

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will show them his covenant.
Psalm 25:14

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Straight and Narrow

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**Just as we physically become what we physically eat,
we will become spiritually what we partake spiritually.**



How Does God's Spirit Dwell in Humanity?

By David Sims

There is a great deal of discussion today about how God's Spirit dwells in a person. Since this is a vital subject, let us examine what inspiration says about this matter.

One of the best illustrations we have is in Zechariah Chapter 4. "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zechariah 4:2-3, 6).

Here Zechariah is shown a scene that is illustrating the work of the Holy Spirit, and a question is asked to Zechariah with the express purpose of arousing his interest in the subject.

Before bringing out the vital truth of what this represents, I want to share an experience. About the time that I first met my wife, there was a group where one of the ministers was sharing on Zechariah 4. He stated that the bowl represented a certain collection of inspired writings, and these inspired writings were an interpretation of the Scriptures and not the Scriptures themselves. He went on to state that the seven pipes going to the seven lamps could only get what was in the bowl. They could not go directly to the Scriptures which he said were the Old and New Testaments represented by the two olive trees. To access the word, you had to go through these other mediums or interpreters of the Scriptures. This was surprising and alarming to me.

But there are a lot of people actually believing this, and they are saying that this is the only way we can have true harmony because everybody has their own interpretation.

But this is simply another flavor of the Catholic teaching that the church is the interpreter of doctrine, the interpreter of Scripture. That is why the people have to go to the priest and to the church to understand what is truth. This cannot be further from the truth. In verse 13 of Zechariah 4 we read, "And he answered me and said, Knowest thou not what these be? And I said, No, my lord."

This is the third time this question is asked in this chapter, and God is really wanting us to understand the answer to this question. The answer is: "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" (verse 14).

Ellen White makes this interesting statement in relationship to these verses:

. . . What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." (Ellen White, *The Review and Herald*, July 20, 1897, par. 5)

Now comes the explanation:

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. (Ibid., par 6)

There is a lot in that one sentence. What are the two olive trees doing? They are olive trees, and they make olives which have oil, and the olive oil is flowing through these branches from the trees to feed the bowl. From that bowl the seven lamps, representing the the different churches, are receiving their oil which the scripture give as a symbol of the Holy Spirit. This is very much an illustration of the work of the Holy Spirit, and when it says that

these olive trees are angels, immediately a question should come up. Why is the Holy Spirit pictured as flowing from the angels? We find help to this question in the Gospel of John:

In the last day, that great day of the feast [of Tabernacles], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39)

Jesus says here that even the believer will become a channel of the Holy Spirit to others, that out of their belly shall flow rivers of living water. (See also Galatians 3:5.) Then the text says that the living water represents the Holy Spirit.

I cannot harmonize, and logic cannot harmonize this with the idea of the Holy Spirit being some kind of a disembodied spirit or an intelligent entity of itself. I cannot harmonize this with the idea that the Holy Spirit is a being separate and apart from the Father or Son as a divine being.

By the holy beings surrounding his throne the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. (White, *The Review and Herald*, July 20, 1897, par. 6)

We have several different definitions or interpretations of what this golden oil represents. It represents the Holy Spirit, it represents the grace with which God keeps the lamps supplied, it represents the messages of God's Spirit.

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. (Ibid., par, 7)

Here we see that the communications which God sends humanity are represented by the golden oil. That means chiefly God's word. God's word is represented as that golden oil. How do we harmonize that with other passages that indicate that the golden oil represents the Holy Spirit?

Actually it is easily understood when we when we realize what the Spirit is, and as we continue to study it will make more sense.

The olive trees represent angels. The golden oil the messages of God's Spirit, and, of course, angels means messenger. What is the work of a messenger? To give a message. So what message are the angels giving? They are giving

God's message, his communications, and that is represented by the golden oil.

It is interesting to note that in the Solomon's Temple the angels, or cherubim, that were beside the ark were made of olive wood. (1 Kings 6:23) I believe there is, there was, a reason for everything in the sanctuary and its services. The angels being made of olive wood is significant. Olive trees produce olive berries, which produces olive oil, and olive oil in particular was the oil that was used in the lamps of the sanctuary.

In John 15:4 Jesus tells us that we are to abide in him, just like the branch abiding in the vine.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. (John 15:4)

We can see that this is obviously not a physical union because God, because Christ, abides in us not in our fleshly bodies, but in our minds. That should be obvious. But when I said this at certain camp meetings over a decade ago, I was immediately opposed by many in the congregation because they they insisted that, no, Christ abides in his people physically and literally in a physical sense. But if that were true, where does Christ abide? Is it in one's blood or skin? Does he live in one's muscles or bones? Where does a literal physical Christ come in and live in one's body? That cannot be; so, it is in a spiritual sense that Christ lives in the believer. Jesus said:

And the glory which thou gavest me I have given them; that they may be one, even as we are one: (John 17:22)

Jesus is praying for his disciples to be one, that they may be one even as he and the Father are one.

Obviously if we are one with someone we are not one physically. We are one spiritually, one in nature perhaps. We both have human nature. We are one in character, one in mind, and this is how Christ and the Father are one.

We should put out of our minds the metaphysical spiritualistic ideas of God being an essence. The Father and Son are one not numerically but in unity. We use the word *one* in different ways in English. Many words have more than a single meaning, and *one* does not only mean one numerically. We use *one* to refer to a unity, and that's what is being spoken of in John 17:23:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:23)

I want to emphasize again these words "that they may be one even as we are one" and "I in them, and thou in me." Notice that the connection between being "one" also is

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1889 HSDA Week of Prayer

April 5–12

The 1889 HSDA–USA conference invites you to please join us for our second Week of Prayer this year. The event will take place from April 5–12, hosted via the Smyrna Zoom Room beginning at 7:00 EDT each evening. Everyone is warmly invited to participate in this meaningful time of study and prayer.




Our last session during the first of the year had very good attendance, and many were blessed and asked if we could do another Week of Prayer soon.

Each session will include a brief, but impactful, reading from Inspiration, followed by a dedicated time of prayer. The week of prayer was an important time for the church during the life of Ellen White. She often spoke at our institutions during this special season. At one time she encouragingly wrote:

The week of prayer is now near at hand, and we have every reason to expect a gracious outpouring of the spirit of God. Many are hungering and thirsting after righteousness, and the promise of the Lord is that they shall be filled. Never were we more needy of God's blessing than now, and never was God more willing to bestow his blessing. As ministers we should properly lead out in the work. May this be so indeed at this time. The spirit of God is awaiting our demand and reception. Just as surely as we seek the Lord with all the heart, so surely he will be found of us. (Ellen White, *Special Testimonies*, series A, no. 2, p. 28.3)

You may join the meetings on the Internet by clicking the following link: <https://us06web.zoom.us/j/6132127443?pwd=VGNhRTViOFpEYUs0QmY0R2JzN-WlNQOT09> or using the QR code.



To participate with a phone in the United States, dial 1–646–931–3860 and enter conference ID 613 212 7443, followed by the # symbol when prompted. Then press the # symbol again. 

“How does God’s Spirit Dwell . . .” continued from p. 3

synonymous with “being in” him and he “in” us. We see this connection a little bit more in John 6:56. We read:

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (John 6:56)

We see there is something that we do which results in our abiding in Christ and he in us. It is to drink his blood and eat his flesh. Jesus is using something from the physical realm as an illustration that should be familiar to us. Why? Because we are all familiar with the with the phrase “you are what you eat.” This is true because when we eat something and it is digested, then it goes into the bloodstream. The different constituents of what have been eaten are now remade into parts of our body, such as the cells. The amino acids from the proteins that we eat become the building blocks for proteins that make up different parts of our cells and different parts of our bodies, and so this should be familiar to us. Jesus is using a physical illustration of eating and that food becoming part of us. Jesus is using that to illustrate how we are to receive from him and then partake in that way of his nature.

We read in John 6:63, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” Now we see what the flesh and blood refer to. Partaking of it refers to his word, and as we partake of that word then we are receiving his mind and his nature.

As a youth growing up, I heard a great variety of sermon topics, and in the back of my mind I was wondering, “Well, how does this work? How are we changed? How do we have that new birth”? Just as the food we eat builds up our physical nature, what we eat mentally and spiritually builds up the spiritual nature. We are talking about a mental situation when we’re talking about the Spirit of God. We are not talking something physical.

