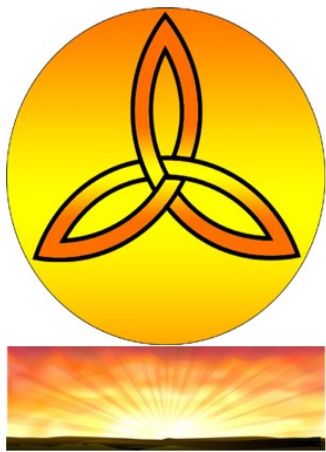


Sunday Law and Trinitarian Adventists



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This booklet warns that trinitarian Seventh-day Adventists who fail to repent from worshipping trinity gods will also accept Sunday worship at Sunday Law. It reveals that the trinity god is the sun god and those who now worship the sun god will logically worship on the sun day. It reveals that the trinity originated with Lucifer when he unsuccessfully attempted to institute a trinity in heaven. The dragon having given his sit to the little horn on earth, Satan instituted, through that system, a trinity on earth. In the trinity doctrine, Satan poses as “God the Holy Spirit”, but the Scriptures contains no such phrase. God moved through vision to show His identity to our Seventh-day Adventist pioneers, and as a result, our Adventist pioneers rejected the trinity. It reveals that the prophet Ezekiel was shown that the trinity and Sunday worship will be practiced in the Seventh-day Adventist Church before the close of probation. It reveals that a belief in the trinity destroys the ten commandments, which includes the Sabbath. This is an appeal to trinitarian Seventh-day Adventists to repent from worshipping trinity gods before it is late.

Satan failed to institute a trinity in heaven

Many Seventh-day Adventists are ignorant of the fact that Satan attempted and failed to institute a trinity in heaven and Satan has long succeeded in instituting a trinity on earth. This ignorance is perpetuated by the false theories in our official Seventh-day Adventist Church publications. One such example is the Sabbath School Lesson of 26 May to 1 June 2018, number 9, entitled “End-time deceptions”, Thursday section, subtitled “counterfeit trinity” (which is an oxymoron expression).

This expression, “counterfeit trinity,” is deceptive and it is an oxymoron! It is like saying, ‘true myth’ or ‘falsely true.’ Satan cannot counterfeit a trinity which he does not believe it exist. The devils believe there is one God (James 2:19) and that God has a Son (Luke 4:41). Satan tried to form a trinity in heaven but failed. Before the fall of Lucifer, God had called a meeting and had set His Son to be equal with Himself. Lucifer was unhappy that he was not made equal with God, then Lucifer sought to declare himself equal with God, and he would have formed a trinity had he succeeded. Had Lucifer succeeded, a trinity would have consisted of (1) God, (2) the Son of God, and (3) Lucifer. Here is the order before, during and after the fall of Lucifer:

Before the fall of Lucifer: (1) “God is a moral governor as well as a Father. He is the Lawgiver. He makes and executes His laws” {12MR 208.2}. (2) “The Son of God was next in authority to the great Lawgiver” {2SP 9.1}. (3) “Satan was once a covering cherub in the heavenly courts, the angel next in power to Christ

Himself" {CTr 200.2}. "Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son" {1SP 17.1}. "Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son" {SR 13.1}.

During the fall of Lucifer: "The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father" {1SP 17.2}. "Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself" {1SP 18.1}. "Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command – equal with God, exalted above Christ. He rebelled and lost his estate; and he, and those who sympathized with him, were turned out of heaven" {1T 293.3}.

After the fall of Lucifer: Gabriel replaced Lucifer. "It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel" {DA 234.2}. "The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly

courts. ... Wonderful thought – that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men” {DA 99.1}. In the crisis, Gabriel “the mighty angel who stands in God’s presence, occupying the position from which Satan fell, came to the side of Christ” {DA 693.3}.

Notice, before the fall of Lucifer, the order was (1) Father, (2) Son, (3) Lucifer. Whilst Father and Son were equal (because the Father decided that equality), Lucifer was not equal to the two divine Beings, so there was no trinity. After the fall of Lucifer, the order in heaven is (1) Father, (2) Son, (3) Gabriel. Whilst Father and Son are equal (because the Father decided that equality), Gabriel is not equal to the two divine Beings, so there is no trinity. So, the claim of the ‘counterfeit trinity’ is an oxymoron.

