2 Cor. 3;18

Open Face

No. 16 JULY 2000

Understanding the Issues

David Clayton

Definitions of various concepts of the Trinity/godhead debate

HOW MANY GODS?

There is Only one God. This is an incontrovertible biblical truth. Both the Old and the New Testaments declare this fact in unmistakable language (Deut. 6:4; Mark 12:29; 1 Cor. 8:6). Every single person who holds the Bible as supreme authority acknowledges this truth. The biblical insistence on monotheism requires that God be defined as a unit. As a He. There is only one of Him.

HOW DOES ONE GOD BECOME THREE PERSONS?

The Bible also clearly teaches the divine nature of Jesus and the Holy Spirit as well as the Father (John 1:1; 1 Cor.3:16). how can this be reconciled with the fact that there is only ONE God? At the council of Nicea in 325 AD they wrangled over this question and there, laid the groundwork for the doctrine of the trinity by declaring that Jesus was God. At a later council in Constantinople in 381 AD, they decided that the holy spirit was also God, and formulated the doctrine of the Trinity which has remained with us (with slight modifications) ever since.

THE HISTORICAL (CATHOLIC) CONCEPT OF THE TRINITY

The doctrine as finally formulated teaches that the word "God" really refers to a single substance or Being. This substance manifests Himself (itself) as three Persons, Father, Son and Holy Ghost, who are not three Gods, but one God in three modes. This term "being" does not mean that He is one Person, but rather that He is a single ***substance*** called "God," and that this substance expresses Himself (itself?) in three ways, as three manifestations or persons, the Father, Son and Holy Spirit. Therefore Jesus and the Holy Spirit are said to be "consubstantial" (of the same substance) with the Father. The observant person will notice that this is a radical departure from the Scriptural concept of God who is always regarded in the Bible as a personal, individual Being whom we may regard as Father and with whom we may enjoy personal fellowship. The Nicean concept of God turns Him into a faceless impersonal substance. It should be evident that if God is the Being with three modes, the Father, Son and Holy Spirit, then God, the Being or substance must be greater than either Father, Son or holy Spirit, since He is the whole of which the three persons is each only a manifestation.

While the word ***being*** normally refers to a person it apparently is given a different definition when used in connection with the doctrine of the Trinity. The following excerpt from a book on the subject of the Trinity describes this definition of God.

"The doctrine of the Trinity is simply that there is one eternal being of God - indivisible, infinite. This one being of God is shared by three co-equal, co-eternal persons, the Father, the Son, and the Spirit.

"It is necessary here to distinguish between the terms "being" and "person." It would be a contradiction, obviously, to say that there are three beings within one being, or three persons within one person. So what is the difference? We clearly recognize the difference between being and person every day. We recognize what something is, yet we also recognize individuals within a classification. For example, we speak of the 'being' of man—human being. A rock has 'being'—the being of a rock, as does a cat, a dog, etc. Yet, we also know that there are personal attributes as well. That is, we recognize both 'what' and 'who' when we talk about a person.

"The Bible tells us there are three classifications of personal beings—God, man, and angels. What is personality? The ability to have emotion, will, to express oneself. Rocks cannot speak. Cats cannot think of themselves over against others, and, say, work for the common good of 'catkind.' Hence, we are saying that there is one eternal, infinite being of God, shared fully and completely by three persons, Father, Son and Spirit. One what, three whos.

Taken From: A Brief Definition of The Trinity - by James E. White (not related to Ellen White's husband)

Also in this issue:

Open Face
Manchester, Jamaica W.I.

July, 2000

Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

With Open Face is published at least once quarterly, and is sent free of cost to all who desire to receive it.

David Clayton: Editor & Publisher
P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.
Phone: (876) 904-7392
email: david000@cwjamaica.com
Website: http://www.restorationministry.com

Again however, this completely destroys the biblical concept of God as a loving feeling individual. A character with whom we may interact and have fellowship, rather than an impersonal existence inhabited by three persons.

In actual fact, the Trinity concept is not far removed from the pantheistic ideas of the New Age movement and eastern mysticism which view God as a universal existence encompassing and including everything in the universe, rather than as a personal individual with His own unique personality.

THE SDA TRINITY

The present Seventh-day Adventist denominational concept of the trinity is different. Some Adventists have preferred to refer to this concept as ***the godhead,*** or ***the triune God.*** This concept teaches that there are, always has been and always will be three separate Beings or Persons, who are exactly identical and equal in authority, power and eternity, each of whom is God in the absolute sense. In this concept these Persons are said to be "One God" and this is explained by stating that they are in perfect harmony in everything which they do. However, they are not one in substance, but are separate, individual Beings. When this concept is properly understood and appreciated it will become evident that the Seventh-day Adventist Church is not monotheistic, but in reality, believes in and worships **three Gods,** whatever the protestations to the contrary.