How do we feed our minds? It is through what we hear, the words and the thoughts that we receive. Thoughts can be created in our mind through reading words on a page, through hearing words audibly, or even through seeing sights. Thoughts are created by a walk in nature, by seeing the things that God has created. These are the lesson books, and these are the means that God has to feed our souls. From *The Desire of Ages* we read:

And how much more are Christ’s words true of our spiritual nature. He declares, “Whoso eateth My flesh, and drinketh My blood, hath eternal life.” It is by receiving the life for us poured out on Calvary’s cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. “He that eateth My flesh,” He says, “and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me,

even he shall live by Me.” John 6:54, 56, 57. (Ellen White, *The Desire of Ages*, p. 660.4)

This shows us clearly that to receive Christ we must receive his word. In the days of Martin Luther there was a man named Thomas Müntzer. Müntzer separated Christ from the word, and he taught that the believer did not need the Bible. All one needed was Christ who would directly speak to the person. So they began to get rid of the Bible, and we see people doing the very same thing today. People want to separate Christ from his word. Jesus says:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39)

Some interpret that to say that Christ was separating the Scriptures from himself, but he was doing the very opposite. Jesus was saying the Scriptures testify of me. You can not divide them and say we only need Christ without the Bible, and neither can you say we only need the Bible without Christ. When we receive the word of God, we are receiving Christ.

This is why Jesus says, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). He is telling us how we abide in him. It is to have his word abide in us because words are simply the expression of the thoughts or our mind. To have the mind of Christ is what is needed. We need the word because you cannot just telepathically send a thought to someone. You have to convey it either by some action or by words, and if we fail to understand how we are to receive the Holy Spirit it is not likely that we are going to be able to receive the Holy Spirit. The subject was so important that God brought the question to Zechariah three times: “What are these?” God wanted to draw Zechariah’s and the readers of the Scriptures’ attention to understand how we receive the Holy Spirit. Paul wrote:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (Colossians 3:16)

David, writing in the Psalms, noted:

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. (Psalm 104:30)

This indicates that that creation came through the Spirit, and this is explained earlier in Psalms:

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. (Psalm 33:6)

In the three gospels that mention the baptism of Jesus we can see that the three terms, *Spirit*, *Spirit of God*, and *Holy Ghost* (*Spirit*) are synonymous.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the *Spirit of God* descending like a dove, and lighting upon him: (Matthew 3:16)

And straightway coming up out of the water, he saw the heavens opened, and the *Spirit* like a dove descending upon him: (Mark 1:10)

And the *Holy Ghost* descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3:22)

The word “ghost” is simply the translator’s choice of word here, but it is the same word (Πνεῦμα – *pneuma*) as is translated *Spirit* elsewhere in the Bible. So the three expressions are synonymous. They are talking about the same thing. If someone talks about *the Spirit of God* it is the same as *the Holy Spirit*. The reason I explain this is because I have heard people say, “the Spirit of God is different than the Holy Spirit.” The *Spirit of God* is used many times in Inspiration, and God calls it *my spirit*. It is always possessed. It is something that belongs to God. People may say, *well, that’s different from the Holy Spirit*, but the gospel records demonstrate that the terms are the same. Also, we have this statement which helps to further clarify the matter:

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. (Ellen White, *The Spirit of Prophecy*, vol. 2, p. 60.2)

Please notice what the Bible refers to as the *Holy Spirit*, the *Spirit of God*, or the *Spirit* is called “beams of glory,” “beams of glory” from the father that assumed the form of a dove. This gives us a little further insight. Additionally, we read from Peter:

Whereby are given unto us exceeding great and precious **promises**: that by these ye might be partakers of the **divine nature**, having escaped the corruption that is in the world through lust. (2 Peter 1:4)

Notice that we partake of the divine nature through the promises, the promises of God’s word. This is vital to understand because we all want to partake of the divine nature. That is how we overcome sin. It is a part of sanctification and ultimately our salvation. “Through the Spirit the believer becomes a partaker of the divine nature” (White, *The Desire of Ages*, p. 671.2)

At first, this might look like we are saying two different things, but not so when we understand that we receive the Spirit, which is the mind of Christ, through his words. These words are expressing what is in the mind. The mind

we are receiving is the mind of Christ through the words of Scripture.

However, it is important to realize that it is not just the words, it is not having a Bible on your shelf, neither is it just simply reading the Bible that is going to impart the Spirit of God to you. It is digesting it, and it is making it a part of you. It is receiving it into our souls, and so these two statements from Second Peter and *The Desire of Ages* are completely harmonious, with one just being a magnification of the other.

This is why in Proverbs 1:23 we read: “Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you” (Proverbs 1:23). This verse is in Hebrew synonymous parallelism. We find the same thought in two different ways, in two different sets of words, expressing the same thing. Here we see *spirit* is synonymous with *words*.

In Matthew 12:34 we read, “. . . out of the abundance of the heart the mouth speaketh” (Matthew 12:34). What comes out of the mouth is simply revealing what is in the mind, and we are told in Philippians 2:5 that we are to have the mind of Christ. So what do we need to do? We need to have his words in order to have his mind.

In Isaiah 40:13 we find a scripture that speaks of the Spirit of the LORD:

Who hath directed *the Spirit of the LORD*, or being his counsellor hath taught him? (Isaiah 40:13)

Paul quotes this scripture from the Greek Old Testament called the Septuagint (LXX). Paul was speaking to the Greek people, and so he quotes from the Septuagint:

For who hath known the *mind of the Lord*? or who hath been his counsellor? (Romans 11:34, also see 1 Corinthians 2:16)

From this we can see that the translators of the Septuagint understood that the concept of *mind* and *spirit* were interchangeable, and Paul, writing under inspiration, puts heaven’s seal of approval on this concept.

In Genesis 41:8 we read about Pharaoh having a dream, and the scripture tells us “that his spirit was troubled.” It was not somebody other than Pharaoh who was troubled but Pharaoh himself that was troubled. It was talking about his mind.

Moses was provoked by the children of Israel, and Psalm 106:33 tells us “they provoked his spirit.” That does not mean that his fellow or buddy or his friend was provoked. It was Moses himself! This is referring to his spirit being provoked because it was his mind. It was not a physical provocation. The Bible gives a similar lesson with King Nebuchadnezzar. In Daniel 2:3 he said “my spirit is troubled,” and in 1 Corinthians 2:11 we read that the Spirit of God is related to God as the spirit of man is related to man.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (1 Corinthians 2:11)

In other words, you do not know what is in the mind of some person. Only the spirit of that person knows. That spirit, however, is not another intelligence or life other than the person himself. And we cannot know what is in the mind of God. Only the Spirit of God knows what is in his mind.

It is *through the word that Christ abides in His followers*. This is the same vital union that is represented by *eating His flesh and drinking His blood*. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live “by every word that proceedeth out of the mouth of God.” Matthew 4:4. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ. (White, *The Desire of Ages*, p. 677.1)

This statement very clearly shows that Jesus abides in us not in some physical way, not a physical part of him that comes and dwells in us, not even some disembodied spirit that comes and dwells in us. Jesus dwells in us *through the word*.

This statement is very clearly written and knowing this, we can realize that any situation of ours where we do not have the Spirit of God, where we wonder *where is the Spirit God*, we are not to blame God. The real blame rests on ourselves. If we are not filled with his Spirit, it is because we are not taking the opportunity to fill our minds with his word. There should be no waiting on God to pour out his Spirit. In reality, God is waiting on us to receive his Spirit. This shifts the blame back on us when we understand this doctrine properly.

That he would grant you, according to the riches of his glory, to be strengthened with might by *his Spirit in the inner man*; That *Christ may dwell in your hearts by faith*; that ye, being rooted and grounded in love. (Ephesians 3:16–17)

In this passage in Ephesians we can see the synonymous nature of Christ being in us by his Spirit. Notice it equates his Spirit dwelling in us with Christ dwelling in our hearts by faith, and faith comes by hearing the word of God (Romans 10:17).

We see the same thing in Psalm 139:7: “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” Here again we see the Hebrew parallelism saying the same thought in two different ways so the *spirit of God* is equated with his *presence*.

Also in Psalm 51:11: “Cast me not away from thy presence; and take not thy holy spirit from me. “The synonymous terms *presence* and *holy spirit* are equated as the same.