Deceived Adventists think the order in heaven was (1) Father, (2) Son, (3) Spirit. But inspired writings say that Lucifer was next to the Son of God. The truth is, the Spirit is not a Being or Individual separate from the Father and Son, but Their own Spirit. The Spirit is “the Spirit of your Father” (Matthew 10:20), which Spirit the Son receives from His Father, “for God giveth not the Spirit by measure unto Him” (John 3:34), “the Spirit of God” is also “the Spirit of Christ” (Romans 8:9), if you “are sons, God hath sent forth the Spirit of His Son into your hearts” (Galatians 4:6), and “the Lord is that Spirit” (2 Corinthians 3:17). “We want the Holy Spirit, which is Jesus Christ” {Lt66-1894 1.6600}. “The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might

be complete in Him" {14MR 84.3}. "It is not your spirit that is going into heaven; it is Christ's spirit" {1888 905.2}. There are only two divine Beings or Individuals (God and His Son); the Holy Spirit is Their own Spirit. 'Counterfeit trinity' is oxymoron. Satan poses as 'god the holy spirit' within the trinity doctrine.

Trinity and Sunday worship are Catholicism

The prophet Daniel declared that the little horn was the power that would think to change times and laws (Daniel 7:25). It is common knowledge that the Catholic Church claims credit for the change from Sabbath to Sunday. A few quotations here:

Notice this from a Catholic catechism: "Q. *Which is the Sabbath day?* A. Saturday is the Sabbath day. Q. *Why do we observe Sunday instead of Saturday?* A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday" (Peter Geiermann, *The Convert's Catechism of Catholic Doctrine*, 1930, p. 50).

When our Adventists pioneers rejected both Sunday worship and the trinity, they took notice of the following Catholic Reasons for keeping Sunday: "1. Because 'it is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.' 'Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun' 3. Because it is 'it is a day dedicated by the apostles to the honor of the most Holy Trinity'." {ARSH April 4, 1854, page 86}.

Catholicism dedicated Sunday observance in honour of the god they worship. The Catholic Church claims that they keep Sunday “in honor of the most holy Trinity.” Observance of a holy day is a manner in which people worship God – it is the *how* of worship, not the *who*. Sunday observance was instituted in Catholicism in honour of their trinity god. The Trinity is the *who* is worshiped through Sunday observance.

The Catholic Church claims authority for instituting the trinity doctrine: “Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture (ignoring that it is only on the authority of the Church we recognize certain Gospels and not others as true). But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels ... it is our claim that Tradition alone – founded on the Apostles’ teaching, analyzed and reflected on through the ages by the Church, under the guidance of the Holy Spirit promised by Christ - illumines the full and true meaning of the Scriptures” (The Catholic Church’s New Dogma: The Assumption Of Mary By Graham Green, *LIFE*, 30 October 1950).

Many Seventh-day Adventists would accept the trinity and reject Sunday observance, simply due to ignorance of the fact that the trinity is not only a Catholic institution, but the trinity is the very foundation upon which Sunday observance is based. The foundation of all false doctrines in Catholicism, such as immortality of the soul, Sunday sacredness, is the trinity

doctrine. The Roman Catholic Church states that the Trinity is the foundation of their faith from which all the rest of their teachings flow: “The mystery of the Trinity is the central doctrine of Catholic faith. Upon it are based all the other teachings of the Church ... The Church studied this mystery with great care and, after four centuries of clarifications, decided to state the doctrine in this way: In the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Spirit, truly distinct one from another. Thus, in the words of the Athanasian Creed: 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God'" (*Handbook for Today's Catholic*, 1977, p 12).

Visions confirmed God's identity and Sabbath

At seventeen years of age, Ellen Harmon, was called to the Messenger of God, and she received her first vision, of which she wrote the following: “I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist” {EW 54.1}.

During the time of Ellen Harmon, the trinity doctrine was that God was without form and without body parts. Here is what the trinity taught: “Of Faith in the Holy Trinity. There is but one living

and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness” (Anglican Book of Common Prayer, Thirty Nine Articles of Religion, p 376).

When Ellen Harmon saw the Son of God, having body parts, to be sure that His Father was also like Jesus, and not a trinity, she asked Jesus whether His Father also had a Form. Ellen Harmon was really asking Jesus here if God was a trinity, to which Jesus answered her in the negative by declaring that He indeed had a Form like Himself though she could not behold it.

