulf that separates them from the children of darkness. They have rejected the inspired Word of God and the Spirit of Prophecy writings. They have submitted to the daughters of the Harlot in fear of being labeled a cult because the Word of God and the Spirit of Prophecy writings do not reflect evangelical theology. They are now submitting to the trinity dogma, the central doctrine of the Catholic faith, and are worshipping a false god, leading unsuspecting souls to eternal damnation.

**\*In ST Feb 19, 1894 Sister white counseled "It is a backsliding church that lessens the distance between itself and the papacy"**

**Again in 1894 she warned in Bible Echo, April 9, 1894, par 6, "It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separate them from the children of darkness by yielding principle, by compromising the truth"**

Yet her counsel went unheeded.

\*Even the Catholics admit the trinity doctrine is only assumed in Scripture. In their challenge to so-called Protestants who invoke "Sola Scriptura," they have this to say:

*Roman Catholic novelist Graham Greene, Assumption of Mary, Life magazine, October 30, 1950, p. 51 wrote "Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture . . . But the Protestant Churches have themselves accepted such dogmas, as the Trinity, for which there is no such precise authority in the Gospels"*

Today, unsuspecting Christians are taught to accept the trinity dogma as true because the clergy and the church creed said so.

Just like the unscriptural sunday sabbath, almost the whole of Christendom accepted the trinity dogma without knowing its immense implications

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\*The seventy-day Adventist church in 1980 officially accepted the Trinity dogma as a part of its fundamental beliefs. This belief is so vitally sensitive to the organized church that provisions have been made for disciplinary action against non-submission. Reasons for which members shall be subject to discipline are **"Denial of faith in the fundamentals of the gospel and in the fundamental beliefs of the Church or teaching doctrines contrary to the same"** as stated in the **SDA Church Manual page 62 item (1).**

**\*Item (10) states "Adherence to or taking part in a divisive or disloyal movement or organization" and further elaborated in page 59 "no individual member or group should start a movement or form an organization or seek to encourage a following for the attainment of**

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any objective or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Church"-----

\*Questions are often raised: **What is this trinity dogma? Is the Roman catholic trinity dogma the same as the trinity doctrine promulgated in the SDA 28 fundamental beliefs or is it something different? Did our SDA leading pioneers subscribe to the trinity dogma, if not then why is the SDA church embracing it today? Are there implications to our salvation in accepting the trinity dogma?**

We will seek to address these questions in this presentation.

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\*What is the trinity dogma?

Let us look at some salient features of what the Roman Catholic church claimed to believe in their trinity dogma:

**Catholic doctrine on the trinity, Catholic education resource center: "The mystery of the holy trinity is the most fundamental of our faith. On it everything else depends, and from it everything else derives. Hence the church's constant concern to safeguard the revealed truth that god is one in nature and three in persons."**

**Handbook for Today's Catholic, p. 11 states "The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church."**

**\*Catechism of the Catholic Church article 266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).**

**\*The Douay Catechism of 1649, p143 "Question: What is Sunday, or the Lord's Day in general?**

**Answer: It is a day dedicated by the Apostles TO THE HONOUR OF THE MOST HOLY TRINITY, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c. and therefore is called the Lord's Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred."**

**\*Solemnity of the Most Holy Trinity, uCatholic, May 27, 2018 states "Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the 'Day of the Lord,' the day of His resurrection.**

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**The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is the day of the Most Holy Trinity.”**

The insidious link between the observance of Sunday and submission to the trinity dogma is hereby clearly established. Sunday sacredness which represents the mark of the beast is the day of the Most Holy Trinity. The third angel's message warns against receiving the mark of the beast. Therefore the third message warns against submission to the Most Holy trinity. Observance of Sunday as the Sabbath or submitting to the trinity dogma are effectively paying homage to the Papacy and submitting to Dies Solis the day of the sun, acknowledging the worship of the god of the Roman church, the sun god. Many have been lured into denying the Father and His only begotten son by observing the Sunday Sabbath and submitting to the false trinity.

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The question is often raised: Many SDA pastors and preachers often claim that the SDA belief in the trinity doctrine is different from the Roman Catholic trinity dogma. If this is so then what is the difference?\*

**Dr Ganoune Diop, Director of Public Affairs and Religious Liberty Department (PARL), SDA General Conference, a PhD from the Catholic university of Paris, in an interview with the Berkley Center for Religion, Peace and World Affairs, Georgetown Jesuit University in Washington DC, Oct 12 2020 “The trinity god is a one essence in three persons. To divide the essence or to confuse the persons is to fall into heresy.”**

Notice the similar expressions used in both statements.\*

**Catechism 266: “without either confusing the persons or dividing the substance”**

**Dr Ganoune Diop: “To divide the essence or to confuse the persons”**

Dr Ganoune Diop's official position in the GC is equivalent to that of a nation's foreign minister, at least this is what he claimed in his talks.\* His above statement is tantamount to confirming the SDA trinity doctrine is indeed the catholic trinity dogma. This statement is not made in his personal capacity but representing the SDA church's official position on the trinity. When the SDA spiritual leaders subscribe to the catholic trinity dogma, it is tantamount to paying homage to the Papacy, and accepting and worshipping the god of the Roman catholic church, the sun god

Dr Ganoune Diop in his own words gave an account on his Roman Catholic education background. This is undoubtedly a very serious situation when some of the highest leaders of both the Roman Catholic Church and the Seventh-day Adventist Church are products of the

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same theological institution, Jesuit universities. This is clearly seen in the ideals defended by Dr Ganoune Diop during his recent October 2020 interview with the Jesuits which are indeed more in line with Pope Francis' third encyclical "Fratelli Tutti" published on 3 Oct 2020 focusing on universal ecumenical brotherhood than with the beliefs held by our Seventh-day Adventist pioneers.\*

**Pope Francis' third encyclical "Fratelli Tutti" in article 85 states "We likewise believe that Christ shed his blood for each of us and that no one is beyond the scope of his universal love. If we go to the ultimate source of that love which is the very life of the triune God, we encounter in the community of the three divine Persons the origin and perfect model of all life in society"**

Pope Francis is explicitly pushing the religious model of the false trinity dogma for acceptance by all as the basis for the perfect model of all life in the world to achieve religious, secular, political, and ecumenical unity to world peace; apparently a shrewd and perfect solution to all the woes of our present world.

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\*How was the trinity dogma introduced into our beloved church? Did our leading SDA pioneers subscribe to the trinity dogma?

Towards this end, **we have compiled a brief chronological time-line showing the events that took place reflecting the beliefs of our early leading SDA church Pioneers on the "trinity" issue.** For comparison we have included a brief representation of what a few of our SDA contemporary writers have to say on this issue.

The early SDA leading pioneers beliefs are based on the word of God according to scripture. It is evident that God has not revealed Himself to be a trinity in His Word. **No one has found one clear text in Scripture to prove the doctrine,** to show that God is composed of three co-equal, co-eternal persons or beings composed of the same substance. Scholars around the world have acknowledged for years that the trinity dogma is not found in Scripture but is a later addition.