In Psalm 139:2 we read: “Thou knowest my downsit-ting and mine uprising, thou understandest my thought afar off.” God does not have to be physically present in a room to know what we are saying, to hear us, to interact with us, or to speak to us. He has a thousand agencies we know nothing of. If God were suddenly to be in the same building physically with us, we would cease to exist. So, God is not everywhere present in a physical, literal way, but he is everywhere present by his Spirit, and that was made clear in number one of the 1889 fundamental beliefs of the Seventh-day Adventist Church. That fundamental clearly says God is “everywhere present by his representative the Holy Spirit.”

If we leave off half of that sentence, then we have an untruth, something which leads to a misunderstanding. So, sometimes it is not what we say but what we do not say that can be misleading. In the principles of 1889 they made sure that they clarified that point, and we find that expressed in so many of the pioneer writings, as well as in Ellen White’s writings where she clearly expresses the thought that God is everywhere present by his Holy Spirit. This needs to be clearly understood, and this points out that God may be far off in a physical way, but he knows even what is in our minds.

James White noted that “God is everywhere by virtue of his omniscience” (*The Personality of God*, p. 3). God is not in a physical sense scattered in a trillion parts all over the universe and nothing but an essence. That was something very clear in the minds of our forefathers.

God himself speaks to the believing, trusting soul; for **God’s Spirit is in his word** ... It is thus that the believer eats of Christ, the Bread of Life. Truth is seen in a new light, and the soul rejoices as in the visible presence of Christ. (Ellen White, *The Signs of the Times*, October 10, 1895, par. 9)

We read clearly that God’s Spirit is in his word.

In Revelation we find we find four references to there being *seven spirits*. For example:

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. (Revelation 5:6)

Here the Lamb is seen with seven eyes and the Lamb represents Christ, and these are called the seven Spirits.

This should raise some questions in our mind, if we are trinitarians, or if we are believing that the Holy Spirit is a

third divine being. Why seven Spirits? And we also find the same thought in Revelation 4:5:

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. (Revelation 4:5)

In verse 8, we read:

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Revelation 4:8)

In Zechariah 3:9, we read about a stone with seven eyes on it which were the seven spirits. So, we see this theme in many places, and in Revelation 4:8 the eyes on these living creatures represent the Holy Spirit, as well.

Now notice what it says in Revelation 5:8:

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and *hast redeemed us* to God by thy blood out of every kindred, and tongue, and people, and nation; (Revelation 5:9–10)

Notice the words “hast redeemed us.” Does this give any indication as to who is speaking?

The four living creatures and the twenty-four elders are saying the Lamb has redeemed them. I do not know of anybody that was redeemed other than those that were at one time on this Earth. Then we read:

And hast made us unto our God kings and priests: and we shall reign on the earth. (Revelation 5:10)

The only reasonable conclusion is that these four living creatures must be people that were redeemed from this

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Pastor David Sims is the chairperson of both the 1889 HSDA World Conference and the Philippine Conference. He is also the director of the Waldensian Center in the Philippines. He is pictured here with his wife, Marrah, on a recent visit to West Virginia.

Shall He Find Faith?

By Onycha Holt

(This is the conclusion of an article begun last month on the alpha of apostasy and Dr. John Harvey Kellogg Editor)

Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:8)

Most of the body of Christ had not given up their faith to the pretentious sophistries threatening to undermine the foundation pillars of the faith of which Ellen White wrote in Letter 263, 1904, paragraphs 11–13, in part due to her resolute efforts to rebuke and to counsel, but it seemed some would not listen, including A. T. Jones:

Dr. Kellogg controls the voice of Elder A. T. Jones and will use him as his mouthpiece. (Ellen White, *Letters and Manuscripts*, vol. 21, Lt 182, 1906, par. 6)

And Dr. Paulson:

To such a man as Dr. Paulson the reception of spiritualistic ideas means much more than it can ever mean to you [Dr. Kellogg]. When he realizes how near he has come to making shipwreck of his faith, when he sees that he has been **giving heed to seducing spirits and doctrines of devils**, it may cost him his life. He will ever feel the wound. It is hard for you, but tenfold harder for such men as Dr. Paulson to recover from the shock. (Ellen White, *Letters and Manuscripts*, vol. 18, Lt 265, 1903, par. 24)

And Dr. Reed, too:

I am given a message to bear to you and to the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book *Living Temple*; 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 used to uphold erroneous theories. (Ellen White, *Letters and Manuscripts*, vol. 19, Lt 277, 1904, par. 100)

Specious means something that is superficially plausible and misleadingly attractive but is actually wrong.

Ellen White also wrote a letter to Brethren Paulson, Sadler, Jones, and Waggoner in 1904, but who were these people? We are familiar with Jones and Waggoner and probably with Dr. David Paulson, but who was Brother Sadler?

William S. Sadler was an Adventist in his early years and was twenty-nine years old in 1904. He had worked with John Harvey Kellogg at Battle Creek and had married Kellogg's niece, Lena Kellogg, and he graduated from medical school in 1906. He worked with Dr. Paulson in a Kellogg-

sponsored Chicago mission, but he left the Adventist Church in 1907, the year Dr. Kellogg was disfellowshipped from the Adventist Church, over issues on the inspiration of Ellen White and over issues connected with Dr. Kellogg. He later wrote forty-two books and many articles for journals and lectured at two universities, but he also began conversing with a man while the man slept. The sleeping man claimed to carry messages to him from several celestial beings. I write of this to give you a better understanding of how important Jesus' remark, which we shall soon read, is concerning the end of the alpha being beyond imagination. Dr. Sadler left the Adventist Church and began communicating directly with evil angels through this sleeping man. He and others formed questions to ask the man. This is an early part of the unimaginable result of the alpha of which Jesus spoke.

In her letter to these four men, Ellen White wrote:

In the night season I seemed to be in a large company, speaking plainly and decidedly under the inspiration of the Spirit of God. I presented the true outcome of the present controversy over the medical work. . . .

One not known to those present stepped forward . . .
(Ellen White, *Letters and Manuscripts*, vol. 19, Lt 279, 1904, par. 1, 2)

Ellen White called this unknown person “the Speaker” and later “Our Counsellor,” capitalizing both titles. She said he spoke in a clear and distinct voice and that he took the hand of Dr. Paulson and then that of Brother Sadler and said:

The one to whom you have yielded respect has refused to accept and follow the counsel of God and has allowed himself to be influenced by seducing spirits and doctrines of devils. **The end you cannot possibly imagine.** (Ibid., par. 3)

What is this end? With what we have considered thus far, we can easily understand the end to be the same as the omega; however, Ellen White never tells us what the omega is, but she did say that it follows soon after the alpha and that the knowledge of it made her tremble. In this letter to the four brethren, she wrote about a Speaker, and the Speaker was Jesus himself, for he later identified himself as the bread of life, and this Speaker said that Paulson and Sadler could not possibly imagine the end of the alpha. Brothers and sisters, it seems possible, even probable, that we are living in the reality of this omega now—it may be before our very eyes—yet we may not seem to grasp it. Whatever it is, and if it is something we are experiencing now, it will be something that will affect the very core of our faith. It will be something that only the 144,000 will be able to see their way through and even then with a great struggle. Let us read on:

Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, "You are confused. You are in the mist and fog. You have need of the heavenly anointing." To Brother Jones He said, "Why have you permitted your mind to be worked as it has been? I warned you not to permit this." He said to Brother Waggoner, "Leave the place where you now are, and walk in the path I have pointed out. **Living Temple is full of seductive sentiments, which if received, will tear down the foundations of your faith and weaken your perceptions of truth and righteousness.**" (Ibid., par. 14)

What a privilege these men were granted for Jesus to personally speak to them, although in a vision. As we connect the alpha with the omega, we can also expect that the omega, if received, will tear down the foundations of our faith and weaken our perception of truth and righteousness, but what was Elder Waggoner espousing that caused Jesus to say he was in a mist and confused?

