

"There is absolutely no safeguard against evil but truth....There are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth....This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold....Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth."  
(GAG, p. 30)

"In the Judgement, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth....We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan." (PP, p. 55)

"We should study the Bible diligently, weighing every thought and comparing Scripture with Scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."  
(GC, p. 598)

"Take no man's explanation of Scripture, whatever his position, but go to the Bible and search for the truth yourselves." (TM, p. 155)

"The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus. The great truths necessary for salvation are made as clear as the noonday; and none will mistake and lose their way except those who follow their own judgement instead of the plainly revealed will of God." (5T, p. 331)

"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that certain doctrines have been held as truth for many years by our people, is not proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation." (CWE, p. 35)

"Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed....We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, will be disappointed." (CWE, p. 37)

"Men rest satisfied with light already given from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion....The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what." (CWE, p. 38, 39)

"When God's people are at ease, and are satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light." (5T, p. 708)

"GREAT TRUTHS THAT HAVE LAIN UNHEEDED SINCE THE DAY OF PENTECOST ARE TO SHINE FORTH FROM GOD'S WORD IN THEIR NATIVE PURITY. TO THOSE WHO TRULY LOVE GOD THE HOLY SPIRIT WILL REVEAL TRUTHS THAT HAVE FADED FROM THE MIND, AND WILL ALSO REVEAL TRUTHS THAT ARE ENTIRELY NEW." (FCE, p. 473)

## THE GOSPEL TRUTH ABOUT GOD

The words God and Godhead, as used in the Bible simply mean Deity or Divinity. This can be discovered by referring to any of several exhaustive concordances of the Bible. The idea that there is "ONE GOD" is a true idea. We know and believe it to be true and so does Satan. The most basic understanding of the Bible is the "ONE GOD" understanding. Isn't it then reasonable to conclude that because this idea is so basic to the Bible that Satan would develop a false concept of this "ONE GOD?" Isn't it his main objective to deceive people into believing lies about the nature and purpose of God?

The following information is only part of what can be discovered about the nature and purpose of God. All of this information concerns itself with your salvation and your relationship with God. It is simple to understand and easy to verify. It is straight-forward and clear. All that needs to be done when studying is to ask God to help you understand His will concerning truth. "He is faithful who has promised."

## GOD, THE SUPREME BEING

God means Deity! But does it also mean inherently equal? Are the beings who possess Divinity equal to each other because They possess Divinity? Is there a source to Divinity? Is there a Trinity?

Jesus, the human-divine Son of God was born into this world to reveal the nature and purpose of His Father. His mission introduced the world to the "blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see." (1 Tim. 6:15, 16) Doing so, the plan of salvation took on new meaning and reality. No longer was the world to be ignorant concerning the God of God and the Lord of the Lord but was now to learn of the Father of the Son of God. Now had come the time for the mystery of Godliness to be revealed to the human race and the Divine Son of God was changed into a human-divine Son to bring this knowledge to a

fallen people. It is this knowledge, that there is One Supreme Being who had a Son, who through this Son created everything and has now joined humanity to Himself, that Satan has sought to shut from the view of the fallen race.

Jesus taught the disciples the truth about the relationship He shared with His Father. He also revealed this truth to Paul. His words and their writings constitute the major portion of the now available proof concerning this truth. Consider the following words of Jesus.

1. "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent." Here Jesus has stated that His Father is the ONLY TRUE GOD. In fact, He said that understanding this is so important that eternal life is dependent upon it. It seems that there is much more to this statement than normally meets the eye. (Jn. 17:3)
2. "...go to my brethern, and say to them, 'I ascend to my Father and your Father, and my God and your God.'" Does a God have a God? Unquestionably it must be true, unless Jesus made a mistake. (Jn. 20:17)

Now consider some of the testimony of the disciples of Jesus.