Arthur L White (grandson of Ellen Harmon White) tells us exactly the purpose of this vision and its effect to the church:

“The spiritualization of heaven, God, Christ, and the coming of Christ lay at the foundation of much of the fanatical teachings that 17-year-old Ellen Harmon was called upon by God to meet in those formative days. The visions firmly established the personality of God and Christ, the reality of heaven and the reward to the faithful, and the resurrection. This sound guidance saved the emerging church” {1BIO 81.1}.

The vision was given (in large part) to declare that the Father and Son were two individual Divine Beings and not three persons in one God without body, parts, or passions! Eleven months later, Ellen’s husband to be, James S White, wrote:

“The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ, is first using the old unscriptural Trinitarian creed, viz that Jesus Christ is the eternal God though they have not one passage of scripture to support it,

while we have plain scripture testimony in abundance that He is the Son of the eternal God” (The Day Star, January 24, 1846).

Make no mistake about it, the early Adventist pioneers including James and Ellen White were taught directly through the scriptures and by Jesus Himself that God was not a trinity and that having a trinitarian belief was in fact a denial of both the Father and His only begotten Son. This vision was given by God to set forth His true identity and that of His Son, Jesus Christ.

Therefore, “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6).

After God had established His true identity, it was about two years later from the time of that vision when He then revealed the day of His true Sabbath rest (again in vision) to our pioneers:

“The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine. the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious – a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break

the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws” {EW 32.3}. Notice that God first revealed His true identity to the pioneers in 1845, then revealed the true Sabbath day in 1847.

Adventist pioneers rejected the trinity doctrine

James White (1821-1881): “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not” (James White, RH, 12 September 1854, Par 8).

James White (1821-1881): “Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being “buried with Christ in baptism,” “planted in the likeness of his death:” but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, The change of the Sabbath of the fourth commandment from the seventh to the first day of the week” (James White, Review and Herald, 11 December 1855, Par 16).

James White (1821-1881): "The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image?" (James White, RH, 29 November 1877).

JH Waggoner (1820-1889): "The great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the preexistence of Christ and his divinity; but they are entirely silent in regard to a trinity" (RH, 10 Nov 1863).

Merritt E Cornell (1827-1893): "Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance" (Merritt E Cornell, Facts For The Times, 1858, p. 76).

Catholic trinity and SDA trinity are the same

Many Adventists ignorantly argue that the Catholic trinity is different from the Seventh-day Adventist Church trinity and that our pioneers only rejected the Catholic trinity and not the trinity we have today in Adventism. Let us compare the Catholic trinity and the trinity in Adventism. Let us start with what the Catholic say and compare with what our Biblical Research Institute say.

Here is what the Catholic say about their source of doctrine: Catechism of the Catholic Church: “193 Among all the creeds, two occupy a special place in the Church’s life: 194 The Apostles’ Creed ... it is ‘the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith.’ 195 The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). Our presentation of the faith will follow the Apostles’ Creed, ... The presentation will be completed however by constant references to the Nicene Creed, which is often more explicit and more detailed” (vatican.va/archive/ – accessed 14 15 January 2021).

Notice very carefully that the two creeds that the Catholic Church have high regard for are the Apostles’ Creed and the Nicene Creed. It is from these two creedal statements that the Catholic trinity is derived. Our Adventist Pioneers rejected these creedal statements, and therefore rejected the trinity.

Does our Seventh-day Adventist Church trinity differ from the Catholic trinity? Let us read the official church position given by

the Biblical Research Institute. That Adventist trinity is the same as the Catholic trinity, is the official Seventh-day Adventist Church position that was given in a paper entitled “Seventh-day Adventists: A Brief Introduction to their Beliefs” – an introduction at Biblical Research Institute website states: “A brief review of the history and doctrines of the SDA church. Prepared for the dialogue with representatives of the Roman Catholic Church.” (<https://adventistbiblicalresearch.org/materials/adventist-heritage-conversations-other-christians-catholics/seventh-day-adventists-brief> – accessed 14 February 2020).

In this official paper, it says: “Nature of God. A reading of the above statements will show that with respect to their doctrine of God Seventh-day Adventists are in harmony with the great creedal statements of Christendom, including the Apostles’ Creed, Nicea 325, and the additional definition of faith concerning the Holy Spirit as reached in Constatinople (381)” (George W Reid (2000) ‘Seventh-day Adventists: A Brief Introduction to their Beliefs’ (p 6), Biblical Research Institute General Conference of Seventh-day Adventists) – available on Biblical Research Institute website – accessed 14 Feb 2020).

