

RETURN TO EPHEBUS

True Church of the Latter Rain

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Adventists are confused today about God’s true Church in these last days. Ellen White counseled that we are to “stay with the ship.” But what is the ship in these final hours of earth’s history? What is the Church? Is it the Conference? Is it the people who keep the commandment of God, and have the faith of Jesus? This manuscript endeavors to answer these pertinent questions through Bible references on the “seven churches” of Revelation, chapters two and three, Spirit of Prophecy statements on the pioneer Adventist Laodicean Church, the contemporary Omega Church of deadly heresy, and the Remnant Church of the latter rain.

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February 2, 2000

Chapter 1

EPHESUS

The Church of the Early Rain

*I know thy works, and thy labour, and thy patience,
and how thou canst not bear them which are evil:
and thou hast tried them which say they are
apostles, and are not, and hast found them liars. . . . Revelation 2:2.*

Ephesus -- The First Christian Church

In his sermon on the day of Pentecost, the apostle Peter pleaded with the people to repent and be baptized. Many had come to Jerusalem from all nations of the civilized world.

“There were dwelling at Jerusalem Jews, devout men,” Luke reported, “*out of every nation under heaven.*” (Acts 2:5b, emphasis supplied).

Notice that the crowd Peter was speaking to were “devout men.” Although they were “devout” and members in good standing of the contemporary Jewish Church, Peter called for them to repent.

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,” Peter pleaded with the people, “and ye shall receive the gift of the Holy Ghost.” (Acts 2:38).

Again, it must be emphasized, these were “devout” men. What sin had they committed that they should repent?

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, *whom ye have crucified*, both Lord and Christ,” Peter replies to our question. (Acts 2:36, emphasis supplied).

These devout men Peter was speaking to were “out of every nation under heaven,” and were gathered at Jerusalem to celebrate Pentecost. They had not been present when Jesus was crucified, yet, as members in good standing of the Jewish Church, *they were corporately responsible for the death of Christ!* There was still probation for them to repent, and Peter called for them to repent. And they did repent.

“Now when they heard this,” Luke reported, “*they were pricked in their heart*, and said

unto Peter and to the rest of the apostles, `Men and brethren, what shall we do?’” (Acts 2:37, emphasis supplied).

However, for the Jewish Church leadership there was no more probation. Their house had been left unto them desolate. (Matt. 23:38; Luke 13:35). Later when Peter was called in before the Jewish Church leadership for the crime of preaching in the name of Christ, he also accused the leadership of being responsible for the death of Christ -- *but he did not call for the leadership to repent!* Why? Because they had passed their time of probation:

“And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest [Conference President], and Caiaphas, and John, and Alexander [vice-presidents], *and as many as were of the kindred of the high priest* [General Conference Committee], were gathered together at Jerusalem,” Luke reported. “And when they had set them in the midst, they asked, `By what power, or by what name, have ye done this?’” (Acts 4:5-7, emphasis supplied).

“Ye rulers of the people, and elders of Israel,” Peter replied. “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*, whom God raised from the dead, even by him doth this man stand here before you whole.” (Acts 4:8-10, emphasis supplied).

Notice that Peter did accuse the leadership of the death of Christ -- *but he did not call for them to repent!*. Their probation was past. There was, however, a limit to God’s mercy for the lay people of the Jewish Church. They were given a short period of about forty years to accept the truth. In a.d. 70 God’s judgement was carried out when the nation, along with the Jewish Church and temple were destroyed by the Roman armies led by Titus. Most of the people in the Jewish Church were killed. Those who survived were scattered throughout the world. There was no way that the early Christians could compromise, or seek recognition and acceptance from the Jewish Church of that day. If they had, they would have been destroyed with the people at the destruction of Jerusalem. The early Christians had to separate from the mother Church in order to preach and practice the truth.

The Early Rain

On the day that our Lord left the earth He told the apostles and their followers (a small church of one hundred and twenty) to wait in the “upper-room” for the outpouring of the Holy Spirit. (Greek:- ”huper” = “same,” indicates the same upper room in which our Lord celebrated the last supper with the apostles the night before His death). This out-pouring of the Holy Spirit would be the “early rain.” There was to be an early rain for the early Christian church, and a latter rain for the last, or remnant church. (Joel 2:23; James 5:7). This last, or remnant, church is not the corporate Seventh-day Adventist Church, for the corporate SDA Church has been the “Laodicean” church for over 150 years.

As I have of late looked around to find the humble followers of the meek and

lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. (See Rev. 3:14-20.) They are “neither cold nor hot,” but “lukewarm.” And unless they heed the counsel of the “faithful and true Witness,” and zealously repent and obtain “gold tried in the fire,” “white raiment,” and “eye-salve,” He will spew them out of His mouth.