1. "For even if there are so called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him, and one Lord, Jesus Christ, through whom are all things, and we exist through him." Paul has clearly stated here that the Father is the ONE GOD FROM WHOM CAME ALL THINGS. Since all things came from the Father, isn't it reasonable to conclude that the Son of God came from the Father as well? Isn't this Son called the only begotton Son of God? Begotton does not mean to be created; it means to be born from.
2. "There is...one God and Father of all who is over all and through all and in all." Here Paul again states that there is one being who is supreme, the Father. (Eph. 4:4-6)
3. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.... that the God of our Lord Jesus Christ, the Father of glory may give you a spirit of wisdom and revelation in the knowledge of Him." It seems

that Paul was convinced that the Father holds a different position than does His Son. (Eph. 1:3, 17)

For further study into the testimony of these followers of Jesus, consider the following information. (Jude 24, 25, 1 Cor. 3:22, 23; 11:3, 15; 15:20-28, Heb. 1:9, Ps. 45:7; 110:1, Jn. 5:44.) There is more proof if you are willing to search for more.

The idea that there is a supreme being is a very necessary idea to understand. This knowledge brings the searching mind to the Source of life. Understanding that the Father is really the Father of Jesus, and of the Divine Son before he was changed into the human-divine Jesus, gives real meaning to the reality of the sacrifice of the Father in sending His Divine Son into a fallen world never to have that Divine Son again. The Father no longer has a Divine Son, but a human-divine Son. As you continue to study you will realize more deeply the love relationship between the Father and His Son. Learning of this opens the mind to receive more understanding concerning what God, the Father, has done in order to offer salvation to those who are willing to accept it from Him.

In discovering that there is only one supreme being in the universe raises some very important questions. Does the fact that there is a supreme being mean that Jesus is not God? Isn't he equal with His Father? Isn't the Holy Spirit also God and equal with the Father and Son? The best way to answer these questions is to study the information given in the Bible.

#### THE DIVINE SON OF GOD

It is important that you think of this. Jesus, the human being, is not the Divine God who created the heavens and all that is in them. Jesus was born of Mary. Before that birth Jesus had never existed. Please be very careful how you relate to these statements. Read them again and think of the words being used. It was the Divine Son of God, Michael, that created the universe. Michael was the God of the Jews that they called Jehovah. Michael is the name of the only begotten Son of God. It

is this Son that God gave to the world. (Jn. 3:16) It is this Son that became the human-divine Son of God. The idea that I am stating is this. There is a very great difference between the Divine Son of God and the human-divine Son of God. Also, the Divine Son of God, Michael, was in fact the real, only begotton Son of God. His Father, God, is his real Father. This truth is extremely important. Since the Father states that Jesus is His only begotton Son, and Jesus is the incarnate Son of God, it is correct to conclude that the Father had a real Son before Jesus was born of Mary. This necessarily means that the Divine Son of God, Michael, had a beginning.

It is often said that the terms Father and Son are only symbols to help describe the closeness of the relationship between these two divine beings. This is a very great mistake developed by Satan to cause confusion concerning the truth about the Father and His only begotton Son. Consider the following information.

"But as for Me, I have installed My King upon Zion, My holy mountain." "I will surely tell the decree of the Lord: He said to Me, 'Thou art My Son, today I have begotton Thee. Ask of Me, and I will surely give the nations as Thine inheritance, and the very ends of the earth as Thy possession. Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.'" The first sentence is a statement of the Father's. The next several sentences are a statement of the Son's concerning what He was told by the Father. The S.D.A. Commentary refers to this passage as an allegory and suggests that it should not be taken for what it seems to be saying. What it seems to be saying is that the Father did indeed have a real Son. This is exactly what the Father declares. (Matt. 3:17; 17:5) (Ps. 2)

"The Lord possessed me at the beginning of His way, before His works of old. From everlasting I was established....When there were no depths I was brought forth....Before the hills I was brought forth.... When He marked out the foundations of the earth; then I was beside Him as a master workman; and I was daily His delight." The S.D.A. Commentary

also refers to this passage as an allegory and suggests that we should not take it for what it seems to be saying. (Prov. 8:22-31) However, in the Review and Herald article, April 5, 1906, The Word Made Flesh, Mrs. White is writing about the incarnation and the pre-existence of the Divine Son of God. She quotes Proverbs 8:22-31 to show the relationship that exists between the Father and His Son. "The Lord possessed me in the beginning of His way," he declares, "before His works of old...." The paragraph before and after this statement have been taken from this article and put into the back of the commentary, volume 7-A, p. 642, Christ's Place in the Godhead, but this statement has been left out. This section of the book is an attempt to "prove" the doctrine of the Trinity.