During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. **The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception.** Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, [In his message delivered at the 1901 General Conference, Elder E. J. Waggoner advocated several concepts which were not entirely in harmony with Adventist teachings. These were (1) that **every Christian could "get the testimony of Jesus"** or spirit of prophecy, (2) that **sanctification included bodily healing**, as well as holy living, and (3) that **the life of God comes to us through the air** and other natural means. . . .] I was led to speak words intended to counteract their influence. (Ellen White, *Manuscript Releases*, vol. 10, p. 87.2; brackets in original)

Again, Christ's words come to mind: "When the Son of man cometh, shall he find faith on the earth" (Luke 18:8)? Many people during the alpha were blind and were deceived with specious theories that sounded good about the personality of God, but, though they thought they were right, they were spiritually blind. The letter continues:

The Speaker was represented to me as standing on a high platform. To this platform He raised both men and placed one at His right hand and the other at His left. Then He said: "The sentiments that you have received in harmony with the special theories presented in the book *Living Temple* are not pure truth. There is a commingling of truth and error, and it will be difficult for you to single out the true from the false, to distinguish between

the threads of truth and the threads of error. My Word is spirit and life. **I am the bread of life.** He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." (White, *Letters and Manuscripts*, vol. 19, Lt 279, 1904, par. 16)

On November 26, 1903, Ellen White wrote to Dr. Kellogg and associates, stating:

The difficulties that have arisen have been very hard to meet, and they are far from being settled yet. One, and another, and still another are presented to me as having been led to accept the pleasing fables that mean the sanctification of sin. **Living Temple contains the alpha of a train of heresies. These heresies are similar to those that I met in my first labors** in connection with the cause in Maine, New Hampshire, Vermont, then in Boston, Roxbury, New Bedford, and other parts of Massachusetts. Through them the evil one worked upon the minds of men and women. (Ellen White, *Letters and Manuscripts*, vol. 18, Lt 265, 1903, par. 1)

We can understand her to be saying *The Living Temple* is the first car (the alpha) in a train that we can call "Heresies." This train has additional cars which represent various other heresies. Ellen White had already seen and addressed some of them, such as the heresies accepted by Mrs. Minor:

There was a Mrs. Minor, who had been to Jerusalem. When she returned she advocated some of these sentimental, spiritualistic sophistries. She invited me to visit her and relate what the Lord had shown me. Brother Nichols took my sister and myself to her home in Roxbury, where we found a company of about twenty assembled. Among them were brethren and sisters whom I loved and highly esteemed. They had believed the testimonies that I had borne to the people. But **they had been led astray by spiritualistic ideas** which were nothing less than a love-sick sentimentalism.

The power of God came upon me as I warned them of their dangers, and some said they had never expected to see so much of the blessing of God this side of the Eden above. I bore them a message similar to the message I have been bearing for the last two months. **I was instructed** that the ideas they had accepted were but **the alpha of a great deception.** I had to meet similar delusions in Portsmouth and in Boston. (Ibid., par. 2-3)

The doctrines of Mrs. Minor, whatever they were, were the beginning, or the alpha, of a great deception, and they are illustrated by a train of heresies, for more deceptions, such as free-loveism, which we read about earlier, were part of the train.

In regard to the book *Living Temple*, I have been instructed by the heavenly messenger that some of the reasoning in this book is untrue, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but **speculation in regard to the personality of God and where His presence is**. No one on this earth has a right to speculate on this question. “The secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children forever.” [Deuteronomy 29:29.] (Ellen White, *Letters and Manuscripts*, vol. 18, Lt 232, 1903, par. 39; brackets in original)

Sometimes Ellen White applied the term *alpha* in a general way. Other times she applied it to a specific evil, as seen in the following quotations:

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 *Living Temple* in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. (Ellen White, *Selected Messages*, bk. 1, p. 203.2)

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. (Ibid., p. 200.1)

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. (Ibid., p. 197.4)

Also in *Selected Messages* we read some vital points about the *result* of the alpha:

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**. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the

truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

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 *re-organization*. 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*. (Ibid., pp. 203.4–204.2)

And let us keep in mind that:

In the last solemn work few great men will be engaged. . . .

. . . Many a star that we have admired for its brilliancy will then go out in darkness. . . .

. . . then **the hidden ones** will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear “fair as the moon, clear as the sun, and terrible as an army with banners.” (Ellen White, *Testimonies for the Church*, vol. 5, pp. 80.1; 81.1; 81.2)

The science of Satan

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true

God, and Jesus Christ, whom thou hast sent. (John 17:1–3)

*In this scripture God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race. To those who believe in Christ, God will give power to become His sons even to them that believe on His name. This is the **science of the life that now is, and of the life which is to come**. This is **the true science** that our medical men need to study,—the science of the saving grace of the gospel. This is the science that students must study in order to become genuine medical missionaries. . . .*

. . . In His prayer Christ said, “I have glorified Thee on the earth.” This is **the science of heaven**. (Ellen White, *Letters and Manuscripts*, vol. 20, Lt 311, 1905, par. 28–29, 31)

Today when we think of the concept of *science*, we think of the study of or the laws of the physical and natural world gained by observation and research, but in Ellen White’s day, science simply meant the understanding a person had of something, not the study of it or even the laws of it, such as the understanding one had of heaven or of the purpose of a redeemed life. The science of heaven, or the understanding we have of it, as we read above, is that we glorify God on earth. Satan also has a science, and he has been using his twisted science, or knowledge, of heaven and of God since his days of rebellion. We will consider this more, but first we should review a few quotations:

This is only one of the instances [referring to New Hampshire] in which I was called upon to rebuke those who were presenting **the doctrine of an impersonal god diffused through nature, and the doctrine of holy flesh**.

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. **False science** [false knowledge] is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The **false assertions** that he made to the angels, his **subtle scientific theories**, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience, humanity was estranged from God, and the earth was separated from heaven. (Ellen White, *The Review and Herald*, January 21, 1904, par. 6, 7)

This last paragraph is such an important revelation—heavenly angels were led from loyalty to God by Lucifer’s false science. We know he attacked the law of God and desired to abolish it, but what was his stand on the Son of God?

The first issue Lucifer raised, brothers and sisters, was on the authority of the Son of God:

There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. **They rebelled against the authority of the Son**. (Ellen White, *The Story of Redemption*, p. 15.1)

But this rebellion against his authority was just the tip of the iceberg. This icy rebellion went deeper and rested upon the fact that Jesus was the Son of God and Lucifer was not, for the loyal angels used this truth in their reasoning to try to convince the rebellious angels they were wrong:

They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He ever stood at the right hand of God . . .

Lucifer refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Lucifer was successful in his effort to incite rebellion. . . . Again the loyal angels warned him, and assured him what must be the consequences if he persisted . . . To think that an angel should resist the law of God which was as sacred as Himself! They warned the rebellious to close their ears to Lucifer’s deceptive reasonings, and advised him and all who had been affected by him to go to God and confess their wrong for even admitting a thought of questioning His authority. . . .

It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against *the unchangeable law of God*, and this is incurable. If God had exercised His power to punish this chief rebel, disaffected angels would not have been manifested; hence, God took another course, for He would manifest distinctly to all the heavenly host His justice and His judgment. (Ibid., pp. 15.2; 16.1–17.1)

The first issue was over Jesus Christ and who he was (and is) and was not over the law of God. Lucifer refused to bow down to Jesus and refused to accept his authority, and the reasoning used by the loyal angels about Jesus being the Son of God implies doubt and possible denial on the part of the rebellious angels over his sonship. Only after this encounter with the loyal angels over the Son of God did Lucifer attack the law of God. Here is the original alpha of all apostasies—the doubt and even denial that Jesus is the Son of God.

But going back to the science of Satan:

Unless the heart, mind, soul, and strength are completely conformed to the will of Christ, the science stud-

ied will not give entrance into the narrow way and the straight gate that lead to eternal life. “Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Because broad is the way, and wide is the gate that leadeth to destruction, and many there be that go in thereat.” [Matthew 7:14, 13.] Those who regard it as a valuable science [or valuable knowledge] to be sharp [now we are given examples of Satan’s science], to take advantage of and cheat their neighbors, are cheating their own soul; and unless they change, they can never enter the holy city. No crooked dealing, no deceptive science will find a place in the heavenly courts. . . .

Satan worked in every possible way to come out victorious in **standing in the highest place** in the heavenly courts. How artful were his contrivances to win the game! He employed every artful intrigue and device to carry **his science against God and His Son Jesus Christ**.