There you have it from the official body that enhances the understanding of our Seventh-day Adventist Church doctrines and beliefs, the Biblical Research Institute! It says, Adventist trinity is in “harmony with the great creedal statements” in “the Apostles’ Creed” and the “Nicea 325” or the Nicene Creed, which two Creeds the Catholic Church derive their trinity belief.

The Biblical Research Institute was established by action of the General Conference Committee in 1975. Among other duties, it promotes the study and practice of Adventist theology, it expounds or enhances the doctrinal and theological understanding, and it fosters doctrinal and theological unity in the Seventh-day Adventist world-wide Church. It is irrelevant what you or your local pastor say about the trinity, the official position of the Seventh-day Adventist Church, according to the Biblical Research Institute, is that the Seventh-day Adventist Church trinity is the same as the trinity of the Catholic Church.

Adventist trinity is not only the same as of Catholics but also as of World Council of Churches (WCC). In 1973, Bert Beach co-authored a book with Lukas Vischer (secretary WCC). Beach later became Secretary of Public Affairs and Religious Liberty department of the General Conference of the SDA Church. The book was entitled "So Much In Common between the World Council of Churches and the Seventh-day Adventist Church," and was published by the World Council of Churches, Geneva, Switzerland, in 1973. Within this book one finds the following statement: "The member churches of the World Council of Churches and Seventh-Day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient symbols (Apostolicum, Nicaeno-Constantinopolitum, Athanasium). This agreement finds expression in unqualified acceptance of the doctrines of the Trinity and the Two Natures" (*So Much in Common ... the World*

Council of Churches and the Seventh-day Adventist Church, 107). Adventist trinity is “unqualified acceptance” of WCC trinity.

Back in 1955, prominent Evangelicals accused Seventh-day Adventists of being a cult, not orthodox Christians, because Adventists denied the trinity. In 1957, in the book, *Seventh-day Adventists Answer Questions on Doctrine* (Review and Herald Publishing Association), in response to Question One (*What doctrines do Seventh-day Adventists hold in common with Christians in general?*), this statement is made: “In Common with Conservative Christians and the Historic Protestant Creeds, We Believe — That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit.” In other words, our Church in 1957 was saying that our Adventist trinity is the same as found in the Historic Protestant Creeds. What do the Historic Protestant Creeds teach? Anglican and Methodist Articles of Faith: “Of faith in the holy trinity. There is but one living and true God, everlasting, without body, parts, or passion”. Lutheran Augsburg Confession: “Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the unity of the divine essence and concerning the three persons, is true and to be believed without any doubting; that is to say, there is one divine essence which is called and which is God: eternal, without body, without parts”. Westminster Confession of Faith: “Of God, and of the Holy Trinity. There is but one only, living, and true God: who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions”.

Anabaptist Confession of faith: "That God as He is in Himself, cannot be comprehended of any but himself, in the Godhead, there is the Father, the Son, and the Spirit, being every one of them one and the same God". Adventist trinity is held in common with the historical Protestant Creeds, which creeds clearly deny the personality of the Father and Son as in the Bible. We were warned: "Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor" {MR760 9.5}.

Even if the reader is still unconvinced that the Catholic trinity is the same as the Adventist trinity, the reader cannot gainsay that they both deny the Father and the Son, and are therefore antichrist (1 John 2:22). In the Catholic trinity, Jesus is not really God's Son as He is the Lord God Almighty in the exact same sense as the Father. The term Son is used because He is the one continually deriving His life from the Father. "He is antichrist who denies the Father and the Son" (1 John 2:22). In the Adventist trinity, Jesus is not really God's Son as He is the Lord God Almighty in the exact same sense as the Father. The terms Father and Son are simply to show us their close relationship. Our church say: "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and

peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son” (*Adventist Review*, 31 Oct 1996, p. 12). “Another important point involves how we interpret the Bible. Here the issue pertains to whether we should interpret some passages literally or whether we may treat them more figuratively. Maybe we could illustrate this way. While we often refer to Jesus as the Son and frequently call the first person of the Godhead the Father, do we really want to take such expressions in a totally literal way? Or would it be more appropriate to interpret them in a more metaphorical way that draws on selective aspects of sonship and fatherhood” (*The Trinity* (Review and Herald Publishing Association 2002) 94). “The Father-Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense” (Max Hatton, *Understanding the Trinity* (Autumn House 2001) 97). “Christ was the Son of God before He was born of a woman. ... We are dealing with a metaphorical use of the word ‘son.’ The Son is not the natural, literal Son of the Father” (*Adventist World*, 14 November 2015, ‘A Question of Sonship’, p. 26). “He is antichrist who denies the Father and the Son” (1 John 2:22).