**\*According to the Adventist Review Jan 6 1994 p10.11 "The trinitarian understanding of God, now part of the SDA fundamental beliefs was not generally held by the early Adventists. Even today a few do not subscribe to it"**

**Dr George Knight, Professor of History, Andrews University said in Ministry, Oct 1993 p10, "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 specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity."**

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As these pioneers pass on, scholars and spiritual leaders of the movement exerted their academic and administrative influences and progressively diluted the movement's belief from one of scripture based to one that is decidedly not in harmony with scripture teachings, from a belief based on sola scriptura to one based on the traditions of man and pagan practices, initially imperceptibly and insidiously but now blatantly and officially subscribing to the trinity dogma.

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The time-line outlined below is a brief chronology of the developments in the SDA church leading to the official approval of the human creed known as the 27 fundamental beliefs in 1980.

The salient events are re-reproduced for easy reference.

**It was in 1896 that trinitarian sentiments started to infiltrate into the SDA church when H. Camden Lacey re-accepted the Trinity doctrine and lectured on Trinity in Cooranbong, Australia. Arthur G. Daniells did not oppose the lectures.**

**In 1897 – John Harvey Kellogg presents his first concepts leading to Pantheism at a series of studies he gives at the General Conference session.**

**\*In 1898 The Review and Herald prints an article from "The King's Messenger" which is Trinitarian in teaching – "The God-Man" (1898). In that same year R.A. Underwood's view of the Holy Spirit changed from an "influence" to a person, thus becoming a Trinitarian.**

**In 1900 The Review and Herald again prints two more articles from "The King's Messenger" both of which are Trinitarian in teaching –"The Third Person" (January 1900), and " Blended Personalities (April 1900)"**

**\*1902 – J.H. Kellogg prepares to publish his work, The Living Temple. He tries to gain approval at the Autumn Council for his book to be published but a letter from Ellen White to Daniells counsels him to have nothing to do with the book. Kellogg takes his manuscript to the Review and Herald publishing house as outside work, and they agree to print it. The Battle Creek Sanitarium (February 18) headed by Kellogg and the Review and Herald printing office (December 30) burn to the ground. But he takes the manuscript to a non-Adventist printer. Judgment has ruled from the heavens above.**

**\*In 1902 Ellen White feels perplexed and frustrated with the G.C and decides to withdraw herself from all their meetings. She writes to her sons Edson and Willie, "I have but very little confidence that the Lord is giving these men in positions of responsibility, spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to**

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attend to my special work, to have no part in any of their councils, and to attend no camp meetings, nigh or afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence. My voice has been heard in the different conferences, and at camp meetings. I must now make a change... I shall therefore leave, leave them to receive word from the Bible... This is the light given me and I shall not depart from it."

\*In 1903 - Kellogg prints the book in which he has placed his theories. Ellen White says they are "spiritualistic" and "akin to pantheism" (Special Testimonies B, No. 6, p. 41). She says these teachings are the "alpha of deadly heresies" (1SM 200), and that "the Omega would follow in a little while. I tremble for our people. Kellogg claims that his book is in harmony with Ellen White's writings and can be sustained by statements from the testimonies. Ellen White tells him he has taken her statements away from their connection, and interpreted them according to his own mind."

\*In 1903 - Dr. John Harvey Kellogg promotes Trinitarian doctrines in Battle Creek after converting from Pantheism.

\*Sister White warned in Letter 410, 1907, p. 2 [to J.E. White, Aug 26, 1907]; 7MR 195 "The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions we have occupied for over half a century."

In 1913 - F. M. Wilcox publishes a supposedly "Trinitarian tract", and rolled out the divine Trinity which includes the Holy Spirit as the third person of the Godhead.

\*In 1915 the year when she died Sister White warned of great changes to take place after her death in Manuscript 1, Feb 24, 1915. "I am charged to tell our people, that do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death."

\*The "Synopsis of Our Faith" which is the SDA statement of beliefs mostly written by James White in 1872 and inserted in the 1889 Yearbook and again in the 1905-1914 Yearbooks are now removed from the 1915 SDA Yearbook by a mere General Conference statistician, Edson Rogers. He obviously did it as soon as the living prophet has died. Thus the Fundamental Principles held in great unanimity by the pioneers are put out of the way.

\*In 1922 Judson Washburn writes an open letter to AG Daniells saying the 1919 Bible Conference was "the most terrible thing that had ever happened in the history of this

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denomination." ( J. S. Washburn, *An Open Letter to Elder A. G. Daniells and an Appeal to the General Conference, 1922*, p. 28,29) Another letter written by Washburn to Claude Holmes is published as a 36-page tract called *The Startling Omega and its True Genealogy*. It was distributed at the General Conference of 1922. (*Omega Tract, Washburn, p. 1, 6*)

\*In 1926 – LeRoy Edwin Froom (who was the first associate secretary and then made secretary of the GC Ministerial Association until 1950) is asked to present studies on the Holy Spirit at the Milwaukee General Conference Session. In preparation for his studies, Froom went to books written by authors outside of the SDA faith (he went to Babylon for his material) to reference their writings as he could not find in our own denomination writings that would line up with his secret agenda.

\*Also in 1926 the G.C Working Policy (075) was adopted. The SDA Church became a part of evangelical churches. The policy states, "We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ." ("*Relationship To Other Societies,*" GC Exco, 1926) This would include the Jesuit Order. This is the first "wrong step" toward ecumenical concessions taken by the G.C.

Sister White in *Great Controversy 1888*, p 571.1 warned "Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?"

\*In 1928 LeRoy Froom is invited to present a series of studies on the Holy Spirit at the North American Union Ministerial Institute. He says, "You cannot imagine how I was pummeled by some of the old timers because I pressed on the personality of the Holy Spirit as the third person of the Godhead." (*Letter from LeRoy Froom to Dr Otto H. Christenson, Oct 27, 1960*). Although Sister White had also used the term "third person of the Godhead" it was with very different connotations.

\*In 1928 - The "Coming of the Comforter," a pro-Trinity book by LeRoy Froom, is published upon urgent request of hundreds of ministers who heard him speak. In the book he emphasizes strongly the personality of the Holy Spirit as a separate being from the Father and Son. The book contains many quotations from the Spirit of Prophecy, but the interpretation is totally different than the teaching of the pioneers.

\*In 1928 General Conference leadership adopts the American Revised Version Bible, which is inspired by the Jesuits of Rome, above the Authorized KJV Bible of the pioneers. This is the second "wrong step" toward ecumenism. This step is now possible with the passing of the last pioneer.