The present SDA concept of the Trinity emerged as a result of the LeRoy Froom inspired drive to bring Adventism into line with popular Christianity. Back in the 1920s when Trinitarianism was being insinuated into Adventism, the Adventist concept of God was unique in Christendom in that it was strictly based upon the teachings of Scripture and not upon religious traditions.

THE HISTORIC SDA BELIEF

Adventists believed in: One God, who was one Person, one Being, the Father. Two divine Beings, the Father and His Son. Three divine personalities (expressions of the nature of God) the Father, the Son and the Holy Spirit. To simplify this, they believed in one God, the Father who brought forth a Son in His own image, from His own substance, who also possessed the attributes of divinity and that this one God, the Father, was present everywhere in His invisible spirit form called "The Holy Spirit." Through this "personality" of the Holy Spirit, the Father manifested Himself in a different way than He manifested Himself sitting on a throne in heaven in His bodily form.

We can see that this concept does not take away the divine nature of Christ or the divinity and personality of the Holy Spirit, but at the same time acknowledges the truth that there is only one God.

a. The one true God is the Father. Exclusively, absolutely. There is no other God but He. He is the supreme authority and the source of all things and all persons. *"…there is but one God, the Father,* ***of whom are all things****…"* (1 Cor. 8:6).

   "The Ancient of Days is God the Father… It is He, ***the source of all being,*** *and the fountain of all law, that is to preside in the judgment.* (GC S- 479).

b. Jesus is not this one true God, neither is He **another** true God, nor is He a part of the **same** substance of the one true God. He is the **Son** of the one true God, having been born of, brought forth from God, he originated from the same "substance" or being of God, but became, at birth, a separate, independent, self-existing being, inheriting from His Father all the attributes and powers of divinity. He is, always has been and ever will be subject to the authority of His Father, the only true God (John 17:3; 1 Cor. 15:27,28).

c. The holy spirit is the invisible manifestation of the Father (Matt. 10:20). It is the personality of the Father operating independently of His bodily form. It is the means by which God the Father is omnipresent, sees all and influences all, though His bodily form is always present in heaven.

   Since God manifests Himself in two ways, as a personal visible Being, limited by space, sitting upon the throne of the universe in heaven, and as an invisible, personal, universal presence who fills heaven and earth, it is evident that God has two personalities, or manifestations of Himself, and since Jesus as God's begotten Son is the "express image" of His person who reveals His Father in everything He does, then we can see that there are three personalities in the godhead, two divine Beings, and only one God.

This understanding of God is the only one which can be harmonized with the teachings of God's word. Here, God is, in harmony with the Bible, one Person only, the Father. Here, Jesus is, in harmony with the Bible, a divine Being, but not God Himself. Divine because He originated from the same substance as God and inherited all His attributes, but not God Himself, because He exists as a separate, individual Being who is subject to God and who originated from God. Here, the holy spirit is God, a personal Being who possesses all the characteristics of personality, not a third Being but rather another manifestation of the Father's personality.

THE CHANGES OF ADVENTISM

What Froom & Co. did was to make adjustments to this Biblical concept and then give it the label of "Trinity." This resulted in a mongrel concept which is neither in keeping with the popular trinity doctrine, nor in harmony with the teachings of the Bible. Adventism, in fact, may be said to have created its own personal heresy.

What adjustments did they make to the Biblical truths?

(a) Instead of God being an individual Person, the Father, they made Him a committee of three.

(b) Instead of Jesus being the Son of the one true God, divine by nature, but subject to His Father, they made Him God Himself. Not truly God's Son, but an equal God, separate from, but absolutely equal to the Father in every respect.

(c) Instead of the Holy spirit being a personality or a manifestation of the Father, they made it into a separate God with His own individual personality and being.

(d) Upon this enigma they fixed the label of *Trinity,* and the evangelical world, failing to carefully examine the Adventist Trinity, accepted Adventism with open arms and welcomed it to the fellowship of the apostate. Yet, the Adventist concept of God is not monotheistic. It is deceptive and contrary to reason to state that Adventism teaches that there is one God. To arrive at this conclusion we must first of all drastically change our concept and our definition of God. From a person, an individual, He must be made a committee. From a "He," He must become a "they," or an "it."