Adventist trinitarians to worship on Sunday

Idolatry begins in the heart. “Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?” (Ezekiel 14:3). What Ezekiel sees here is a picture of the

church and also is a picture of what is happening in the minds of church members, that there is confusion over worship in the church, and in the mind of church members, just before the close of probation. Idolatry begins in the heart, begins in the mind, and a false understanding or conception of God is idolatry.

We are asked and told: "Are we worshippers of Jehovah, or of Baal? Of the living God, or of idols?" {5T 173.3}. "No outward shrines may be visible; there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. Are we worshipping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place?" {5T 173.4}.

The true God is the Father (John 17:3), and we see it here very clearly that it is the Father who is revealed in His word, in Christ, and in nature. Are we worshipping mysterious gods that we cannot find in the Bible or do we hold beliefs in false conception of God or are we worshipping something else, which she called a *philosophical idol enshrined in His place*. This *philosophical idol* is the inexplicable trinity concept that was after the death of our leading pioneers enshrined in our Fundamental Beliefs. This is what Ezekiel is seeing in vision.

Ezekiel 8:11: "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them

stood Jaazaniah the Son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.” The ancient men are the spiritual leaders of God’s Church – the Seventh-day Adventist Church. Ezekiel sees them offering up a thick cloud of incense – incense represents prayers. The spiritual leaders are seen in the secret worship and prayer to these false gods.

Ezekiel 8:13-14: “He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD’S house which was toward the north; and, behold, there sat women weeping for Tammuz.” It gets worse. Ezekiel now sees women weeping for Tammuz. These women were actually weeping in a lewd and idolatrous manner. Women represent the church. Paul said to the Corinthians, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Corinthians 11:2). Ezekiel sees the people of the church, the members, are now also involved in this idolatrous, adulterous worship.

This weeping in a lewd manner is spiritual adultery. In Judges 2:17 we are told, “And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.” That is what spiritual adultery is.

The ancient men, the leaders started this false worship, then the laity got involved in what the Bible calls “a whoring after other gods,” just before the close of probation. Unless we

understand the abominations, and sigh and cry for them, we will not have the seal that is placed upon the forehead (Ezekiel 9:4).

Ezekiel saw women weeping for Tammuz. Tammuz was the son of Nimrod and Semiramis, so did Semiramis want people to believe, because when Nimrod died she said he went up to the sun and she became pregnant and it obviously was not Nimrod's so she came up with a story that a ray of the sun came into her belly, and this child is really Nimrod's returned, or a reincarnation of the sun god or the son of god, and that is really who Tammuz was; born on 25th December.

Nimrod, Semiramis and Tammuz were worshipped as the first trinity gods. It is from Babylon that the concept of three gods, as the sun god, travelled everywhere. In Egypt there was Osiris, Horus, and Isis or Ra; in Greece there was Zeus, Apollo, and Athena; in India was Brahm, Vishnu and Shiva; in Rome was Jupiter, Mars and Venus. "In the unity of that one god of the Babylonians, there were three persons, and to symbolise that doctrine of the Trinity, they employed the equilateral triangle, just as it is well known the Romish Church does at this day" (Alexander Hislop, *The Two Babylons*, 1858, p 10).

Ezekiel saw that women, church members were involved in the worship that had to do with Tammuz, and Tammuz has to do with the trinity gods in the church, just before the close of probation. Jesus is showing to Ezekiel the trinity worship taking place. Trinity worship is abomination. Only those "that sigh and that cry for all the abominations" receive the seal of God

(Ezekiel 9:4). If the seal of God were to be placed upon trinitarian Adventists, God would confirm their belief in a false god forever. This will never happen! The seal of God can only be placed upon those who know the only true God and His Son (John 17:3). The trinity is a false god that causes God's people to be charged with having "a whore's forehead" (Jeremiah 3:3).

Ezekiel 8:15-16: "Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east." Ezekiel is seeing that there is going to be sun worship in our Church, just before the close of probation.