The paragraph after the statement just quoted is as follows. "There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light unapproachable and incomprehensible." This truth that she is referring to is not only that Christ was one with His Father before the world was made but also that He is really a Son who had a beginning as do all sons. Yet the officialdom of the church has left out the key to understanding that God begot a real son. Why? It is simply because they, as well as all Christianity, has been blinded by the tradition of the Trinity doctrine.

Does Jesus claim to be the Son of God? Let Him speak for Himself. "Do you say to Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God?'" (Jn. 10:36, Lk. 22:70, Jn. 11:4) Jesus said He is the Son of God. God has said that He is the Son. The disciples declared that He was the Son of God. (Matt. 14:33, Jn. 1:34; 3:18; 5:25; 6:69; 11:27, Acts 8:37; 9:20, Ro. 1:4, 2 Cor. 1:19, Gal. 2:20, Eph. 4:10-13, Heb. 4:14, 1 Jn. 3:8; 4:15; 5:10, 13, 20, Rev. 2:18) The evil angels claimed that Jesus was the Son of God. (Matt. 8:29, Mk. 3:11) God's angels claimed Him to be the Son of God.



(Lk. 1:35) Jesus is the incarnate Son of God. Before He was born, the Divine Son, Michael, was the only begotten Son of God. He is a real Son!

Since God has a real Son, is this Son equal with the Father by His own authority and power? Consider the following information.

1. "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself." (Jn. 5:26)
2. "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me." (Jn. 6:47)
3. "Jesus knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God." (Jn 13:3)
4. "Jesus said to them, If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on my own initiative, but He sent Me." (Jn. 8:42)
5. "You heard that I said to you, 'I go away, and I will come to you. If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I." (Jn. 14:28)

There is much more information concerning this truth that the Father is the Supreme Being and that Jesus is His Son, and equal with the Father because the Father gave all power and authority to His Son. (Matt. 3:17; 11:27; 17:5; 28:18, Lk. 2:49; 20:9-18; 22:29, Jn. 3:35; 5:27, 30; 6:65; 8:28; 10:18; 15:10, 15; 18:11; 20:17, 21, Acts 13:33, Col. 1:19; 2:9, Heb. 1:5; 5:5, 2 Peter 1:16, 17, Rev. 2:17, Ps. 8:4-6; 45:6, 7; 110:1-4, 1 Cor. 15:20-28).

In The Story of Redemption, p. 13, this statement is recorded. "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 the Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Espe-

cially was His Son to work<sup>3</sup> in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him." And in Patriarchs and Prophets, p. 36, this statement is found. "The King of the universe summoned the heavenly host before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both....Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance was due." To be God means to possess Divinity. Jesus possesses Divinity, and therefore is God. He is Divine. He is the Son of God.

The King of the universe, the Father, had a real Son. This Son was born from the form of the Father. How? Perhaps we will find out some day. This Divine Son of God "is the exact representation of His nature." The Father and the Son are one. How can they be one when they are two? It is because they share something in common. It is not because They agree and act alike as some would have us believe. They are one because of a far greater reason than that. They are one because They share the same eternal life called Spirit. This Spirit is called Holy because it is the Spirit of the Holy Father and of the Holy Son.

#### THE SPIRIT OF GOD

The Bible makes clear the fact that mankind was created in the image and after the likeness of God. "Let Us make man in Our image." (Gen. 1:26, 27) It also makes clear what is meant by the image and after the likeness of God. We know that God, the Father, has a body by the fact that His Son is His exact representation. (Heb. 1:3) Moses saw parts of the Divine

form of the Son. Abraham saw and walked with Michael. Jacob wrestled with Him. "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 couldn't 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 He said, 'If you should once behold the glory of His person, you would cease to exist.'" (E.W., p. 54) "In the beginning, man was created in the likeness of God, not only in character, but in form and feature." (GC, p. 645)

God has a two-fold nature. One part is His body and the other is His Spirit. Man, created in the similitude of God, also has a two-fold nature consisting of a body and a spirit. When a man dies his body goes back to the ground from which it was made and his spirit goes back to God. Please understand that it is not God's Spirit that goes back to Himself when a person dies, it is the created spirit of that person that goes back to the God who created it. This spirit is called the breath of life but it is not air as some would have us believe. It is everything that we are except our body. This is also true concerning God.