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**\*In 1930 the General Conference voted to publish a Church Manual. In 1883 the G.C. session had voted NO. They have also decided it was time for a new statement of fundamental beliefs. This is the third "wrong step" toward ecumenism.**

**\*In 1930 - Attitudes have now changed and become more liberal. Theological wounds have "healed." The last of the pioneers has died and their voices are no longer heard. The Leadership wants to change the old SDA doctrines on (1) The final atonement in heaven, (2) The human nature of Christ, (3) The place of Scripture and prophecy in the church, and (4) The doctrine of the Trinity as taught by evangelicals.**

**\*In 1931 the SDA Church has a new statement on the Trinity, a new Christ with an unfallen human nature instead of a fallen (but not corrupted) human nature, and a new final atonement that was completed on the cross rather than finished in the most holy place in heaven. These doctrinal changes place the SDA Church in harmony with the Sunday-keeping churches of Babylon, and make it possible for ecumenical ties with other denominations. To substantiate these new apostate doctrines, a new Bible, the American Revised Version (now approved by the Papacy), is embraced.**

**\*In 1936 Benjamin Wilkinson answers a letter from Dr. T.S. Teters saying, "Replying to your letter of October 13 regarding the doctrine of the Trinity, I will say that Seventh Day Adventists do not, and never have accepted the dark, mysterious, Catholic doctrine of the Trinity." (<http://omega77.tripod.com/bivensholyspirit.htm>)**

**\*1939 – W.W. Prescott preaches a sermon at the Takoma Park Church, where he says that Scripture "clearly implied the doctrine of the Trinity... There are three persons in the Godhead, but they are so mysteriously and indissolubly related to each other, that the presence of one is equivalent to the presence of the other." Elder Judson S. Washburn protests what he hears and sees happening in the church by writing a letter to the G.C president J.L. McElhany against the Trinity doctrine. It was circulated by a conference president to 32 ministers.**

**\*Between 1941-44 – Hymnal "Christ in Song" and "Hymns and Tunes" song book copies are ordered back to the conferences for burning so that a new Church Hymnal with Trinitarian influence can replace them.**

**\*In 1944 all 18 non-Trinitarian statements from Uriah Smith's book Thoughts on Daniel and the Revelation were deleted in an attempt to cover up history. The committee eliminate every portion that said Christ was begotten of the Father. W.W. Prescott and others change the meaning of the "daily sacrifice" in the 2300 days message. Changes are also made to Spirit of Prophecy books, such as lower case changed to capital letters for Third Person.**



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**\*In 1944 – Truth Triumphant by Benjamin G. Wilkinson is published, an exhaustive study of the history of God's Church in the Wilderness. It contains strong statements against the Trinity doctrine. LeRoy Edwin Froom is angry, and orders the destruction of the original offset press plates so the book cannot be reprinted.**

**\*In 1946 The compilation of the book "Evangelism" with careful, calculated use of certain Ellen White statements, many not even complete sentences, to paint a picture that she was supposedly Trinitarian, is done by LeRoy Edwin Froom, Roy Allan Anderson and Miss Louise C. Kleuser under the encouragement of Elder Branson (1966 Froom Letters). This is how LeRoy Edwin Froom eventually managed to lead almost the entire SDA Church astray.**

**\*Between 1955-56 Evangelical Conferences take place between the General Conference (represented by Froom, Anderson, Read, and Unruh) and Walter Martin and Donald Barnhouse, editor of Eternity magazine. Are Adventists a cult? That was the question of the Evangelicals. The Trinity doctrine is one of the first issues discussed. Concessions are made on the Atonement and the humanity of Christ. Christ's nature was changed to that of Adam's nature before the Fall. The teaching of the atonement was changed to "completed at the cross.**

**\*These changes were required by the protestant denominations for the SDA church to be classified as an evangelical Christian church instead of a cult or sect. We submit to the daughters of the Harlot in fear of being labeled a cult, and reject the Spirit of Prophecy writings because they do not reflect evangelical theology. But we were previously labeled a cult for years because our beliefs stood out from the rest of Protestantism. Ellen White warned in 1894 not to bridge the gulf that separates the children of God from the children of darkness. But this is not heeded.**

**\*In 1957 Questions on Doctrine was published following those meetings – a pro-Trinity book written by LeRoy Edwin Froom, W.E. Read, R.A. Anderson and T.E. Unruh. This is to match the SDA Church with the Protestant and Evangelical world, to be accepted so we would not be labeled a "cult". The Church declares oneness with the fallen Protestant denominations. "We are one with our fellow Christian denominational groups in the great fundamentals of the faith once delivered to the saints." (Questions on Doctrine, p.32) Like the 28 fundamental beliefs, God permits the official publication of this book to be a living testament against our spiritual leaders' departure from the Word of God.**

**\*1971 – Movement of Destiny by LeRoy Edwin Froom gets published. Froom admits to alterations made from 1931 to "standard works" to correct "erroneous views on the Godhead" to make them Trinitarian. His historical account says "we began as Semi-Arians, but steadily rose to become a strong Movement, able to take our place among mainline**

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Protestant denominations. Together with them we wholeheartedly profess Christendom's doctrine of the Trinity and the full deity of Christ." He also makes other admissions of wrongdoing which include going to Sunday-keeping authors for his material that is included in his book *The Coming of the Comforter* that was published in 1928. (Movement of Destiny, p. 322, 422)

**\*In 1976** Neal Wilson, President of the North American Division of SDA, gives this sworn statement in the Silver-Tobler legal case involving the Seventh-day Adventist Church: "Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term hierarchy was used in a perjorative sense to refer to the papal form of church governance, that attitude on the Church's part was nothing more than a manifestation of widespread anti-papery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned." (*Merikay McLeod lawsuit, p. 4, footnote #2, Docket Entry #84: EEOC vs PPPA C-74-2025 CBR, Sworn statement dated Feb.6, 1976*)

**\*In 1979** - W. Duncan Eva and Bernard Seton are working behind the scenes in moving an agenda to adopt a new Statement of Fundamental Beliefs

**\*In 1981** Neal C. Wilson, now General Conference President, announces that the Church has officially adopted the Trinity doctrine, which is now number 2 in the Church's 27 Fundamental Beliefs. He declares before the Seventh-day Adventist Church that: "...there is another universal and truly catholic organization, the Seventh-day Adventist Church." (*Adventist Review, March 5, 1981, p. 3*)

**In 1984** Baptismal vow is reformatted again – pro-Trinity.

**\*In 1985** A new SDA Hymnal takes the place of the older Church Hymnal of 1941. It is decided that there are even more songs that can be replaced or changed to fit the new 1980's Fundamental Beliefs. Catholic terms are used in headings and responsive readings.

**\*In 1990** Baptismal vow revised to make it decidedly Trinitarian. Fifty-Fifth General Conference Session, on July 11, 1990, 2:00 p.m. voted to revise the church manual p. 44, Baptismal Vow and Baptism, to read as follows: 1986 Church Manual's first baptismal vow states, "1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?" 1990 Revised first baptismal vow states, "1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons?"

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**\*1996 – Devotional 'Ye Shall Receive Power' is printed, in which Ellen White's words are changed. She has used the word 'it' four times, and one 'its' when speaking of the Holy Spirit. But in the devotional 'Ye Shall Receive Power' p.59, 'it' has been changed to 'He' or 'His' and 'Him'. (See also 'Ye Shall Receive Power' p.93, 151, 164, 183, 303, 318, 319, 321, 323, 325, 344 for other changes.)**

**\*In 2005 Baptismal Vow is revised to the Trinity creed to read: "Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge to live your life by God's grace in harmony with these teachings?" For the first time in Adventist history, the Church has based its membership on a creed. The prophet had told us 95 years earlier, "The Bible, and the Bible alone, is to be our creed" (RH, Dec 15, 1885)**

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**\*Sister White in Preach the Word, p 5 (1905.) Counsels to Writers and Editors, pp. 31, 32 "And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time"**

This is what some of our leading pioneers have to say regarding the falsehood of the trinity.