Most Adventist supporters of the three-in-one God have blinded their eyes to these realities and to every appeal to the Scriptures and reason they have taken refuge behind the crumbling defense of "mystery."

NON-HISTORIC "REFORMERS"

Several independent ministries within Adventist circles have rejected the word, "Trinity" as it relates to God. They have preferred to use the word, "godhead," confessing that the popular Trinity which teaches a three-in-one God is far removed from the biblical reality of God. Failing to take the Bible as their ultimate authority, however, they have ended up in confusion equally as false and offensive as the Trinity.

a. They have refused to accept that the only true God is the Father.

b. They have refused to accept that Jesus is the literal Son of God, born of , brought forth from (not created by) the Father.

c. They have clung to the misconception that Jesus' divinity is in no way related to the Father's divinity. That is, that they are two completely separate and unrelated individuals who have always coexisted, yet are absolutely equal in power , authority and nature.

d. They have continued to hold the same error concerning the Holy Spirit making it also a third, separate, unrelated, individual and independent Being, one with God and Jesus, only in the sense that they have the same goals, purposes and attitudes of mind and cooperate together.

Clearly, incontrovertibly, these brethren are teaching that there are three Gods. If the union of God, Jesus and the holy spirit are only in the fact that they think alike, have similar attitudes and characters etc. but are totally unrelated in terms of substance or being, then clearly we are speaking of three Gods. There is no way of denying it and in spite of the fact that this flies so blatantly into the face of the biblical declaration that there is only **ONE** God, some have been bold enough to openly declare that there are **THREE** Gods! Robert Sessler, in his book, *The Godhead, 1,2, or 3 Gods?* Has stated on page 28,

"Thus the Godhead is made up of three distinct divine Persons, Beings, and Gods - making a heavenly trio - united together in one purpose."

While I admire his courage in openly acknowledging where his conclusions have led him, I must question the reasoning which makes him abandon the plainest and most fundamental truth of the Scriptures in favor of the traditions of the Seventh-day Adventist Church.

Kenny Shelton also speaks of "three deities" although he cannot bring himself to say "three Gods." (*Trinity or Godhead video - Part 2 by Kenny Shelton).* In this sermon he quotes the verse which states that there is only one God who is the Father (1 Cor 8:6) and acknowledges it to be true. However, his understanding of the godhead as he explains it, clearly teaches three independent, unrelated, exclusively omnipotent Beings. His conclusion is that there are three "deities" though he will not say, "three Gods!"