There was a point in eternity when there was only one being. This being begot a Son. At this point this one being became the Father. Because there was only one input in the birth of this Son, the Son was an exact reproduction of the Father. The Son received from the Father an exactness in form. There now existed two Divine beings. However, these two beings were not completely separate from each other. They both shared a oneness. There were now two forms and two individualities, but these two beings shared ONE SPIRIT. The Father begot a Son from His own form making two forms and gave to His Son His own Divine, Holy Spirit. It is in the sharing of this One Spirit that the Father and His Son are one. That is why the Bible refers so often to the Spirit as the Spirit of God and the Spirit of Christ. It is their Spirit. Consider some of the information concerning this truth.

1. "However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." (Ro. 8:9)

2. "God is Spirit, and those who worship Him must worship in spirit and truth." (Jn. 4:24)
  3. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." (2 Corn. 3:17)
  4. "There is one body (church) and one Spirit,..." (Eph. 4:4)
- Since there is only one Spirit and both the Father and His Son have the Spirit, it must be that They share the same Spirit. I believe this conclusion to be justified.

Within the truth that the Father and the Son have the same Spirit, is the most beautiful knowledge in the whole universe. To us as sinners this knowledge is especially meaningful. This truth identifies the Comforter. It brings to the understanding of the repentant sinner his Helper and Guide. The Bible teaches that Jesus is the Comforter. Consider the following.

1. There is one Spirit. (Eph. 4:4)
2. The Comforter is the Spirit. (Jn. 14:26)
3. The Spirit is the Lord. (2 Corn. 3:17, 18)
4. The Lord is Jesus. (1 Corn. 8:6)

Conclusion: Jesus is the Comforter

In John 14:16-18, the idea of another comforter is introduced. However, verse 18 tells who this other comforter is. "I will not leave you as orphans, I will come to you." Here Jesus clearly states that He is the "other" comforter. He is not another in the sense of being entirely different, but another in the sense of a different form. "Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit as the Omnipresent." (E.G. White, Letter 119, 1895)

5. "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come into him, and will dine with him and he with Me." (Rev. 3:20) Jesus is the Comforter!
6. "For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry

out, 'Abba! Father!'" (Ro. 8:15) "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba! Father!" (Gal. 4:6) The Spirit of Jesus is the Comforter!

7. "teaching them to observe all that I commanded you; and lo, I am with you always, even unto the end of the age." (Matt. 28:20)
8. "For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted." (Heb. 2:18)

It is our privilege to be comforted by Jesus, our personal Savior. He has been through all that Satan could put Him through. He understands our problems because He has been through it all. We know that there is only one mediator between man and God; (1 Tim. 2:5) so how does it make any sense to say that there is first the Holy Spirit, then Jesus, then the Father in the chain of communication between us and the Father? Other information is found in these areas of the Bible. (Jn. 4:24; 6:63, 2Thes. 4:8, 1 Corn. 2:9-11, 2Corn. 1:3-5, 2 Thes. 2:16, 17, Jn. 15:26, Ro. 8:9-17)

The main message of the Gospel is "Christ in you, the hope of glory," (Col. 1:26, 27) Why then, is something else taught? Why is this message taught, "the Holy Spirit in you, as Christ's representative, the hope of glory?" This makes Christ very absent from those He died to save. It makes His promises of being with us invalid. It does not allow Him to be a personal Savior. Christ wants to be in union with you as He is in union with His Father. "I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou Father, art in Me, and I in Thee, that they may also be in Us; that the world may believe that Thou didst send Me." (Jn. 17:20-23) Please study this most wonderful privilege that is offered to us. (Jn. 14:23, Eph. 3:14-19, Col. 1:19; 2:9, 2 Peter 1:4, 2 Corn. 5:17-21) Christ is in the Father and the Father is in Christ because They share the same Spirit which is called Holy because They are Holy beings.

The following information is taken from the writings of Mrs. White. It is not copied in its entirety because it would make this paper too

lengthy. I do ask you to read these statements in their context for your own benefit. Their message is very clear and simple to understand.