In the Old Testament, the gate of the temple was always on the east side, so that when you were coming into the temple you had your back to the sun, and you worship God towards the west. The pagans worshipped towards the east because they worshipped the sun, they were sun worshippers. These leaders, Ezekiel saw them right there in the court, they turned their backs to God and they worshipped the sun toward the east. They have worshipped a sun god; they now worship on a sun-day.

Christ takes Ezekiel on this progressive abomination that is getting worse and worse. He sees the secret trinity worship brought in by the leaders through a secret door (Ezekiel 8:8-10)

he had to dig to uncover. That secret worship gets bad enough that it spills over and it affects the laity. It gets to such a bad point that the leaders can now publicly come out before the people and openly, worship the sun towards the east, from trinity to Sunday worship. Sunday Law will reveal these men as tares.

Sun god worship is really trinity worship. Babylonian sun god worship was the worship of the three-in-one and one-in-three god, because they thought these three phases would be very fit symbols for Nimrod, Semiramis and Tammuz. It is all one sun with three stages, three-in-one and one-in-three, that is the history of the three-in-one god; it is the trinity gods.

Remember, the trinity is which god? It is the sun god. Rome claims Sunday worship was dedicated by the apostles to holy trinity. But the apostles had nothing to do with any trinity. In effect, they say, 'we keep Sunday because it has to do with the trinity. We keep Sunday because that was the day that we worshipped the sun god.' And the sun god is the trinity god.

This sun god, the trinity god, provokes jealousy to the true God, the God who created the sun. Ezekiel saw this in God's own Church. And it has to do with what we believe in our hearts, in our minds, having "false conception of God and his attributes" {5T 173.4}. The trinity doctrine only came into our Church after the death of our leading Adventist pioneers.

Lest we forget, we do well to remember our church history, that our pioneers rejected the trinity and did not include the trinity in our historical Fundamental Principles (last stated

in *Review and Herald*, 22 August 1912, Par 4), and our trinity Fundamental Belief is a result of accounting as error our historical Fundamental Principles in fulfillment of the prophecy that our church would apostatise: “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... Were this reformation to take place, what would result? ... The fundamental principles that have sustained the work for the last fifty years would be accounted as error” (*Selected Messages*, Vol 1, p. 204 (1904)). The trinity is “the image of jealousy” (Ezekiel 8:3) at the entry of the Church, in the Fundamental Beliefs, and people seeking membership are confronted with this “image of jealousy” right there at the entry.

We read in a trinity book published by our church, authored by Woodrow Wilson Whidden, Jerry Moon, and John W Reeve, *The Trinity: Understanding God’s Love, His Plan of Salvation, and Christian relationships* (Review and Herald Publishing Association, 2002): “The oneness in nature and character of the three persons of the Godhead, raises the very useful question of prayer, praise and worship.... [That is the issue today; And then it asks the question:] But what about direct prayer to the Holy Spirit? [Good question; Here is the answer:] While we have no clear example of or direct command to pray to the Spirit in Scripture, doing so does have, in principle, some implicit Biblical

support... it only seems logical that God's people can pray directly to and worship the Holy Spirit" (pp. 272-273).

Ezekiel saw these ancient men, leaders or theologians, worshipping "the image of jealousy" (Ezekiel 8:3; Exodus 34:14). And these leaders' understanding of the Holy Spirit here is that it is a different individual than the Father and the Son. It is a third one who has his own mystery throne. This is what is recommended by the theologians and the leaders to God's people. They are saying, we feel that it is logical and sensible and biblical to worship and to pray to the Holy Spirit. They just told you there, "we do not have an example in Scripture and we do not have an instruction in the Scripture, but we think it is biblical." That is a contradiction. That is adding to Scripture.

These ancient men are saying, "while we have no example, and we have no instruction to do that in the Bible, but we think that doing that is biblical." That does not make sense. You have to be a theologian to reason this way, to say that "this is not in the Bible, but we think it is biblical." This is the tragedy that we have among us today, a result of believing in the trinity. And this is recommended to God's people, and this is actually obeyed by many of God's people. Who else prays to the Holy Spirit? We read what Rome says:

"Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of Father is one, the Son's is another, the Holy Spirit is another; but the

Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal” (*Athanasian Creed*: DS 75, ND 16, Traditional Catechism of the Catholic Church 2013, p 81).