**\*James White in the Day Star, January 24, 1846 "The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God."**

**\*James S White in Review & Herald, January 4, 1881 wrote "The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father."**

**Joseph Bates in The Autobiography of Elder Joseph Bates, pp. 204, 205. 1868 wrote "Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity"**

**\*JN Andrews**

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**John N Andrews in Review & Herald, March 6, 1855 wrote "The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush."**

**\*J Loughborough**

**John N Loughborough in Review & Herald, November 5, 1861 wrote "To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.**

**\*This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled"**

**\*The Spirit of God is spoken of in the Scriptures as God's presentative the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist...Psa. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power"**

**\*Uriah Smith**

**Uriah Smith, Thoughts on the Book of Daniel and the Revelation, p. 430. 1882 wrote "The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. But while as the Son he does not possess a coeternity 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.**

**\*Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence."**

**\*Uriah Smith in The Bible Students Assistant, pp. 21, 22. 1858 wrote "We are baptized in the name of the Father, Son and Holy Ghost. Matt. 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit." Clearly, Matthew 28:19 is not proof of the dogma of the trinity.**

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**\*Uriah Smith in Review & Herald, October 28, 1890 wrote "This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son"**

**\*Judson S Washburn**

Extracts of a letter written by J S Washburn in 1939 are quoted. This letter was liked by a conference president so much that he distributed it to 32 of his ministers.\*

**"The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. This monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel's Message...**

**\*The whole Trinity doctrine is utterly foreign to all the Bible and the teachings of the Spirit of Prophecy. Revelation gives not the slightest hint of it. This monstrous heathen conception finds no place in all the free universe of our Blessed heavenly Father and His Son, our Lord and Savior, Jesus Christ...**

**\*"If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? If, however, we leap over all these minor, secondary doctrines and accept and teach the very central root doctrine of Romanism, the Trinity, and teach that the son of God did not die, even though our words seem to be spiritual, is this anything else or anything less than apostasy, and the very Omega of apostasy?..."**

**\*When a man has arrived at the place where he teaches the heathen Catholic doctrine of the Trinity, and denies that the Son of God died for us, is he a true Seventh-day Adventist? Is he even a true preacher of the Gospel? And when many regard him as a great teacher and accept his unscriptural theories, absolutely contrary to the Spirit of Prophecy, it is time that the watchmen should sound a note of warning."**

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**\*The single most important question uppermost in our minds would be: What are the implications for non-submission to trinity dogma?\***

**John 16:2-3 states "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me."**

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**\*Sister White in Signs of the Times, September 2, 1897 par 8/9 confirmed this sad state of affairs in the last-days when satan's deception is so complete "It is not the world, who make no profession, from whom the persecution comes. It is those who profess to be doing God service who manifest the most bitter hatred. But no man may have power to harm the bodies of those who exalt the law of God above all human enactments, he cannot harm their souls. God's grace will be given in every way proportionate to the trial suffered to come upon us"**

**The promise is given in John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" This is what we are to strive for.**

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**\*Take home message**

**By officially approving the Trinity dogma as a part of the fundamental beliefs of Seventh-day Adventists, the SDA spiritual leaders have publicly declared to the world that she is following in the steps of the daughters of the mother of harlots the Roman Catholic church, whose central pillar doctrine is the Trinity.**

**Therefore the SDA spiritual leadership has departed from the closing work of the everlasting gospel, the royal commission to proclaim the three angels' message and the firm foundation of our faith that are based upon the unquestionable authority of God.**

**\*No longer can the present SDA Church be considered as the "remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ", but is now nothing more than a Counterfeit New Movement as prophesied in 1903 by Ellen White.**

**In 1 Selected Messages p. 204 "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result?**

**\*The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced..."**

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End

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Lucifer allowed his jealousy of Christ to prevail, and became the more determined. {PP 35.3} To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels.

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...Lucifer coveted THE HONOR AND GLORY GIVEN TO CHRIST. He became so self-exalted that he supposed that he could do anything he desired to do because of his high position as covering cherub, and he tried to obtain for himself THE POSITION GIVEN TO CHRIST. But Lucifer fell. He was cast out of heaven; and now he works on human minds, tempting them to follow in his footsteps. He strives to fill minds with feelings of self-exaltation and to lead them to dishonor God by turning from their allegiance to the truth and inventing many things not after God's order. {Lt55-1903.15}

... Satan, knowing that CHRIST HAD THE FIRST PLACE NEXT TO GOD, began to insinuate to the angels that he should be next to God. His great beauty and exalted position made him feel that he was not receiving due honor in being second to Christ. Therefore he would suggest this to the angels, and this suggestion [began] to be communicated to the heavenly angels, and finally [it was] brought before God that Lucifer was the one who should be next to God. Thus the seed was sown and the result was that angels sympathized with Lucifer; next, there was war in heaven. Lucifer's beautiful appearance was constantly exalted and the Lord God of heaven [saw] that Lucifer and his party were very strong against Christ. {Ms90-1910.4}

When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end. {DA 119.2}

Some of the reasons for which member shall be subject to discipline are:

- 1 "Denial of faith in the fundamentals of the gospel and in the fundamental beliefs of the Church or teaching doctrines contrary to the same" (SDA Church Manual pg. 62)
10. Adherence to or taking part in a divisive or disloyal movement or organization. (See p. 59.)
11. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

However Sister White in TM 347.3 warned the leadership in Battle Creek in 1895: "The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals... **But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority... Brethren, leave God to rule.**"



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A well-known Adventist Trinitarian Jerry Moon who was a co-author of the book *The Trinity* wrote: "That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history."

He then goes on to say, "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." — Jerry Moon, *The Trinity*, Chapter, Trinity and antitrinitarianism in Seventh-day Adventist history, p. 190

"His heavenly ministry to be the mediation of His complete and ever-efficacious atonement, **which He made and completed on the cross for man**" QOD page 264 1957

"By the death of the Son of God, full sacrificial atonement was made for the redemption of a lost world" QOD page 285 1975

The explanation that seems most credible to me is that the authors and their main advisors, including the then General Conference President, Elder Reuben Figuhr, were so consumed in their desire to save the Seventh-day Adventist Church from the stigma of the label "cult" that they were ready to reshape pillar beliefs of the Seventh-day Adventist Church to gain favor with these prominent evangelicals.

Seventh-day Adventists prior to 1957 believed that, while the sacrifice of Christ on the cross was fully sufficient to pay the penalty for our sins, Christ's work of atonement is to be completed in the most holy place of the heavenly sanctuary. It appears that the authors of QOD wilted under the withering pressure of the evangelicals, and they failed the test on each of these two issues.

Was Andreasen divisive when he went public with his concerns? Decidedly not! He was following in the same pathway as did Enoch, Noah, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, all the "minor" prophets, John the Baptist, Stephen, Peter, John, James, Jude, Paul, and many others. To have been silent in the time of crisis in the 1950s would have been sin against God. His was the only valid response when the souls of humanity are in the balance.