As **I am shown these special things of Satan’s science**, and how he deceived the holy angels, I am afraid of the **men who have entered into the study of the science that Satan carried into the warfare in heaven**. O how I have longed to be where I should not be compelled to see **the same science practiced on this earth by medical practitioners**. How my heart has been agonized as I have seen souls accepting the inducements held out to them to unite with those who were warring against God. When they once accept the bait it seems impossible to break the spell that Satan casts over them, because the enemy works out the **science of deception** as he worked it out in the heavenly courts. **He uses human agencies** to carry on his work with other human beings. He has worked so diligently with men in our day, that he has won the game again and again. (White, *Letters and Manuscripts*, vol. 20, Lt 311, 1905, par. 30, 33–34)

Let the world go into spiritualism, into theosophy, into pantheism, if they choose. We are to have nothing to do with this deceptive branch of Satan’s work. The pleasing sentiments of pantheism will lead many souls into forbidden paths. God forbids His servants to leave their fields of labor to enter into a discussion of these sentiments. (Ellen White, *Letters and Manuscripts*, vol. 19, Lt 259, 1904, par. 11)

To understand better his twisted science of God and of man, let us summarize some points of Satan’s science found in the above quotations. His principles of science include:

- Being sharp in dealings with others so as to take advantage of them
- Cheating one’s neighbor

- Crooked dealings
- Deception
- Seeking to stand in the highest place
- Spiritualistic ideas in general
- The spiritualistic ideas that are the alpha of a great deception
- Every artful intrigue, or we could say every artful secret planning of something illicit or deceptive
- False ideas regarding God; speculative ideas regarding God
- Spiritualistic interpretation of Scriptures
- Specious sentiments, or we could say superficially plausible but actually wrong opinions and wrongly exaggerated feelings

Ellen White wrote Dr. Kellogg, saying:

I am authorized by the Lord to say, The sentiments contained in *Living Temple* in regard to the **personality of God** are opposed to the truth that God has given us. (Ellen White, *Letters and Manuscripts*, vol. 18, Lt 232, 1903, par. 40)

What does she mean by the “personality of God?”

We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of **trying to define God and Jesus Christ in a spiritualistic** [Used here in reference to a system of interpretation, not spiritism popularly called spiritualism.] **way that sets God and Christ as a nonentity**. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made our God and our Christ **a nonentity**. Why?—because Satan sees the minds are all fitted for his working. **Men have lost track of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men**. We are forbidden to discuss the **character** or set the imagination in **a train of conjecture**.—Diary, #48, pp. 153, 163, August 25 and August 28, 1904. (Ellen White, *Manuscript Releases*, vol. 11, p. 211.2; brackets in original)

In this reference, Ellen White clearly connects the omega to the experience of losing track of Christ and the Lord God because of alpha’s spiritualistic way of setting up God and Christ as a mystical nonentity. She can only be speaking here of the pantheistic theory advocated and taught by Dr. Kellogg in his book *The Living Temple* about God being in all living things—a nonentity. This alpha way

of viewing God and Christ as a nonentity is one of the most subtle delusions, she states, that will ever captivate the minds of men. And there you have it—the alpha and the omega are a mystical understanding of the Father and the Son, a mystical understanding that is unscriptural, that is a devious deception, and that is nearly impossible to break away from once it is received into the heart and mind. No wonder she wrote so much about it, no wonder she spent many mostly sleepless nights over it, and no wonder Jesus himself came to warn Paulson, Sadler, Jones, and Waggoner.

But we have not yet brought this mystical understanding of the Father and the Son to our day, so let us continue to consider *some* of the problems Inspiration raises concerning the omega. We are told the omega:

- Undermines the pillars of our faith
- Is of a most startling nature
- Counterfeits the truth by the precepts of men
- Presents deceptive theories as safe doctrines
- Is false science
- Make false assertions
- Is subtle, scientific theories
- The end result was not imaginable in 1904
- Is a great deception
- Concerns the presence and personality of God
- Sweeps away the whole Christian economy
- Teaches that the scenes just before us are not of sufficient importance to be given special attention and teaches that a great reformation is to take place
- Makes of no effect the truth of heavenly origin, and robs the people of God of their past experience, giving them, instead, a false science
- Promotes the need of a great reformation
- Promotes the giving up the doctrines which stand as pillars of our faith
- Promotes reorganization (not based upon the pillars of our faith)
- Discards principles of truth
- Changes our religion
- Accounts as error our fundamental principles
- Produces books of a new order
- Introduces a system of intellectual philosophy
- Lightly regards the Sabbath
- Promotes dependence on human power
- The foundation of which is built on sand

- Storm and tempest to sweep away the structure

Such an omega that accomplishes all this was truly unimaginable in 1904, and we can truly understand Ellen White trembling for God's people, but today haven't we seen all of these issues, except the last, happen? We are not stunned with such predictions. It is commonplace to us. What is stunning is that few people see it for what it is. The omega has truly swept away 99.9% of the whole Christian economy, including that of the Adventist denomination and that of other Christian faiths. Many of these points we have lamented year after year as new books come off the press and as restructuring of points of doctrine takes place, but Adventists, in general, are conditioned by worldly philosophy to think that this is the way it is with any organization—it grows and changes. But God's truth never changes, and any growth that occurs never denies or replaces other precious truths of the Bible, including those precious truths so carefully laid out under the inspiration of God during the first fifty years of our Adventist heritage.

Going back to Zamperini (in the first part of this article), he was able to break away from his desire for revenge. It had overshadowed everything he had done and desired, but he finally dedicated himself to God and spent the rest of his life ministering to others and even tried to share God's love with the Japanese guards who were so brutal to him, and we can break away from the spiritual darkness or haze hanging over us due to the omega. We *are* living in the days of the omega, and the all-consuming control it has over every aspect of the Adventist faith is truly mind-boggling as you consider all its characteristics. It is now the backbone and the foundation of everything else believed. It casts its spell on interpretation of Scripture, it cements ecumenical bridges, and it changes the law of God and births the traditions of men. Just as the appearance of Satan pretending to be Christ is the overwhelming delusion of *sight and sound* that will deceive, if possible, the very elect, the omega is the ultimate delusion of *belief*, and it has captured just about everyone we know. Dr. Kellogg and many others could not break away from the hold the mystical, erroneous belief about the presence and personality of God had on them, and very few in the Adventist world can leave the omega, which, considering all the markers discussed, can only be the trinitarian doctrine. Most Adventists, instead, adamantly stand for the traditions of men on this topic. There are many false beliefs and practices in the Adventist Church today, but no other false doctrine matches the descriptors of the omega as closely and as clearly as does the trinitarian doctrine.

Heavenly counsel instructs us:

- to not enter into controversy over the presence and personality of God,

- to not speculate in regard to the personality of God and where his presence is,
- about the spiritualistic theories regarding the personality of God,
- that the sentiments contained in *The Living Temple* in regard to the personality of God are opposed to the truth, and
- to be on our guard.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. (Ellen White, *The Great Controversy*, p. 598.3)

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. (Ellen White, *Life Sketches of Ellen G. White*, p. 196.2)

When the Son of man cometh, shall he find faith on the earth? Faith in his word and not in the traditions of men? Faith in him as King of Kings and Lord of Lords and as the Redeemer of our souls? Faith in him as the only-begotten Son of God?

Revelation 17

Connected to the alpha and the omega is the woman "upon the scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Revelation 17:3):

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. (Revelation 17:4–6)

God looks with a stern, piercing, and unswerving eye at this woman and at the beast. Who are they? We know Babylon is the habitation of devils and the hold of every foul spirit. Whatever else Babylon is, it is at least the place where every devil dwells and where the mother of abominations is found (Revelation 18:2; 17:5).

In the seventeenth of Revelation is foretold the destruction of **all** the churches who corrupt themselves by idolatrous devotion **to the service of the Papacy**, those who have drunk of the wine of the wrath of her fornication. (Ellen White, *Letters and Manuscripts*, vol. 14, Lt 232, 1899, par. 20)

[Revelation 17:1–4 quoted.] **Thus is represented the papal power**, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." [Verse 5.]

What is it that gives its kingdom to this power? **Protestantism**, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a dragon. It is moved by a power from beneath. (Ibid., par. 21, 22)

Adventism is a Protestant denomination, and it is true that Ellen White in Letter 57, 1893, written to Brother Stanton in New Zealand, specifically counseled us to not call the Adventist Church Babylon:

My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. (Ellen White, *Letters and Manuscripts*, vol. 8, Lt 57, 1893, par. 4)

And:

We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. (Ibid., par. 10)

And then she described Babylon:

Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of **false doctrines, such as** the *natural immortality of the soul*, the *eternal torment of the wicked*, the *denial of the pre-existence of Christ* prior to His birth in Bethlehem, [and] the *advocating and exalting of the first day of the week above God's holy, sanctified day*. **These and kindred errors** are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, "For all nations have drunk of the wine of the wrath of her fornication." [Revelation 18:3.] *It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger*

against all who will not come into harmony with these false and satanic heresies that exalt the false sabbath, and lead men to trample under foot God's memorial. (Ibid.)