The Spirit is the Spirit of Christ Himself (2 Cor 3:17). It is not another. But Rome says they worship three in one and one in three, and the spirit is another. This is the same doctrine, image of jealous, creating another god out of the Spirit of God, which our theologians, the ancient men, have brought in our church.

What we read in Ezekiel is what Satan is doing through that system of praying to this third individual. And that is what has been recommended to God’s people to do; to pray to the Holy Spirit as someone else. Actually, in the trinity book cited above, our Adventist theologians are saying, if you want forgiveness you go and pray to Jesus; if you want the gifts of the spirit and power to overcome you go and pray to the Holy Spirit; and if you want comfort they are saying, go and pray to the Father.

Ezekiel 8 foretold that there will be both the sun god and sun worship in the Seventh-day Adventist Church. At Sunday Law, sun-god worshippers will worship on sun-day: “In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week” {RH, 18 Mar 1884}. Apostate ministers will urge for Sunday worship!

Trinity belief destroys the commandments

A belief in the trinity breaks the ten commandments of God; it breaks the first commandment, and he who “offend in one

point, he is guilty of all” (James 2:10). Many rightly know that the commandments are listed in Exodus 20, but mistakenly think that the first starts at verse 3. The fullness of the first commandment starts from verse 2: “2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before Me.” Verse three that says “no other gods before Me,” is irrelevant unless you first know who the “Me” is. It is verse two that identifies who He is – He is “the LORD [Jehovah] thy God.”

This “LORD thy God” who we must worship is not “a unity of three coeternal persons” – committee of gods! We cannot keep the first commandment if we believe in the trinity. “That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth” (Psalms 83:18). This JEHOVAH that we must worship is not made up of “three coeternal” gods, He is One and He is “the Most High.” He alone is “the Most High” and Jesus Christ is “called the Son of the Most High” (Luke 1:32). The trinity makes no distinction, yet even the devils distinguish Jesus from the Most High; they testified: “Jesus, Son of the Most High God” (Mark 5:7).

Jesus tells us that the commandments belong to His Father, for He said, “I have kept my Father’s commandments” (John 5:10). Jesus’ Father is “whose name alone is JEHOVAH,” yet Jesus is also called by this name. Why? Because Jesus inherited the name from His Father (Hebrews 1:4; Philippians 2:9; Exodus 23:20-23). JEHOVAH said of Jesus: “My name is in

Him" (Exodus 23:21), Jesus said, "I am come in my Father's name" (John 5:43). That He is called by His Father's name simply affirms that He is truly "the Son of the Father" (2 John 1:3). Yet, the trinity denies that Christ is "the Son of the Father".

The first commandment has no meaning if God is not One. The trinity forces us to worship multiple gods. In believing in the trinity, you fail to keep the first commandment, and you are guilty of breaking all commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). You may ask: do we not worship Jesus?

All honour given to Jesus goes to the Father. All the worship that goes to the Father is through Jesus. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11). The One God, the Father, who created all things by His Son, says, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him" (John 5:23). "And again when He bringeth in the first begotten into the world, He saith, And let the angels of God worship Him" (Hebrews 1:6). When Christ receives worship, for through Him and by Him God created all things, He does not so receive for His own glory. He said, "I seek not Mine own glory" (John 8:50).

The Sabbath points us to the Creator (Exodus 20:8-11). The trinity points us to "a unity of three coeternal persons" – a committee of gods – as our Creator. But it is "God, who created all things by Jesus Christ" (Ephesians 3:9). Who created all

things? God. How? “by Jesus Christ.” God made the world, by His Son (Hebrews 1:1-2). Source of creation is the Father; the means of creation is His Son. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Corinthians 8:6). As the trinity destroys the Sabbath, what is left is Sunday and trinitarian Adventists will turn to it at Sunday Law.

Concluding Remarks

Sunday Law is coming soon! At Sunday Law, “professed people” of the Lord – Seventh-day Adventist ministers – will urge trinitarian Adventists to worship the sun god on sun-day: “The Lord has a controversy with His professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despised the Sabbath themselves, but they will try to keep it from others by burying beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week” {RH March 18, 1884, par. 8}.

As “Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun ... a day dedicated ... to the honor of the ... trinity” {ARSH April 4, 1854, page 86}, ultimately the trinity god will require Sunday worship from trinity followers, and trinitarian Seventh-day Adventists will at Sunday Law worship on Sunday.

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