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The history of God's church through the ages is replete with leaders who have endorsed and embraced false teachings and who have vilified those faithful ones who stood against the heresy and condemned it.

It is the infiltration of error into God's perfect truth which, without exception, has engendered division into God's church. Personalities may at times exacerbate the division, but no division can be assigned to those who uphold truth. Yet the upholders of truth are routinely labeled the "troublers of Israel." The Sanhedrin accused Christ of dividing the church.

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Sister in 1 Selected messages page 199.1-.3: "I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple; [A 568-PAGE BOOK ISSUED IN 1903 BY DR. J. H. KELLOGG IN WHICH PANTHEISTIC PHILOSOPHIES WERE PROMULGATED.--COMPILERS.] for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. {1SM 199.1}

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life. {1SM 199.2}

It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked" (Gal. 6:7). {1SM 199.3}

"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself" Letter 300 1903

"In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true." {1SM 203.1}

Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters **not to enter into controversy over the presence and personality of God.** The statements made in

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Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. {1SM 203.2}

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. . {1SM 203.4}

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers--the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action." {1SM 204.1}

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

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. {8T 297.1}

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Sabbath is the issue that divides the entire world.

About the time that Living Temple was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by

## **Presentation-8 Worship him: God's last-days movement vis-à-vis a counterfeit new movement**

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writing out the things God had revealed to me regarding the foundation principles of our faith. (1SM 202.3)

"I am so sorry that Living Temple came out as it did, and was circulated, and the worst of it—that which struck right to my heart—was the assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching." When I heard this, I felt so heartbroken that it seemed as if I could not say anything. Had I said anything, I would have been obliged to speak the truth as it was. (par. 7)"

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The Sabbath is a sign between God and us, but it is not the end in itself. The Sabbath points us to the Lord that sanctifies us, to the God we worship. Too many people have a false sense of security because they are keeping the Sabbath and obeying all the commandments of God.

John 12:26 "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." To serve Him is to follow Him wherever he goes, and this is the 144000. We should know and understand doctrines correctly, but we don't serve God by knowing all the doctrines.

Rev 13:1 "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads **the name of blasphemy.**"

Blasphemy: making into God that which is not God, to take the attributes of God like forgiving sins and apply it to someone else.

Therefore the name has something to do with blasphemy.

The mystery of the trinity is the central doctrine of the catholic faith. Upon it are based all the teachings of the church. (Handbook for today's Catholics page 16). Sunday is a sign that points to the god they worship, the trinity.

The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. **Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll;** but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1. {6T 17.1}

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Present truth is time sensitive eg Noah's message of rbf

FAM is the present truth carrying the everlasting gospel. Acceptance or rejection of FAM will determine what happens next

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SAM n TAM are warnings to them that do not accept the FMA

SDA distinctive pillars of faith encapsulated in the three AM

Worship God in Jesus's words But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him"

That is, in all sincerity, with the highest faculties of the mind and emotions, applying the principles of truth to the heart (see on Matt. 5:3, 48; 7:21–27; Mark 7:6–9).

The same distinction here made between true worship and the forms of worship is clearly stated by the prophet Micah (ch. 6:7, 8).

The call to worship the Father is because many r not worshipping the father, they are worshipping a false god.

When another third being is interceding in the heavenly sanctuary other than Christ, then the sanctuary message is subverted. Rom 8:34, 1 Time 2:5

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Here are they that keep the commandment of god, Christ's father's commandments. Jesus kept his father's commandments and he worships the father.

The first commandment says thou shall have no other gods before me, according to Jesus it's the father, but we now have another god before the Father. John 4:22 "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."

Matt 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **my Father**, and your Father; and to **my God**, and your God.

Honor the son also honor the father, therefore we worship Jesus.

Trinity worships 3 so-called gods, but the first commandment says worship only one true god. It breaks the first commandment; therefore it breaks all the rest of the commandments.

1 Cor 3:9 n 1 cor 8:6 Father is the source, Jesus undertook all creation.



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2 cor 1:22 "Who hath also sealed us, and given the earnest of the Spirit in our hearts." It is also used of an engagement ring. It constituted a down payment, a pledge that the full sum would be paid as promised. It thus ratified the bargain. The earnest was to be payment of the same kind as that stipulated for the full amount, and was regarded as an integral part of it. In case the transaction was not completed by the purchaser, the earnest money was forfeited to the seller.

Paul here uses the figure of earnest money to illustrate the gift of the Holy Spirit to believers, as a first installment, an assurance of their full inheritance in the hereafter (see Eph. 1:13, 14; cf. Rom. 8:16). The "earnest of the Spirit" may be considered equivalent to the "firstfruits of the Spirit" (Rom. 8:23), which is a sample of what the harvest at the end of the world will be like. True children of God, who have this "earnest of the Spirit," are in no state of uncertainty as to whether God has accepted them in Christ, and has in readiness for them their eternal inheritance (see on John 3:16; 1 John 3:2; 5:11). But full and complete payment—actual admission to heaven—is deferred in order to provide time for the development of character, so that the children may be fully prepared for heaven. The Christian's title, or right, to the kingdom of heaven automatically becomes his the moment he experiences justification by faith in the imputed righteousness of Christ; fitness for the kingdom is achieved through a lifetime of appropriating the imparted righteousness of Christ and applying it to the daily problems of the Christian life (DA 300; MYP 35). As the Holy Spirit imparts grace and power to overcome sin, the Christian experiences an "earnest" of the complete triumph and victory that will be his upon admission to heaven. Fellowship with Christ and with one another here on earth is likewise a foretaste of the fellowship of heavenly beings. Only those who have received the "earnest of the Spirit" can know what it is and what joy it brings (1 Cor. 2:11, 15). A knowledge of spiritual things comes only by experience. To those who lack such spiritual knowledge heaven is more or less unreal.

Gal 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Rom 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Christ gain victory over satan thru his own death. Heb 2:14 "that through death he might destroy him that had the power of death, that is, the devil". Some thinks that Christ's death is unique and is special in that he is not fully dead, that the dead knows nothing is not applicable to Christ, that he resurrected himself. Roms 8:11 tells us that it is the father that resurrects him. The trinity teaching is subversive to the state of the dead doctrine. Because he forms one third of the godhead, so the other two thirds are still alive in him. Rom 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that **God hath raised him from the dead**, thou shalt be saved."

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Nicaean creed proclaims Christ's body was dead, but he is not dead. (Nicene & post-Nicene Fathers, series 1, vol 6, page 565, St Augustine, sermons on selected lessons of the NT.)

Catholic doctrine on the trinity: The mystery of the holy trinity is the most fundamental of our faith. On it everything else depends, and from it everything else derives. Hence the church's constant concern to safeguard the revealed truth that God is one in nature and three in persons. Catholic education resource center, under the heading of culture.

Sister White wrote in *Early Writings* page 258 regarding the Three Angels' message:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.'"

Sister White in *1 Selected Messages* page 202 cautions us regarding Dr John Harvey Kellogg's book *The Living Temple*.

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"I have been instructed by the heavenly messenger that some of the reasoning in the book Living Temple is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth."

She continues on page 204.1:

"I was shown a platform, braced by solid timbers--the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action."