None of the above-mentioned false doctrines were in the Adventist Church in 1893, so it is true and logical that the Adventist Church could not have been called Babylon then or now, if that were all we had to go on, but other kindred errors are mentioned in this quotation, which were not specified at the time, some of which she did specify a few years later, such as speculations about the personality of God. I ask you, is the trinitarian doctrine a speculation about the personality of God? Yes, for it has no biblical endorsement. It is completely based on man and formulated by man at the councils of the Church of Rome hundreds of years ago.

We are familiar with their claims to have changed the sacredness of the Sabbath to Sunday:

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority. (Stephen Keenan, *Doctrinal Catechism*, p. 174)

Now the Church . . . instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory. . . . We have, therefore, the same authority for Purgatory as we have for Sunday. (Martin J. Scott, *Things Catholics Are Asked About*, p. 136)

We, and they, readily acknowledge the Catholic Church is responsible for this change. The doctrine of the trinity is not so plainly acknowledged, for it developed over a lengthy period of time. We are probably familiar with such quotations as:

The mystery of the Trinity is the central doctrine of Catholic faith. Upon it are based all other teachings of the Church. (*Handbook for Today's Catholic*, p. 16)

This quotation tells us the trinity is a mystery and that is the central doctrine of the Catholic Church, but we have to turn to the early Catholic Church councils to learn who originated the doctrine and who originally promoted it as truth. The doctrine was developed by the Catholic Church, starting with the Council of Nicaea in AD 325 and continuing to the Council of Constantinople in AD 381. It was then enforced, such as with the following edict by Emperor Theodosius (347–395):

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. (Ellen White, *Life Sketches of Ellen G. White*, p. 196.2)

“Let us believe the one deity of the Father, the Son and the Holy Spirit, in equal majesty and in a holy Trinity. We authorize the followers of this law to assume the title of Catholic Christians; but as for the others, since, in our judgement, they are foolish madmen, we decree that they shall be branded with the ignominious name of heretics, and shall not presume to give their conventicles [assemblies] the name of churches.

“They will suffer in the first place the chastisement of the divine condemnation, and the second the punishment which our authority, in accordance with the will of Heaven, shall decide to inflict.” (Theodosius, reproduced in *Documents of the Christian Church*, Henry Bettenson, editor, 1967, p. 22)

Brothers and sisters, we understand that Sunday sacredness is a doctrine originating with the Roman Catholic Church and that Seventh-day Adventism rigidly rejects the authority of the Roman Catholic Church to make such a change. The doctrine of the trinity also originated with the Roman Catholic Church, yet Adventism holds this doctrine dear and sacred, without a blush or downcast eye. In fact, it is heresy to not believe it. How can this be? It was never a doctrine of the church when Ellen White was alive and only came into existence in the fundamental principles after her death and only by the authority of man. And there you have it again—the consequence of the alpha that could never have been imagined in 1904. The omega truly has changed the whole economy of Christianity.

How important it is to be faithful to God and to stand for him, even if mighty ones be fallen and even if the church, as a structure, be fallen. God is looking for such faithful ones to be part of his kingdom, to heed the final call to come out of Babylon (Revelation 18:4), to stop committing fornication with her, and to heed the commands to have the patience of the saints and to keep the commandments of God and the faith of Jesus (Revelation 14:12).

Yes, when the Son of man cometh, he will find faith on the earth, a faith that looks up to heaven when Jesus returns and says, Lo, this is our God. We have waited for him, and he will save us (Isaiah 25:9).



Christ Is God

By A. T. Jones

What, then, is the thought concerning Christ in the first chapter of Hebrews?

First of all there is introduced “God”—God the Father—as the speaker to men, who “in time past spake unto the fathers by the prophets” and who “hath in these last days spoken unto us by His Son.”

Thus is introduced Christ the Son of God. Then of Him and the Father it is written: “Whom He [the Father] hath appointed heir of all things, by whom also He [the Father] made the worlds.” Thus, as preliminary to His introduction and our consideration of Him as High Priest, Christ the Son of God is introduced as being with God as Creator and as being the active, vivifying Word in the creation—“by whom also He [God] made the worlds.”

Next, of the Son of God Himself we read: “Who being the brightness of His [God’s] glory, and the express image of His [God’s] person [“the very impress of His substance,” margin R.V.], and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”

This tells us that in heaven the nature of Christ was the nature of God, that He in His person, in His substance, is the very impress, the very character, of the substance of God. That is to say that in heaven as He was before He came to the world the nature of Christ was in very substance the nature of God.

Therefore it is further written of Him that He was “made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” This more excellent name is the name “God,” which, in the eighth verse, is given by the Father to the Son: “Unto the Son He [God] saith, Thy throne, O God, is forever and ever.”

Thus, He is “so much” better than the angels as God is better than the angels. And it is because of this that He has that more excellent name—the name expressing only what He is in His very nature.

And this name “He hath by inheritance.” It is not a name that was bestowed but a name that is inherited.

Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father’s name. This name, then, of Christ’s, which is more excellent than that of the angels, is the name of His Father, and His Father’s name is God. The Son’s name, therefore, which He has by inheritance, is God. And this name, which is more excellent than that of the angels, is His because he is “so much better than the angels.” That name being God, He is “so much better than the angels” as God is better than the angels.

Next, His position and nature, as better than that of the angels, is dwelt upon: “For unto which of the angels said He [the Father] at any time, Thou art My Son, this day have I

begotten thee? And again, I will be to Him a Father, and He shall be to Me a Son?” This holds the thought of the more excellent name spoken of in the previous verse. For He, being the Son of God—God being His Father, thus hath “by inheritance” the name of His Father, which is God and which is so much more excellent than the name of the angels as God is better than they.

This is dwelt upon yet further: “And again, when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him.” Thus He is so much better than the angels that He is worshiped by the angels: and this according to the will of God, because He is, in His nature, God.

This thought of the mighty contrast between Christ and the angels is dwelt upon yet further: “Of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever.”

And again, “A scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”

And yet again, the Father, in speaking to the Son, says: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou are the same, and Thy years shall not fail.”

Note the contrasts here and in them read the nature of Christ. The heavens shall perish, but He remains. The heavens shall wax old, but His years shall not fail. The heavens shall be changed, but He is the same. This shows that He is God, of the nature of God.

Yet more of this contrast between Christ and the angels: “To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Thus, in the first chapter of Hebrews Christ is revealed higher than the angels, as God; and as much higher than the angels as is God, because He is God.

In the first chapter of Hebrews Christ is revealed as God, of the name of God, because He is of the nature of God. And so entirely is His nature of the nature of God that it is the very impress of the substance of God.

This is Christ the Saviour, Spirit of Spirit, substance of substance, of God.

And this it is essential to know in the first chapter of Hebrews, in order to know what is His nature revealed in the second chapter of Hebrews as man.

(A. T. Jones, *The Consecrated Way to Christian Perfection*, pp. 13–16)



Youth's Corner—On the Trail of the Colporteur

“From Customer to Colporteur”

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. This month's selection is taken from Chapter 13.)

LESSON 2. TRUSTING GOD TO PROVIDE A NIGHT'S LODGING

In my canvassing experience, I was always fearful that sometime I would get into some place where I could not find a place to stay overnight. The Lord had to teach me a lesson on this point, and this is how it came about

I got into a wild country, where there were many coal mines, and a stranger was not well protected. As the sun was going down, I inquired for a place to stay overnight, and was directed to a house on the hill where it was thought I could undoubtedly secure a night's lodging. When I reached the home, the people said they could not arrange for me to lodge there, as they were going to prayer meeting. I told them I would go to prayer meeting with them if they would let me do so, and would permit me to remain all night. But they insisted there was no room in the buggy; neither could they direct me to any other probable place.

It was very dark when I left the house, but seeing a light down the road ahead, I went toward it, and entered the yard leading up to the house. Two dogs came after me, and scared me, as they were very fierce; but the Lord protected me. Here again the people could not keep me overnight, and could not tell me of any likely place at which to inquire. So I ventured out into the road, and after going a few rods, I knelt down in the middle of the road and prayed most earnestly that God would help me right then and there to find some place of lodging and shelter from the cold that night.