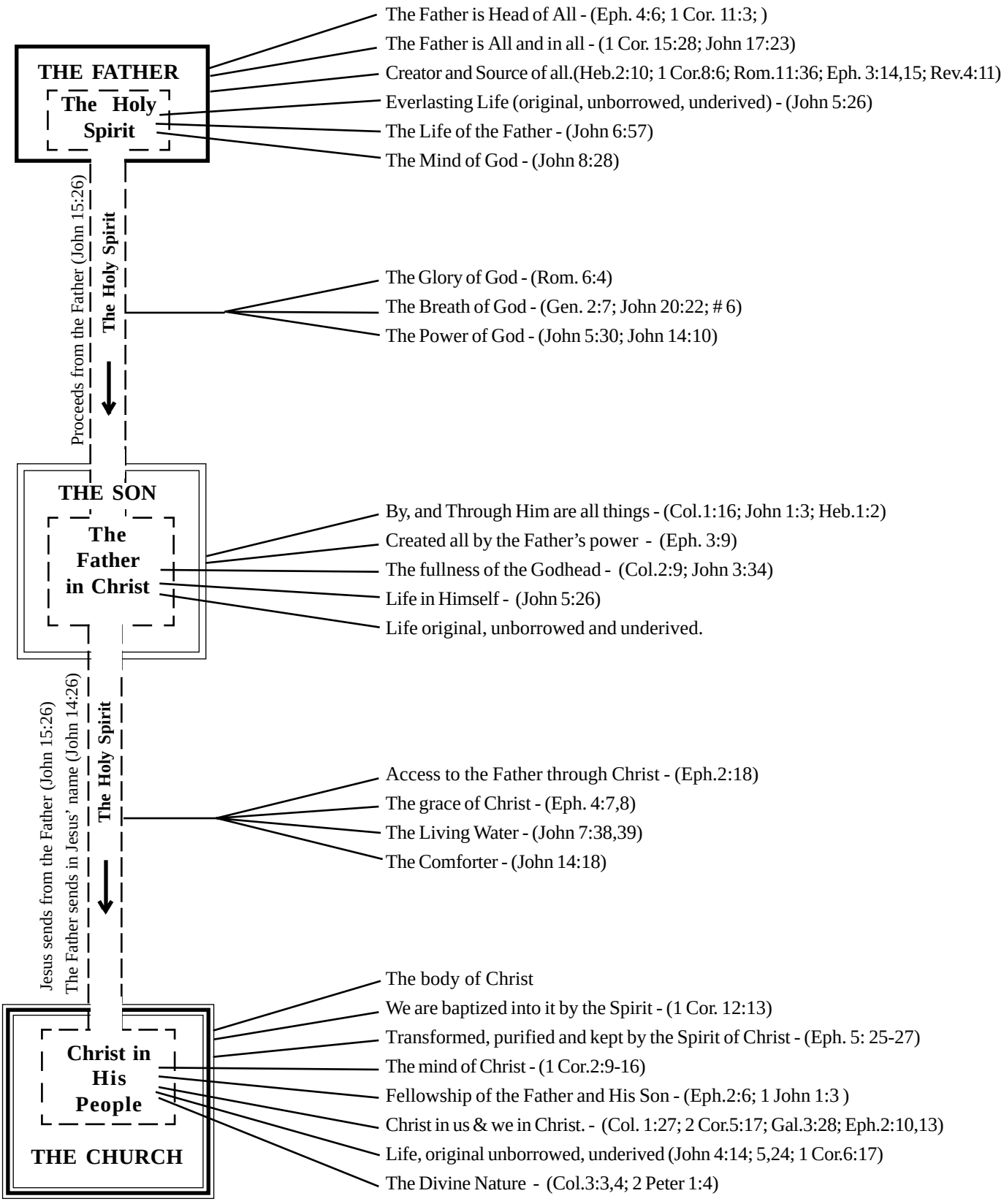
This is the confusing situation which faces us today and the truth is that most of the advocates of the Trinity do not have even the slightest understanding of the ideas which are involved in the doctrines which they embrace. Yet, if knowing, loving and worshipping God is the most vital aspect of any Christian's experience, then it is clear that one of the things which we must understand as a matter of the highest priority is the true identity of the God whom we worship.

for a more detailed examination of these definitions, please write to us and request the book by brother Lloyd Martin, entitled, ***"100 and More Mysteries of the Trinity." (See page 8)***

SETTING THE RECORD STRAIGHT

In the previous edition of *Open Face* we quoted from an article entitled "Sola Scriptura" written by a Roman Catholic author, and which was sent to us by Tony Milekic of Australia. At his request we are making it clear that Tony in no way supports the conclusions of the article, but sent it to us as a matter of interest, seeing that it so clearly demonstrates, once again, that the doctrine of the trinity is one of the strong bases for the Catholic claim that Scripture alone is not a sufficient foundation on which to base our beliefs.

ONE GOD WHO IS ALL AND IN ALL



THE PARADOX OF MICHAEL

A VALUABLE GIFT

One of the greatest gifts given to us by our Creator is the gift of logical thought. It is this quality which separates us from the dumb animals and gives us the right to be labelled as "higher beings" along with the angels. God has not given us this faculty of reason and logic in the expectation that we would not use it. Like every other faculty given to man, this one is also a reflection of the nature and qualities of God Himself, and as such is a precious gift which God gave us to be exercised. It surely would be one of the great signs of something fundamentally wrong and contrary to the will of God if a matter should arise on which we should be told, "on this matter you are not to think. Logic and reason are not to be exercised here. All that you need to do is to accept what you have been told by others, even if it is diametrically opposed to reason and good sense." Ellen White expressed this individual right to think and to reason logically as a fundamental duty of every Christian and something which every person should be trained and encouraged to do.

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions." {Ed 17-18}

SHALL WE THINK?

Shall we think? Shall we be reasonable? Shall we be logical? On every matter the answer seems to be "yes" except on the question of the Trinity. Here, in fact, it seems that not even our fundamental duty to search the scriptures, comparing one passage with another is to be exercised. Often we hear the words, "we cannot understand God. God is a mystery. The secret things belong to God. We should not seek to understand the nature of God." Of course, when this is translated what it really means is, "you are to accept the doctrine of the Trinity without question. You are to ignore those Bible passages which are diametrically opposed to such a teaching. On this matter you are to accept the traditions of the Church which have existed for the past 1600 years and it is dangerous to try to study and to believe the Bible on this matter. Here, you need the help of theologians who are the only ones able to understand these things." The truth is that the contradictions of the doctrine of the trinity, or, the triune God, or the three-in-one godhead (as some prefer to term it), is so full of illogical and unscriptural contradictions that the only way in which it is possible to maintain a belief in it is by discouraging individual and careful study of the matter. Men must be trained to be reflectors of the thoughts of other men.