Again Sister White continues on page 204.2

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

She continues on page 205.1/205.2:

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"

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

She warned that those who "try to bring in theories that remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind

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men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." Manuscript Release 760, page 9.10

Be not deceived, many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature." 1 Selected Messages p196.197.

It is impossible that the seeds of the deadly alpha of heresies would blossom into a different type of fruit, for the law of reproduction applies in every area. "Whatsoever a man soweth, that shall he also reap." Galatians 6:7.

"In the book 'Living Temple' there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given." 1 Selected Messages p200. Series B No.2 p49.50.

Those who refused to heed the warnings of the prophet accepted "the omega of deadly heresies", and our religion began to be changed, not in an obvious way, but subtly, slowly and unperceptively. Sister White said, "I trembled for our people." 1 Selected Messages p203.

The Omega on the other hand, has not developed into Pantheism, but into the Trinity doctrine itself. (Let us beware that it may yet develop into the New Age doctrine of God in nature, for this has already shown its head in meetings that emphasize 'the power within', totally distinct from 'Christ in you, the hope of glory')

At first the Omega was shown to be the doctrine established at Nicaea and Chalcedony, but in 1980, it was voted at the General Conference Session that the Trinity was made up of three separate, co-equal and co-eternal God-Beings (called Persons), which is in contrast to the consubstantial Triune Godhead of Catholicism and Protestantism.

"We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will.

We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth." Counsels on Sabbath School Work p37.

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Remember that the doctrine is deadly. It is the "omega of deadly heresies" -- not just one heresy, for it has a number of aspects. It relates to the Fatherhood of God, the Sonship of Christ, the omnipresence of God, Christ and the Spirit.

I am so sorry that Living Temple came out as it did, and was circulated, and the worst of it-- that which struck right to my heart--was the assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching." When I heard this, I felt so heartbroken that it seemed as if I could not say anything.--MS 46, 1904.

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. {RH, October 22, 1903 par. 1}

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple; [A 568-PAGE BOOK ISSUED IN 1903 BY DR. J. H. KELLOGG IN WHICH PANTHEISTIC PHILOSOPHIES WERE PROMULGATED.--COMPILERS.] for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. {1SM 199.1}

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life. {1SM 199.2}

It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel

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while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked" (Gal. 6:7). {1SM 199.3}

Kellogg claims that EGW used "he" and "third person", so it must be a person.

### **This is what egw meant**

The only defense against evil is **the indwelling of Christ in the heart through faith in His righteousness.** (DA 324.1)

Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. **This Comforter is the Holy Spirit - the soul of His life,** the efficacy of His church, the light and life of the world. RH May 19 1904 par 1

### **Pioneers**

#### **JS White**

"Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image"?" {J. S. White, Review & Herald, November 29, 1877}

The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God." {J. S. White, The Day Star, January 24, 1846}

"The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father." {J. S. White, Review & Herald, January 4, 1881}

The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had 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. S. White, Review & Herald, February 7, 1856}

#### **Joseph Bates**

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Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity." {J. Bates, The Autobiography of Elder Joseph Bates, pp. 204, 205. 1868}

### **JN Andrews**

"The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush." {J. N. Andrews, Review & Herald, March 6, 1855}

### **J Loughborough**

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. {J. N. Loughborough, Review & Herald, November 5, 1861}

"The Spirit of God is spoken of in the Scriptures as God's representative- the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist...Psa. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power." {J. N. Loughborough, Review & Herald, September 20, 1898}

### **Uriah Smith**

"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 of Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a coeternity 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

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1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence.

Christ himself declares that 'as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. The Father has 'highly exalted him, and given him a name which is above every name.' Phil. 2:9. And the Father himself says, 'Let all the angels of God worship him.' Heb. 1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence." {U. Smith, Thoughts on the Book of Daniel and the Revelation, p. 430. 1882}

"1. We are baptized in the name of the Father, Son and Holy Ghost. Matt. 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit." {U. Smith, The Bible Students Assistant, pp. 21, 22. 1858}

This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. How? Not personally, but by his Spirit. In one of Christ's discourses (John 14-16) this Spirit is personified as "the Comforter," and as such has the personal and relative pronouns, "he," "him," and "whom," applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be "poured out" and "shed abroad." But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: "And the Holy Ghost descended in a bodily shape like a dove upon him." But the shape is not always the same; for on the day of Pentecost it assumed the form of "cloven tongues like as of fire." Acts 2:3, 4. Again we read of "the seven Spirits of God sent forth into all the earth." Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs." {U. Smith, Review & Herald, October 28, 1890}

**JH Waggoner**



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From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption." {J. H. Waggoner, The Spirit Of God; Its Offices And Manifestations, pp. 8, 9. 1877}

"The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. (J.H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, p, 173)

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It is a day dedicated by the Apostles to the honor of the most holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c.; and therefore it is called the Lord's Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred. - Douay Catechism, Page 143."

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### Haskell

"Before the creation of our world, "there was war in heaven." Christ and the Father covenanted together; and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the Two who sat upon the throne." {S. N. Haskell, The Story of the Seer of Patmos, p. 217. 1905}

### RF Cottrell

But though the Son is called God yet there is a God and Father of our Lord Jesus Christ. 1 Pet. 1:3. Though the Father says to the Son, Thy throne, O God, is forever and ever, yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, Therefore God, even thy God, hath anointed thee. Heb. 1:9. God hath made that same Jesus both Lord and Christ. Acts. 2:36. The Son is the everlasting Father, not of himself, nor of his Father, but of his children. His language is. I and the children which God hath given me. Heb. 2:13." {R. F. Cottrell, Review & Herald, June 1, 1869}

### EJ Waggoner

A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. All things proceed ultimately from God, the Father; **even Christ Himself proceeded and came forth from the Father**, but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of

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equality with the Father, in order that His power to redeem may be the better appreciated." {E. J. Waggoner, Christ And His Righteousness, p. 19. 1890}

### **JS Washburn**

"The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. This monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel's Message. ...

The whole Trinity doctrine is utterly foreign to all the Bible and the teachings of the Spirit of Prophecy. Revelation gives not the slightest hint of it. This monstrous heathen conception finds no place in all the free universe of our Blessed heavenly Father and His Son, our Lord and Savior, Jesus Christ...

If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? If, however, we leap over all these minor, secondary doctrines and accept and teach the very central root doctrine of Romanism, the Trinity, and teach that the son of God did not die, even though our words seem to be spiritual, is this anything else or anything less than apostasy, and the very Omega of apostasy?...

when a man has arrived at the place where he teaches the heathen Catholic doctrine of the Trinity, and denies that the Son of God died for us, is he a true Seventh-day Adventist? Is he even a true preacher of the Gospel? And when many regard him as a great teacher and accept his unscriptural theories, absolutely contrary to the Spirit of Prophecy, it is time that the watchmen should sound a note of warning." {Portions of a letter written by J. S. Washburn in 1939.} (This letter was liked by a conference president so much that he distributed it to 32 of his ministers.)