As I was praying, I heard somebody approaching, and almost before I knew it, the person nearly stepped on me. I spoke up and asked if he knew of any place where I could stay all night. All that the man said was, “Come on!” and this I did. On the way I asked him a few questions, but he didn't seem to want to answer. I was sure, however, that he was taking me somewhere, and I followed him a distance of two miles, to his home.

When we got in under the lamplight, we had a look at each other, and I saw right away that the man was not right mentally. His sister, a bright little girl of about twelve years, asked me what I came for, and I explained my situation. She prepared a nice supper for us, and a little later her mother came home. It developed that I had lived in the same part of the old country that she came from, so we found many interesting things to talk about, and she was quite friendly. The next morning, the mother thanked me for coming, and for making a generous reduction on the price of the book in payment for my lodging, thus enabling her to secure the book, as otherwise it would not have been possible.

Through this experience the Lord taught me that He could use even a simple-minded and apparently idiotic person to direct me to the place where He wanted me to stay overnight. In my eleven years' experience since that night, I have never had to sleep in a barn, schoolhouse, straw stack, or any other such place; but the Lord has always provided for me in the homes of the people, where a good bed — usually the best bed in the house — was offered to me. (To be continued)

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Health Matters

Nutrition, One of God's Natural Remedies

By Sheri Stump

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

(Romans 12:1)

The eight principles for good health are fresh air, exercise, pure water, nutrition, rest, temperance, sunshine, and trust in God.

In this article we will look at the fourth health principle on our list: nutrition.

It is generally recognized that the best diet for mankind is a diet consisting of fruits, vegetables, grains, seeds, and nuts. This is the plan given to us by our Creator. It began with God's instruction to man in Genesis 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

The word 'meat' in this verse refers to food—that which God made to be consumed by humans.

There are many tasteful and appealing ways to prepare these simple food items. Let us consider an important aspect of food preparation. When we consume food, we should find pleasure in what we eat. I attended a seminar with Dr. John McDougall where he said the taste of food is not of greatest importance. It is what the food will do for us, for our health, that is of greatest importance. He was making a point that when we are adjusting our diets to be more healthful, our bodies will prefer what we are used to. High fat foods are pleasing to the taste buds. Sugary foods are addictive and, therefore, require determined effort to eliminate from our diets. It will take a firm decision to eliminate the harmful foods and choose foods that are best for our health. Dr. McDougall said that if he had to eat cardboard to be healthy and enjoy energetic years with his grandchildren, he would eat cardboard. The good news is that we don't have to eat cardboard to be healthy. We can enjoy healthy foods that are tasty and nutritious.

When transitioning from the standard American Diet, which is high in processed foods, loaded with artificial taste enhancers, and excitotoxins, we will need to make an effort to find good recipes and set aside time to prepare foods so we will not grab the first thing we can find because

we are hungry and out of time. Being prepared ahead of time is vital to the typical American household where often both husband and wife have jobs outside the home and children have busy social schedules and after-school functions.

When serving healthy foods to children, teenagers, or guests, the food should have 'eye appeal.' This means that the dish should look attractive and look and smell tasty. It should smell good, look good, and finally taste good. When these standards are met, our minds are prepared to receive the food, and we will most likely have a positive experience. If the food does not smell good and appears inedible, our minds will prepare the taste buds to reject the food. We may even feel nausea. Living and eating healthfully takes effort.

To ingest the wide variety of nutrients we need, we must choose recipes that include a wide variety of foods. If we live on one or two foods only, we will miss out on many vital nutrients. Think of the different colors. Each food color indicates a wide variety of important nutrients. Consider the colors of fruits and vegetables.

Red fruits and vegetables typically indicate the presence of lycopene, ellagic acid, quercetin, hesperidin, and anthocyanins, which are powerful antioxidants and may also suggest the presence of vitamin C. These nutrients have been shown to reduce the risk of prostate cancer, lower blood pressure, reduce tumor growth and LDL cholesterol levels, scavenge harmful free radicals from our bodies and support the healing of arthritis.

The blue and purple-colored fruits and vegetables indi-



Colorful food is attractive and provides various nutrients.

cate the presence of anthocyanins, lutein, zeaxanthin, resveratrol, vitamin C, fiber, flavonoids, ellagic acid, and quercetin. These nutrients support retinal health, lower LDL cholesterol, boost the immune system, support healthy digestion, improve calcium and other mineral absorption, fight infection, reduce tumor growth, act as an

Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let mealtime be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver. (Ellen White, *The Ministry of Healing*, p. 385.1)

anticarcinogen in the digestive tract, and limit the activity of cancer cell.

Green-colored foods, especially dark leafy greens, are rich in nutrients like chlorophyll, vitamins A, C, and K, folate, and antioxidants. These are believed to contribute to eye health, bone strength, blood clotting, and are potentially cancer preventive. All fresh produce colors identify a variety of nutrients. So, eating a wide variety of colorful foods is best for optimal health.

Orange and yellow fruits and vegetables and white-colored foods are also specifically beneficial to our health.

Healthy fats are found in fresh foods such as avocados, seeds, nuts, and olives. Unhealthy saturated fats are common in lard, shortening, butter, meat, poultry, margarine, and cheese. Saturated fats should be limited.

Fiber is very important. Fiber acts like a scrub brush in our bodies to keep our digestive system clean and functioning well. Food sources high in fiber include fresh fruits, vegetables, nuts, and whole grains. Unlike the scrub-brush effect of fiber, meat, milk products, and refined foods have no fiber and tend to clog up the system. Research shows that high fiber foods decrease the risk of many forms of cancer.

Blueberries, kale, sweet potatoes, avocado, spinach, walnuts, garlic, and broccoli are listed as some of the highest nutrient-dense foods. If we provide our bodies with the essential nutrients it needs, we will enjoy increased energy and better health.

Next month we will look at the body's need for rest. Until then, please remember:

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31)



“How Does God’s Spirit Dwell . . .” continued from p. 7

earth. Remember that much of Revelation uses symbols. I do not think that human beings are going to have six wings and four faces, but in some way this is a symbol of people that were redeemed. They are full of eyes, and we read further:

As Christ is the divine channel for the revelation of the Father, so we are the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. Every individual disciple is Heaven’s appointed channel for the revelation of God to man. Angels of glory wait to communicate through you heaven’s light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? O, then to that degree is the world robbed of the promised influence of the Holy Spirit. (Ellen White, *The Signs of the Times*, May 18, 1904 par. 6)

Brothers and sisters, we are to be channels for God to work by his Spirit, and if we fail in doing our work, then the world is robbed of the Holy Spirit to that degree. That places a lot of responsibility upon us as his channels, and the blood of the lost will be on us, too, if we fail to do the good that we should have done and could have done.

God tells us that his thoughts are not our thoughts and his ways are not our ways (Isaiah 55:7, 8). We are told:

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Corinthians 10:5)

To have the “obedience of Christ” we need that mind of Christ so that we can be a channel for the Holy Spirit. Just like the angels are channels for the messages of God to human beings, we are to be channels for the Holy Spirit to reach souls and hearts (Galatians 3:5).

We have a responsibility in this work of receiving the Holy Spirit. It is not just a passive situation. We are not to just sit back and pray and say *God send me the Holy Spirit* and expect God to pour out his Holy Spirit. We all have an active part to play. We have to bring our thoughts into captivity to Christ. We have to “let this mind be in you, which was also in Christ Jesus” (Philippians 2:5). We have to fill our minds with the mind of Christ. We can actually take those thoughts and put them in our minds by reading his word.

As we fill our minds with God’s word, we can become channels for the Holy Spirit. We become a messenger of God. May God bless the reading of his word, and I pray that these things will richly revive and bless your hearts.



Hid in My Heart

By Sheri Stump

The purpose of the Hid-in-My-Heart series is to memorize scriptures that define the fundamentals of our faith so that we will be ready to give an answer for the faith that is in us. These Bible teachings are taken from the 1889 Fundamental Principles.

So far, we have memorized or at least familiarized ourselves with scriptures that support: the Father, the Son, the Holy Scripture, baptism, the new birth, and prophecy. This article will cover the next 1889 fundamental principle.

1889 Fundamental Principle number seven is the historical fulfillment of prophecy:

VII – That the world’s history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God’s everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes. From the writings of Ellen White we read about the importance of knowing and understanding prophecy.