1. "The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them saying, 'This is the way, walk ye in it:!'...Satan has achieved his greatest success through interposing himself between the soul and the Savior;..." (Vol. 2, R&H, p. 422)
2. "The Saviour has not promised His followers the luxuries of the world; ...but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good, the abiding comfort of His own presence." (DA, p. 367)
2. "...when on the Day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord..." (GC, p. 351)
4. "To them God chose to make known...this mystery, which is Christ in you, the hope of glory." (Col. 1:27) "We cannot understand it; we can only believe, as declared by the Scriptures, it is 'Christ in you the hope of glory!'. A knowledge of this mystery furnishes a key to every other." (Ed, p. 172)
5. "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words." (RSV Ro. 8:26) "Christ is the connecting link between God and man. He has promised His personal intercession by employing His name....Yes Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man." (Vol. 6 BC, p. 1078, 1079)
6. "The Holy Spirit comes to man through Christ." (Vol. 4, R&H, p. 175)
7. "Why then do we not have more of the Holy Spirit? Because we do not abide in Christ." (Vol. 4, R&H, p. 175)
8. "No middle man comes between the sinner and Christ." (Vol. 7 BC, p. 914)
9. "As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving us Jesus the Comforter." (Sons & Daughters, p. 124)

10. "Christ is our Guide and Comforter, who comforts us in all our tribulations." (Vol. 6 BC, p. 1076)
11. "Hence it is Satan's constant effort to keep the attention diverted from the Saviour, and thus prevent the union and communion of the soul with Christ." (SC, p. 71)
12. "Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone." (Vol. 2, R&H, p. 616)
13. "Christ said, 'It is expedient for you that I go away'. No one could then have any preference because of His location or personal contact with Christ. The Saviour would be accessible to all alike spiritually, and in this sense he would be nearer to us all than if He had not ascended on high." (Vol. 6 BC, p. 303, 304)
14. "Union with Christ is our only means for overcoming sin." (KH, p. 318)

There is so much more evidence in both the Bible and in the writings of Mrs. White that it would take twice the paper that has already been used thus far. Please do not stop studying this subject after going through this paper.

The conclusion to this presentation is very simple. The concept that there are three beings who possess divinity is false. There are only two, the Father and His Son. They are one because They share the Father's Spirit. This understanding is the key to unlock all the problems that exist in the Bible. This statement may seem to be very inclusive to be worth much but don't judge until you have thoroughly studied the whole of this truth. Every mystery will become plain through the use of this truth. The Sanctuary, the Sabbath, marriage, man's nature, Jesus' nature when on earth, and many more can be more fully understood through this truth. Satan's plans for the final counterfeit, the impersonation of Christ, are unmasked by understanding that the Holy Spirit of the Trinity is Satan interposing himself between the soul and the Saviour. We have only one Mediator, Christ.

Satan always wanted to be worshiped and honored equally with the Son. He has succeeded in having this done by developing the doctrine of the

Trinity. He has succeeded in placing the Father in the background, the very one whom Jesus placed in the forefront. He is now succeeding in placing Jesus in the background through spiritualism and the charismatic movement. The Holy Spirit is becoming the main figure in the religious world. It is prayed to and for much more now than in past history. We, Seventh-day Adventists, say that the charismatics are praying to and for the wrong spirit. Why? The charismatic people believe in the same Trinity as do Seventh-day Adventists. They pray for the same representative of Christ's. Yet we say that they are wrong. That doesn't seem to make very much sense. Why are we correct when we pray to and for the very same "being" that the charismatic people do, and when they do it they are wrong? Think about it.

"The Father and the Son alone are to be exalted." (Sons & Daughters, p. 58) "There is a personal God, the Father; there is a personal Christ, the Son." (Vol. 6 BC, p. 1068) Period! Satan has blinded the whole of Christendom through a doctrine that was developed almost two hundred years after Christ went back to heaven. This doctrine was developed by the same organization that developed Sunday as the day of worship. Look in an encyclopedia. Why do we teach that Sunday is incorrect and then accept the basic doctrine of the church, the Trinity, that developed Sunday worship? "There is much to learn, and much, much to unlearn." (CWE, p. 37)

There is always room for question. Some of you who read this paper will question. This is good. For question is an incentive for further study. But for those of you who reject this truth, you are only hurting yourself. Pray that God will be ever with you as you study this most important truth. Christ is our personal Saviour. He is here, IN YOU. "Satan has the ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." (Test. 3, p. 255)