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**"Who is Christ?--He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God." {E. G. White, The Youth's Instructor, June 28, 1894 par. 9}**

In Ellen White's original handwritten manuscript, a copy of which appears here, it was corrected to read: "Here are the living three personalities of the heavenly trio...". So she doesn't say "three living persons of the heavenly trio" but she actually says "the living three personalities of the heavenly trio". Some may be inclined to think there is no difference between the two, but the prophet herself saw a difference in that she corrected it. She obviously thought there was enough difference to warrant a correction, lest she be misunderstood (as is the case today) to be teaching a trinity. If these two words both

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conveyed the same meaning in her mind, the change would not have been necessary. Allowing the Testimonies to interpret themselves, here are the "heavenly trio" as defined by her: "They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks." {E. G. White, Testimonies Volume 9, p. 189}. "Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." ... This refers to the omnipresence of the Spirit of Christ, called the Comforter." {E. G. White, Manuscript Releases Vol.14, p. 179}

"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 Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent." {E. G. White, Manuscript Releases Vol.14, p. 23}

As can be plainly seen from above, the spirit is "the spirit of Christ"; it is Christ's very own omnipresence by which He (not someone else) represents Himself "as the Omnipresent". As in all her other writings, she maintained that God the Father and His Son were the only divine beings (See appendix II 'How many divine beings?' p. 27).

"The Father is all the fullness of the Godhead", "The Son is all the fullness of the Godhead" {Evangelism, p. 615}. This is her consistent belief in ALL her writings. This was the belief of the entire denomination at that time. Having established this faith of two beings who are the fullness of the Godhead, she then said the "Comforter is the spirit in all the fullness of the Godhead" meaning the comforter brings us the fullness of the Godhead which is the Father and the Son. This Comforter is defined by her: "This refers to the omnipresence of the Spirit of Christ, called the Comforter" which she described as Christ Himself "divested of the personality of humanity". This is the third "personality" according to her own definitions; not another separate divine being. There was no "third being" - no third separate divine individual. She sums it all up by affirming:

"The Father and the Son alone are to be exalted." {E. G. White, The Youth's Instructor, July 7, 1898 par. 2}

"The divine Spirit that the world's Redeemer promised to send is the presence and power of God." {E. G. White, Signs of the Times, November 23, 1891}

Christ was the Son of God in His pre-existence (i.e. He did not become the Son of God in Bethlehem). Ever since the birth of Christ in heaven (back in the dateless ages) He has been in close fellowship with His divine Father.

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Christ is the pre-existent Son of God, meaning that He was a Son in His pre-existence. We know that this Son-ship is a real and literal one based on birth (brought forth). It is after clarifying this fact, that Christ is the Son of God in His pre-existence, she then says there never was a time when He was not in fellowship with the eternal God. The meaning should be clear to all. Ever since Christ was begotten of the Father He has ever been in close fellowship with Him. This is what the statement says.

“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.” {E. G. White, Testimonies Volume 8, p. 268} The fact that Christ is the Son of God (being begotten of Him) is the key to understanding Christ's exalted and equal position with the Father. He is so because this is how He was begotten; possessing all these divine attributes. The fact that Christ is the Son of God (being begotten of Him) is the key to understanding Christ's exalted and equal position with the Father. He is so because this is how He was begotten; possessing all these divine attributes.

Christ was GIVEN (by divine inheritance) the original, unborrowed, underived life of His Father. This is plainly what He said in John 5:26.

“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.” {E. G. White, The Desire of Ages, p. 21}

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Who purposed to make man in their own image?

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image."” {E. G. White, The Spirit of Prophecy Volume One, pp. 24, 25} 1870

“God, in counsel with his Son, formed the plan of creating man in their own image.” {E. G. White, Review and Herald, February 24, 1874 par. 3}

“The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law.” {E. G. White, Review and Herald, December 17, 1872 par. 4}

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**Why did Satan fall? "It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven." {The Desire of Ages, p.129}**

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Take home message

I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority. {8T 298.2}

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At this point we have come to the end of the fifthth of 8 short presentations.

If you truly desire to be among the end-time privileged few to witness for the vindication of God's character, we invite you to come with us to presentation-5, where we will bring to view

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what inspiration has revealed to all of us the nature of the one true God and His Only-Begotten son. Do not miss out on this. It is a salvation issue.

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It is our hope and prayer that this short presentation may lead some, peradventure many, to have more inspired light on the subject of the investigative Judgment. That it is not only for the purpose of judging the character of men, but to cause the entire universe to see the true justice and character of God.

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Doxology:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

Amen

Isaiah 2:3 predicts in the latter days there will be a religious power that exalts itself to ruler-ship over all other powers, and to whom all the nations of the earth will give honor. It is a power in which many, including God's professed people, are led to put their trust, instead of trusting the Lord.

As recorded in Isaiah 2:3 "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths". Note, it is not, "Thus saith the Lord," but thus saith the people, as it is the people who "shall go and say Come ye, and let us go up to the mountain of the LORD." This is a false cry and is nothing more than the vain word of man.

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She continues in Ministry of Healing pages 431.1/.2: "Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being, is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will.

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God and to teach us that our wisdom is limited; that in the surroundings of our daily life there are many things beyond the comprehension of finite beings"

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All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven; now sin was separated from them. They were holy and without blame. The camp of Israel was clean.

We are now living in the great antitypical day of the cleansing of the sanctuary. Every sin must be confessed and by faith be sent beforehand to judgment. As the high priest enters into the most holy, so God's people now are to stand face to face with God. They must know that every sin is confessed, that no stain of evil remains. The cleansing of the sanctuary in heaven is dependent upon the cleansing of God's people on earth. How important, then, that God's people be holy and without blame! In them every sin must be burned out, so that they will be able to stand in the sight of a holy God and live with the devouring fire.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walks righteously, and speaking uprightly. He that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; he shall dwell on high. His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isaiah 33:13- 16.

As God's people take up this work, they reveal what spirit they are of. It is seen that the effect of the Gospel is to put into men the spirit that was in Christ, "who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Christ will be admired in all them that believe. Men can find nothing then to say against Him, for His life is only good. The Lord has been judged by His people. Their unfaithfulness has brought dishonor upon Him. Now He is vindicated. The hour of His judgment is come, and His faithful witnesses bear true testimony to His wonderful love and great salvation. Henceforth none but His enemies, who hate Him simply because He is good, can speak a word against Him. As the church of Christ comes into harmony with His own life, He is free to work with power. In the past, he has been bound because His people have been unlike Him, and He could not work



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mightily through them without seeming to countenance their evil ways. Now there is nothing to hinder His full cooperation with His church, and the full tide of divine life flows with mighty power through His people. They go forth upon their work conquering and to conquer.

“Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.” {E. G. White, *Patriarchs and Prophets*, p. 34} 1890. Also {E. G. White, *The (1888) Great Controversy*, p. 493} 1888

Take home message”

Hebrews 1:9 states: “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows”

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God commends Christ for His love of righteousness, and also for His hatred of sin. It is possible to resist sin without actually hating it. It is when God's character abideth in the heart, only then can the man who has actually learned to hate sin is really secure, and glorify the only true God.

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At this point we have come to the end of the third of 8 short presentations.

If the oil from the two olive trees has been dispensed into your heart, and you have a deep desire to declare as did the prophet Jeremiah "here am I", we invite you to proceed with us to presentation-4.