In this article we are looking at the historic fulfillment of prophecy. When we review the prophecies and their historic fulfillment, our faith in God and his promises is renewed and strengthened.

Ellen White explains the importance of the biblical fulfillment of prophecy in these quotes:

Christ Himself established the Jewish economy, which was a continual prophecy, “a shadow of good things to come.” [Hebrews 10:1.] Himself the fulfillment of prophecy, Christ came to make for the fallen race the sacrifice that had so long been typified. Through disobedience to God’s law, Adam lost all. By obedience, Christ brought salvation within the reach of every one. By precept and example He taught that the way for all to be saved is to exercise repentance toward God and faith in the Lord Jesus Christ. (Ellen White, *Letters and Manuscripts*, vol. 17, Manuscript 8, 1902, par. 7)

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward His mediatorial work in the heavenly sanctuary. The Word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfillment of prophecy, our faith in the final triumph of Christ’s kingdom should be increased. We should go forth with courage to do our appointed work. (Ellen White, *Letter and Manuscripts*, vol. 18, Manuscript 57, 1903, par. 8)

There are no specific scripture verses that teach the historic scheme of understanding. Rather the prophecies

must be looked at in their context and studied to see this principle in action. Chapters 8 and 9 in Daniel, for example, give strong evidence and should be well studied and understood by God’s people. Last month we listed five scriptures about prophecy. Those scriptures also can be used for this fundamental.

As we look at the prophetic chains of prophesy, we can see how they are like an unfolding scroll.

We do have a “more sure word of prophecy” (2 Peter 1:19). Prophetic fulfillment strengthens our faith in the one true God. We can trust God’s word and be assured that biblical prophecies have come to pass and those not yet fulfilled will be fulfilled.

With this in mind, here are five scripture verses that tell of the faithfulness of God. The letters after each verse are the first letters of each word in the verse. It is a memory help. By repeating the verse using the first letter as a prompt you will be sure to say the verse correctly and not miss any words.

And the LORD shall help them, and deliver them: He shall deliver them from the wicked, And save them, because they trust in him. (Psalm 37:40) AtLsht, adt: Hsdtftw, ast, bttih.

In God I will praise his word, In God I have put my trust; I will not fear what flesh can do unto me. (Psalm 56:4) IGIwphw, IGIhpmt; Iwnfwfcdum.

Trust in the LORD with all thine heart; And lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:5–6) TitLwath; alnutou. Iatwah, ahsdtp.

It is better to trust in the LORD than to put confidence in man. (Psalm 118:8) IsbttitLttpcim.

In the fear of the LORD is strong confidence: And his children shall have a place of refuge. (Proverbs 14:26) ItfotLisc: ahcshapor.

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, ‘it is written.’ This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *The Review and Herald*, April 10, 1888, par. 9)



Oat Pecan Burgers



These oat burgers taste wonderful! You can make them ahead and freeze them for convenience. They make a wonderful dish when placed in a flat baking dish, covered with a gluten-free gravy and heated. I have used the recipe for years. — Sheri Stump

5 cups water	2 teaspoons onion powder
1 teaspoon salt	1 teaspoon cumin
½ cup extra-virgin olive oil	½ teaspoon caraway seed
1 cup pecans, chopped (or walnuts)	1 teaspoon coriander
¼ cup nutritional yeast flakes	2 cups rolls oats (or millet)
1 ½ teaspoon basil	2 cups quick oats
½ teaspoon oregano	2 cups cooked brown rice

Bring all the ingredients to a boil (except the oats and rice). Then add the oats and brown rice and cook on low heat for 5 minutes stirring constantly. Remove from heat and cover the pan to allow the mixture to cool to room temperature.

Using a canning jar lid, mold the burger mixture according to the size desired. Then place the burgers on a cookie sheet and bake them at 350 degrees F for 30 minutes.

These burgers keep for 4–5 days in the refrigerator and much longer in the freezer.



Personality of God

By James White

MAN was made in the image of God. “And God said, Let us make man in our image, after our likeness.” “So God created man in his own image, in the image of God created he him.” Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that “image” here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God’s moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God’s moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: “And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen.” Exodus 33:21–23. See also chap. 24:9–11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5–8 remove the difficulty. “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently.”

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently.

Says the prophet Daniel, “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure

wool; his throne was like the fiery flame, and his wheels as burning fire.” Chap. 7:9. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom.” Verses 13, 14.

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle’s declaration that the Son was in the express image of his Father’s person. “God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person.” Hebrews 1:1–3.

We here add the testimony of Christ. “And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” John 5:37. See also Philippians 2:6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms. OBJECTION. — “God is a Spirit.” John 4:24.

ANSWER. — Angels are also spirits [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot’s hand. They were spirit beings. So is God a Spirit being.

OBJ. — God is everywhere. Proof. Psalm 139:1–8. He is as much in every place as in any one place.

ANS. — 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1–6. “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.”

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7–10. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.”

God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matthew 6:9; Luke 11:2. But if God is as much in every place as he is in any one

place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he "went up by a whirlwind into heaven." 2 Kings 2:11. And of Enoch it is said that he "walked with God, and was not, for God took him." Genesis 5:24.

Jesus is said to be on the right hand of the Majesty on high." Hebrews 1:3. "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a

sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ's second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. "He is not here," said the angel, "for he is risen as he said."

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him." Verse 9.

"Behold my hands and my feet," said Jesus to those who stood in doubt of his resurrection, "that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke 24:39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

(This is reprinted from the book, *The Personality of God*, pages 1-6.)



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For more information or to RSVP contact:
 Todd Brown, (256) 610-3350
 Rhonda Brown, (256) 914-9597

RSVP by May 11th

Upcoming Camp Meetings

USA Camp Meeting

This year's annual USA 1889 HSDA camp meeting will again be held at Fall Creek Falls State Park near Spencer, Tennessee. The gathering will be specifically held at the Piney Creek Campground. The dates for the camp are August 19–24. The theme is “Heaven-bound, Upholding Truth.” There is no cost to attend, and both room and board will be provided as we are able. So, please plan now to attend. We will have more details next month, so stay tuned.

Cabin at Piney Creek Campground



Canadian Camp Meeting

The last few years Brother Paul and Sister Cheryl Goodwill have been hosting a Bible camp meeting near Kitwanga in British Columbia. This year they are combining resources to host meetings May 22–25. The theme is “Looking to Jesus” These meetings will be biblically based evangelistic meetings.



Come to the Canadian camp meeting and see the Seven Sisters Mountains right from the camp!

As of this printing, Rob Chisum, Ingo Sorke, and Allen Stump are the main scheduled speakers. For more information, please contact Paul or Cheryl Goodwill at 250-922-4066 or email at: goodwillpaul@yahoo.com.

Philippine Camp Meeting

The Philippine Conference will be having their annual camp meeting May 13–18. The theme of the camp will be on Revelation. While we know most of our readers will not have an opportunity to attend the camp, we present this notice so you can be prayer warriors and remember this camp in your daily prayers so that God can richly bless it.

French Camp Meeting

The French-speaking Conference will be hosting a camp meeting August 5–9. The theme of the meetings will be “Signs of the Times.” While we know most of our readers will not have an opportunity to attend the camp, we present this notice so you can be prayer warriors and remember this camp in your daily prayers so that God can richly bless it



Schedule of Smyrna Services

Please join us for our live-streamed services by using the following link to directly join our meetings via Zoom. <https://us06web.zoom.us/j/6132127443?pwd=VGNhRTViOFpEYUs0QmY0R2JzNWl-NQT09#success>.

If you have Zoom already opened, you may use room ID 613 212 7443 and passcode 916919 to enter the meeting. If you wish to listen with a telephone in the United States, dial 1-646-931-3860 and enter conference ID 613 212 7443, followed by the # symbol when prompted, then press the # symbol again.

- Sabbath morning, 9:10 EDT—Smyrna Sabbath School
- Sabbath morning, 11:00 EDT—Smyrna Worship Service
- Monday evening, 7:00 EDT—Story hour with Onycha Holt
- Tuesday morning, 6:00-6:50 EDT—Prayer group with Michael Woodward.
- Wednesday, 7:00 pm EDT—Smyrna Prayer Meeting
- Thursday, 7:00 pm EDT—Study with Pastor Allen Stump covering the book, *The Foundation of Our Faith*



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