In this brief article we focus on one of the glaring inconsistencies in the Seventh-day Adventist version of the Trinity. It is the belief that Jesus Christ is the almighty God, while at the same time he is Michael the archangel.

ARE JESUS & MICHAEL THE SAME?

There is ample evidence to support the truth that Michael the archangel is Jesus Christ. Let us examine a few facts which clearly identify Michael with Jesus.

1. Michael is "the great prince which standeth for the children of thy people." (Daniel 12:1)
2. In speaking to Daniel, Gabriel refers to Michael as "your prince." (Daniel 10:21)
3. There is only one heavenly being referred to as a prince or "the great prince" in the book of Daniel. This must be the same person referred to as the "prince of the host" in Dan 8:11 where it says of the little horn, *"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."* In verse 25 of Daniel 8 this same person is called the "Prince of princes." Again, in Daniel 9:25 we find that Jesus is referred to as "the Messiah, the prince." It is clear that in the book of Daniel the references to "the prince, the great prince, the prince of the host, the prince of the covenant and Michael your prince, all have reference to the same person, who is Jesus Christ.
4. Furthermore, in Jude 1:9 Michael is referred to as ***the*** archangel. He is the only archangel mentioned in the Bible. The misconception of popular Christianity that there are several archangels has been immortalised in the lines of songs such as, "praise him, praise him, highest ***archangels*** in glory." However, such an idea has no basis in Scripture. The Bible only speaks of one archangel, and this person is called Michael. There is further evidence that this person is to be identified with Jesus Christ

when we discover that when Jesus returns the second time it will be with the shout of the archangel (1 Thess. 4:16). Since there is only one archangel and Jesus' voice is the voice of the archangel, then it is evident that Jesus is the archangel.

The discovery that Jesus is Michael the archangel does not in any way make the angels equal to Christ. The term "archangel" indicates one who is chief over the angels, and not merely an angel who has been elevated to a position over the others. The superior status of Jesus is indicated in the titles, "The prince of princes," "The prince of the host,". and "the great prince."

ARE GOD AND MICHAEL THE SAME?

On the other hand however, while it is plain that Michael is a Being who is superior to the angels, it is equally plain that Michael is one who is subordinate to God and not equal to God in authority. The very name "Michael" is weighted with meaning and is very instructive. The word means literally, "who is like God," and signifies one who is ***like*** God. In every reasonable approach to comprehension it is as plain as day that if a person is ***like*** another person, then he cannot be the same person that he is like. The word "like" signifies that they are similar, but not the same. The very relationship which we find between fathers and sons.

In Jude 1:9 we find a record of an event which illustrates the fact that the authority of Michael is not equal to that of God.

(Jude 1:9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Here we find that Michael (the pre-advent Jesus Christ) had come to raise Moses from the dead. The devil apparently presented himself to resist Michael, evidently with the argument that Moses had died as a sinner, no ransom had yet been provided for him and therefore God had no right to bring him back from the dead. Notice what it says about Michael: He did not rail against Satan. He did not dismiss him from his presence contemptuously. He did not Himself exercise personal authority in countering Satan's opposition. Instead, he called upon One whom He quite clearly recognised as being a higher authority than himself. His coun-

Continued on back page

MIAMI MEETINGS

Recently I attended some meetings organised by the *Philadelphia Shabbat Advent Church* in Miami. I was accompanied to these meetings by my wife Jen. Brother Howard Williams who was in Miami on personal business was able to attend as well. These meetings lasted for three days, from the 9th to the 11th of June. The meetings were evangelistic in nature and were aimed at reaching out to the communities in and around the area where the Philadelphia Shabbath Church normally meets.

While the meetings were not jam-packed, a number of persons turned out each night to hear the messages and many expressed appreciation for the things which they learned at each of these meetings. The messages focused mainly on the end-time crisis with an emphasis on the religious nature of this crisis, and the role which deception will play in it. The message at the last meeting focused on the plan of salvation showing what God has made available to us in the gift of His only begotten Son.