This is where we learned in the first instance that we have God as the Judge, and in the second we have Him as the one being judged, yet winning His case.

In the first instance Christ's kingdom is made up through the investigative judgment, and in the second the character of God the Father is vindicated.

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It is our hope and prayer that this short presentation may lead some, peradventure many, to a deeper appreciation of the meaning to love righteousness and hate iniquity through a transformed character into His likeness.

Doxology:

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Hebrews 1:9 states: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows"

God commends Christ for His love of righteousness, and also for His hatred of sin. It is possible to resist sin without actually hating it. It is with God's character abiding in his heart, only then can the man who has actually learned to hate sin is really secure.

Indeed, the fact that Christ is a part of the Godhead, possessing all the attributes of Divinity, being the equal of the Father in all respects, as Creator [44] and Lawgiver, is the only force there is in the atonement. It is this alone which makes redemption a possibility. Christ died "that He might bring us to God" (1 Peter 3:18); but if He lacked one iota of being equal to God, He could not bring us to Him. Divinity means having the attributes of Deity. If Christ were not Divine, then we should have only a human sacrifice. It matters not, even if it be granted that Christ was the highest created intelligence in the universe; in that case He would be a subject, owing allegiance to the law, without ability to do any more than His own duty. He could have no righteousness to impart to others. There is an infinite distance between the highest angel ever created, and God; therefore the highest angel could not lift fallen man up, and make him partaker of the Divine nature. Angels can minister; God only can redeem. Thanks be to God that we are saved "through the redemption that is in Christ Jesus," in whom dwelleth all the fullness of the Godhead bodily, and who is, therefore, able to save to the uttermost them that come unto God by Him.

we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father;" being by nature of the very substance of God, and having life in Himself, He is properly called Jehovah, the self-existent One, and is thus styled in Jer. 23:56, where it is said that the righteous Branch, who [24] shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu—THE LORD, OUR RIGHTEOUSNESS.

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Paul wrote in Matthew 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect. Sister White wrote in 1SM 382.2 "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."

Roman 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

Matt 6:13 For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Psalmist declared in Psalms 96:11-13 "11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. 12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice 13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth"

The following verse (v. 12), shows that these words, so fraught with life or death to every soul, are spoken before the coming of the Lord. Death arrests the development of character, and fixes man's destiny. As the tree falls so it lies. The same stop comes then to living men, but they do not know that the fateful word has been spoken, the division has been made, the choice has gone for ever.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 85.

It is in this clearing of Christ from the misjudgment of men, and setting Him before the world in His true light, that Christians will meet the issues of the hour of judgment.

They cannot be present in the courts above, except as they commit themselves to Christ, the Advocate. He cannot be present on the earth, where He is being judged, except as He can find ambassadors here who will represent Him. If we will confess His name here, and bring honor to His name among men, He undertakes to speak for us in heaven, and procure glory for us there. Matt. 10:32. So that it is here, and not in heaven, that we have to meet the test of the judgment. The decision is in our own hands. We are not to be in fear and trembling, waiting for the moment when the judgment may pass from the dead to the living. If we do not know yet that our interests are secure in heaven, we can make them so at once, and put the matter beyond question, by becoming whole-hearted, blood-bought witnesses for Jesus Christ, who follow Him fully. Whatever others may say or do, we can take our stand boldly in the place

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where the angelic verdict of the judgment approvingly descends: "Here are they that keep the commandments of God, and the faith of Jesus."

The Judgment is simply the summing up of a case that has been pending since sin entered the universe of God. God has been declared to be unjust, not only by Satan, but by every one who has committed sin.

"All have sinned, and come short of the glory of God." Therefore every one who justifieth himself, thereby declares that God is wrong; and whoever refuses to acknowledge himself to be a sinner, thereby justifies himself.

But every man is unlike God. Therefore if men were right, that would prove God to be in the wrong. Everybody who refuses to confess his sins, by that very refusal charges God with being unjust. And the same thing is done by those who acknowledge themselves to be sinners, but who doubt God's willingness to forgive.

It is evident that if God could be convicted of one act of injustice, He could not judge the world. In order that rebellion shall be put down for ever, never more to have any possibility of arising, every creature in the universe must see and acknowledge the righteousness of God. Few of the inhabitants of this world do that now; but the Judgment is to make it plain.

This is our strong consolation. God's righteousness is revealed in the forgiveness of sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

Whoever declares that God will not forgive sins, no matter whose, charges Him with being unjust. He forgives by His righteousness, His justice, and when we confess our sins, we become partakers of His righteousness. This assures our standing in the Judgment.

Now God challenges us to try the case in court, and calls upon heaven and earth to act as jury, to see if there is a single case of acknowledged sin that He does not forgive. "Though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as white as snow."

This is His case. He stakes His life upon that. That is the thing upon which He bases His claim to righteousness, and His right to judge the world. If God is willing to risk His case upon that claim, cannot we? Our life stands with His if we do. We will trust Him, believing that His character will stand every test. Indeed, that is the only sensible thing to do; for if it were possible that we

## **Presentation-8 Worship him: God's last-days movement vis-à-vis a counterfeit new movement**

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could prove Him unjust, we should gain nothing, since that would mean the end of His Government, so with that would go our lives and the life of all creatures. So we see that it is the height of folly to try to pick flaws in God's character. It is like a man trying to saw off the limb upon which he is sitting over an abyss. But no fault can be found in God. "There is no unrighteousness in Him." "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

This call to come and be forgiven is to those who are as bad as they can possibly be. Every sin has produced its sore, and the result is that there is not a sound spot in the whole body. There is not a spot on which a stroke of correction could be laid, if sin were to be increased. To such ones He calls, in order that all may have hope, and may come with confidence. With what boldness we may come! How it enlarges our view of the Gospel, and lifts the whole subject to a plane infinitely beyond the mere selfish inquiry. Is it possible for me to be saved? It is God's case, not ours. He must forgive, or lose His life; for He gave His life for the express purpose of cleansing sins, and if He should not do it the life would be thrown away. Let us then come boldly to the throne of grace, fully assured that we shall obtain mercy, and find grace to help in time. Their song is called the song of Moses and the Lamb. Moses, the servant of God, who gazed into the land of promise from the height of Pisgah, and then lay down to sleep on the very borders of the inheritance, is the type of those who in the closing message look into eternity, but lie down in the grave until the appearing of their Lord. Christ Himself came to earth, and claimed the body of Moses. He did not wait until all came from their graves. So those who have fallen asleep, having the seal of God, will have a special resurrection, and will be called forth to hear the covenant of peace, and to behold their Lord as He comes in the clouds of heaven. These join their voices with those who tell their life story of Christ the Lamb, -- a story of sacrifice and love. "Great and marvelous are Thy works, Lord God Almighty," and the response comes, "Just and true are Thy ways, Thou King of saints." This is a song of "victory over the beast, and over his image, and over his mark, and over the number of his name." Standing on the crystal sea, resplendent with the glory of God, they sing the songs of soul union with Jehovah. This is the consummation of the history as related in the thirteenth chapter of Revelation. p. 252, .e of need.