One high point of these meetings was the Sunday morning meeting which was held in the *All Wars Memorial park*, one of the regular meeting places of the *Philadelphia Shabbat Church*. This meeting was special because it was raining and the weather forecast was for rain all day. In spite of this fact, five faithful souls turned up for the meeting and enthusiastically received the message which God had provided for that day. This made an indelible impression on my mind. The faithfulness of the brethren from the Church at Miami is something which I will not soon forget. I have learned a great deal from their example. In this regard I must mention especially the leaders of this church, brothers Benjamin Vela and Arthan Wright. While I was there I was impressed with the way they followed up every interest, worked hard at making the meetings a success and sacrificed of their time in the interest of the cause of truth. I am persuaded that with this attitude the Lord will be able to bless this little group tremendously.

On the Sabbath which I spent there, the Miami church went down to a place called Homestead to worship with another small group of believers in the home of brother and sister Phillip Mills. This was another special experience for me. I found the brethren who meet in this group to be warm and friendly. Brother and sister Mills have given this group of believers the privilege of worshipping in a very lovely setting. The home as well as the surroundings is a lovely place and in a quiet environment which makes it ideal for worship. During the lunch period we took a tour of brother Mills' yard and admired the many fruit trees and exotic plants which he has carefully cultivated and tended, producing a home environment which appears to be close to the ideal place to live.

David Clayton

ARE YOU WAITINGFOR THE
SECRET RAPTURE ?

by Neville Morris

There is a common teaching in Christendom today, which teaches that Christians will be raptured or taken away secretly by Christ, and that this will happen three to seven years before the tribulation period and the mark of beast crisis described in the Bible (particularly in the book of Revelation). Many Christians comfort themselves with this idea, and even refuse to study or to listen to anything concerning the book of Revelation. It is true that there are a lot of things which are hard to understand in this book, but God has promised: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." {James 1:5}.

In the very first chapter of Revelation there is a very challenging verse for every one to meditate on, "blessed is he that readeth , and they that hear the words of this prophecy, and keep those things which are written therein for the time is at hand," {Rev.1:3}. My friends, there is no way to avoid this verse. We usually read and hear, but God is asking us to also keep these things that are written in this book.

Let us examine this belief of the Secret Rapture to see if this is what the Scriptures really teach.

*First, let us note that the word **rapture** is not in the Bible. The dictionary's definition for the word does not support any idea of people been caught away either secretly or publicly. The meaning given for the word Rapture is: "state of being filled with great joy or pleasure; extreme joy, ecstasy." Of course the word has been used in a theological sense to mean, "the catching away of the saints."*

THE MAIN POINTS OF THE RAPTURE DOCTRINE

{1} When it comes it will be a secret.

Two texts are relevant in this connection: The first text is 1 Thess. 4:16 which says, *"For the Lord himself shall descend from heaven with a **shout**, with the **voice of the archangel**, and with the **trump of God**: and the dead in Christ shall rise first:"* The second text is Revelation 1:7 which says, *"Behold, he cometh with clouds; and **every eye** shall see him, and they also, which pierced him: and all kindred's of the earth shall wail because of him. Even so, Amen."* The question is, are these texts speaking of **a secret event???**

{2} People can be raptured or taken away at any time.

The most common verse used to defend this point is Matthew 24:40,41. If we examine the passage, beginning from verse 37, we will see that Jesus drew a parallel between Noah's time and the time of His second coming. verses 38 and 39 show us that in the time when Noah was preparing the ark and preaching, it was life as usual for the people of the world until Noah entered the ark, and they *"knew not until the flood came and took them away."* Noah and his family were protected and the wicked were lost. Let us bear this in mind as we examine the two controversial verses, 40 and 41. These verses say, *"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."*

The question is, who is taken, and where?

It has been widely accepted that the one who will be taken is the Christian, while the wicked person will be left. But if we follow the parallel of events in Noah's time, we can see clearly that it is the unbelievers who were taken by the flood. Verse 39 says, *"...the flood came, and **took** them all away..."* while the believers were protected by God in the ark. In the same parable in the book of Luke in chapter 17:34,37 It reads *"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."* The disciples then asked a very important question (verse 37) *"where Lord?"* Christ answered, *"wheresoever the body is thither will the eagles be gathered together."* The parallel passage in Matt. 24:28 says, *"For wheresoever the carcase is, there will the eagles be gathered together."*

In light of the word of God we can see clearly that it was the unbelieving wicked who were ***taken by the disaster of the flood*** and destroyed. This is exactly how it will be just before the return of Christ.

Let us now turn to Christ's coming. There are two basic questions for us to consider as we examine the meaning of this prophecy. **{1}** By what will the unbelievers be taken? **{2}** What will be the protection for God's people?

By what will the unbelievers be taken?

The best place for us to begin is the book of Revelation. Rev 8:1,5 shows us that there will be a time when prayers are accepted no more. In verse 5 it says that the angel takes the censer (the vessel that was used for offering incense which represented the prayers of the saints), and cast it to the earth. This clearly shows that probation is closed. Then in verse 6, the seven angels who have the seven trumpets prepare to sound. When these

seven trumpets sound the earth is devastated along with the wicked in it.

If we read Revelation chapter 16, we will find similar events to those described in chapters 8, and 9. So we see that after probation is closed, then come the seven last plagues. In Revelation 9:3,4 we read, *"And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. {4} And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."* So the wicked will be ***taken*** by the seven last plagues, and finally destroyed, but the people who have the seal of God will be protected. (Matt. 13:30)

What will be the protection for God's people?

As in the days of Moses when the children of Israel were captive in Egypt, God instructed them to kill a lamb and place the blood on the door post of each house which ensured their protection from the destroying angel, even so when the seven last plagues are poured out on the earth, God's people will once more be protected. In Revelation 6:17 the question is asked, *"...the great day of his wrath is come and who shall be able to stand?"* Chapter 7 gives us the answer. It is those who have the Seal of God. Under the fifth trumpet (Rev. 9:4), only those who have the Seal of God are protected from the torments of the locusts. In Eze 9:4.6 God tells his messenger to set a mark on his people, then He tells the destroying angels, "go after him and slay all, but spare those who have My mark." So we see that God's people will go through the crisis but will be sheltered by God (see also Rev. 3:10). David assures us of this protection in Psalm 91:1,16.

Where and why was this false teaching formulated ?

The Theory that there will be a secret coming for the Church, was started by the Roman Catholic Jesuit Priest, Ribera in the 16th Century. He taught the theory to throw dust into the eyes of the people, because the Protestant Reformers were showing that the Papacy was the "Great Whore" of Revelation 17, and the antichrist of 2 Thessalonians 2:1-11.

The Jesuit Ribera asserted in about 1580 AD that these prophecies referred not to the Papacy but rather to some future supernatural individual who was yet to appear.

Miss Margaret MacDonald a member of the Church pastored by Edward Irving in Port Glasgow, Scotland is credited as being the originator of the Pre-tribulation Rapture Doctrine. She claimed to have Revelations that Christians would be raptured before the Great Tribulation. She also claimed that the **Rapture would occur in her lifetime**. No doubt her claims did a great deal to establish the falsehood.The Bible warns us about false prophets (Deuteronomy 18: 21-22). Miss MacDonald died over a hundred years ago, and her prediction was never fulfilled and will never be.

My dearly beloved friends if we are honest with ourselves and God we can see that this belief is not scriptural and was formulated to distract and to deceive. Let us believe and receive only the truth of God's word. *God bless.*

This article was taken from a tract written by brother Neville Morris. brother Morris may be contacted by writing or calling the following address:

Lattereign Publications
Kendal, Shooters Hill P.O,
Manchester Jamaica W.I.
Tel : 603-3099
Email:Lattereign@cwjamaica.com

100 and More Mysteries of The Trinity.

This is the title of a new booklet of 33 pages written by brother Lloyd Martin of Kingston Jamaica.

Brother Martin poses over a hundred questions which demonstrate clearly that the acceptance of the doctrine of the Trinity is the greatest evidence of major apostasy in the SDA Church. His questions illustrate the impossible contradictions of the doctrine of the Trinity both within the Adventist church and in the teachings of popular Christendom.

This booklet is a valuable tool in the struggle for the restoration of truth. While the language of the book is in some places a little heavy, and the book uses a number of theological terms which may not be readily understood by the average reader, yet this booklet will be valuable to readers of all classes.

These books are available from Restoration Ministries on a donation basis.

CAMPMEETING

This is just a reminder that our campmeetng this year will be in the parish of Manchester at the Mount Forest campsite.

If you will be able to make your way to Mandeville, but not to the campsite itself, be sure to call 904-7392 to make arrangements for transportation from Mandeville to Mount Forest.

We remind you that you will need to take care of your own eating arrangements with the exception of the Mid-day meal which will be provided.

The first meeting will be at 3:00 P.M. on Thursday July 20, and we will break camp at Mid-day on Sunday, July 23.

Please take your own bed linen and eating utensil. The campsite provides rooms, bunkbeds, showers and toilet facilities and a kitchen and dining area. Stoves with cooking gas are also provided. Let us know early if you plan to come.

Call (876) 904-7392 or 9326

TO THOSE WHO DENY AN INVESTIGATIVE JUDGEMENT

David Clayton

1. Can men receive a righteous character while they are dead?
White robes always represent the righteous character which can come only from, and through Christ. Since this righteous character is imputed to every Christian when he truly accepts Christ, what is the meaning of the event which takes place in Revelation 6:9,10, when dead people are given these white robes? What is this event which occurs while these people are dead and which results in them being given the righteous character of Christ, while they are dead?

2. Will God charge a person with sins which have already been forgiven?
In the parable of the unmerciful servant Jesus stated that the parable represented how God will deal with those who will not forgive others (Matt. 18:35). In this parable the unmerciful servant is finally punished for the same sin for which he had been originally forgiven. Please notice, the King did not punish him on a new charge. It was the original transgression for which the King finally put him in prison. Since Christ Himself says that this represents how God will deal with men, can we deny that although sins may be forgiven, yet they are not blotted out?

3. Does heaven contain a record of the activities of men, and is this record reviewed, examined, surveyed at any point in time?
When does the scene brought to view in Revelation chapters 4 and 5 take place, is it while the saints are on earth, or in heaven? What is the nature of the information contained in the book of the seven seals?

4. When does the judgment of Daniel 7:9,10 take place?
Here, there is an examination which takes place on the basis of the evidence found in books. When does this examination take place? Is it before, or after the second coming of Jesus?

5. What did Jesus mean in the parable of Matthew 22:1-14 when He stated that at a certain time the King would come in to "See" the guests?
Since the King clearly represents God, then the question is, how does God "see", look at, or examine these guests?

6. When these guests are examined are they in heaven or on earth?

7. When these guests are examined is the king in heaven or on earth?

8. At what point in time does this examination take place? Before, or after the return of Christ?

9. In verse 14 Jesus states the main point of His parable: *Many are called but few are chosen.*
Obviously the time of the calling is when the invitation went out. But when does the choosing process take place?

10. Many guests responded to the wedding invitation. Many were called. Were all the guests examined, or only some of them?

11. Why does the king (God who knows all things) need to examine the guests?

12. Does the king not examine in order to choose some and reject some of the guests? Is this not the whole point of the parable (Matt. 22:14)?

OPTIMISM

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear
And speak of those to the weary ear
Of Earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so. If not, push back upon the shelf
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true

Ella Wheeler Wilcox

Continued from page 6

ter to Satan was, "the ***Lord*** rebuke thee." Why did he not say, "***I*** rebuke thee" if his authority was equal to that of the Father?

AN EMBARRASING PARADOX

When all the evidence is examined and assessed in a ***reasonable*** and ***logical*** way it is evident that Michael is a being who is not equal to God in authority, though he is Lord of the angels and superior to them. This cannot be denied and most Trinitarians, in consequence of this fact have rejected the truth that Michael is the heavenly name of Jesus Christ, in spite of all the evidence which clearly indicates that they are one and the same. Seventh-day Adventists on the other hand have taught from the very beginning of their history that Michael the archangel is Christ.

When the pro-trinitarian party led by LeRoy Froom went through all the literature of Adventism deleting and changing in an effort to destroy all evidence that the church was once anti-trinitarian, they either overlooked this "problem" of Michael, or else they decided that it was too deep rooted to eradicate and decided to leave it alone in the hope that it would be unnoticed. You see, the mass of Seventh-day Adventists were able, on the whole, to accept the doctrine of the Trinity back in the 1930s when it was introduced into the beliefs of the church. However, the same people would have rebelled if the authority of Ellen White had been openly rejected by the church and since Ellen White indicates that Michael is Christ over and over again, there was no way that the deleters could remove this teaching from the church.

Today, the doctrine of Michael remains in a Trinitarian Seventh-day Adventist church as an embarrassing paradox. Careful examination will convince any thinking person that the two things cannot both be true. Jesus cannot be Michael the archangel, while at the same time God Himself. The lame explanation of "mystery" has continued to satisfy willfully ignorant men, enslaved by denominationalism, trained to be mindless reflectors of other men's thoughts. However, it must be clear to the person who dares to think that the word "mystery" is just a word used to prevent reasonable thought on a issue which can only be resolved in one way.

With Open Face
Restoration Ministries
P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.
ph. (876) 904-7392