Ellen G. White, *Review & Herald*, June 10, 1852; *Early Writings*, pages 107, 108. (emphasis supplied).

The remnant movement is the last movement under the “latter rain” when the Lord arises to finish the work through those who have the “seal of the living God.” We see this movement today in the “home churches” and “independent ministries” at the turn of the twentieth century. (For further study on this topic see, *The Greatest Conspiracy*, “The Time of the Nations - Fulfilled,” and, “The Man With the Writers Inkhorn”).

First Church Board Meeting

Did the apostles wait in the upper room as the Lord commanded? No! They went to the upper room and held a church “board” meeting to appoint a new apostle to take the place of Judas.

“And they appointed two,” Luke reported, “Joseph called Barsabas, who was surnamed Justus, and Matthias.” (Acts 1:23).

Notice that “they” appointed two. They drew lots and prayed for the Lord to choose one of two men that they had already selected..

“And they prayed, and said, ‘Thou, Lord, which knowest the hearts of all men,’” Luke reported further, “shew whether of these two thou hast chosen,’ ...and they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.” (Acts 1:24, 26).

Perhaps the Lord had some one else in mind for His apostle! If the Lord did not choose Matthias, who then did He choose?

“Paul, called to be an apostle of Jesus Christ *through the will of God*,” I Corinthians 1:1; “*by the will of God*,” Ephesians 1:1; 2 Timothy 1:1, “*by the commandment of God*,” (I Timothy 1:1).

“Paul, an apostle, not of men, neither by man,” Paul wrote in his letter to the Galatians, “but by Jesus Christ, and God the Father, who raised him from the dead.” (Galatians 1:1, emphasis supplied).

“Not of men, neither by man,” Paul testified. Matthias was chosen by the leaders of the church -- by men. There was a great difference between the ministry of Paul and that of Matthias. It is interesting to note that the name of Matthias does not appear again in Scripture.

“For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God,” Paul lamented. “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.” (I Corinthians 15:9, 10).

The Home Churches of Paul’s Ministry

The Scriptures indicate that the early Christian church, out side of Jerusalem, was a self-supporting “home” church. Notice the following four statements by the apostle Paul regarding “home” churches:

1. Likewise greet the church that is in their house.. Salute my well beloved Epaphroditus, who is the firstfruits of Achaia unto Christ. (Romans 16:5, emphasis supplied).
2. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord with the church that is in their house. (I Corinthians 16:19, emphasis supplied).
3. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. (Colossians 4:15, emphasis supplied).
4. And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house. (Philemon 1:2, emphasis supplied).

There is no Scripture in the New Testament describing Christian church buildings, cathedrals or temples. Church buildings and large cathedrals appeared in history after the destruction of Jerusalem. Is it not curious that large church buildings and cathedrals appear on the stage of history with the apostasy of the Christian Church at Rome, Paris, and in Spain. Did not the pagan temples later become the temples of the apostate Roman Catholic Church?

Whereas a vast number of noteworthy secular buildings were produced in the Gothic style, it was in the service of the church, *the most prolific builder of the Middle Ages*, that the new architectural ideas were formulated and brought to their fullest fruition.

Grolier’s Multimedia Encyclopedia, article, “Saint Peter’s Basilica”; *op. cit.*, James S. Ackerman, *The Architecture of Michelangelo*, rev. ed. (1964); James Lees-Milne, *St. Peter’s: “The Story of St. Peter’s Basilica in Rome”* (1967) and *Roman Mornings* (1990) (emphasis supplied).

Notre Dame De Paris cathedral was constructed sometime after 1163. (*ibid. Grolier's*). It appears that there were many large cathedrals constructed over one thousand years after the apostolic church period.

In France, Gothic architecture appeared sporadically in a number of different locales in the early decades of the 12th century. But the creative phase of Gothic architecture that was to lead to the building of the great northern cathedrals began in 1144 with the completion, under the patronage of Abbot Suger, of the ambulatory (aisle circling the apse) and radiating Chapels of the royal Abbey of Saint-Denis just outside Paris.

ibid. Grolier's Multimedia Encyclopedia, article, "Saint Peter's Basilica" (emphasis supplied).

"Saint Peter's Basilica, the premier church of Roman Catholic Christendom, is named for Christ's disciple Peter, who was also the first pope," *Grolier's* states. "It is built within the boundaries of Vatican City in Rome on the Vatican Hill, the site where by tradition Peter was buried after being crucified."

The building history of the new Saint Peter's, which covers a span of 120 years, is exceedingly complex. In summary, the centralized plan of Bramante was retained by Michelangelo, who enlarged the scale, modified most of the interior details, and raised the drum for the dome (1546-64); by 1590 the dome, based on Michelangelo's design but with a slightly raised hemisphere, was completed by Giacomo della Porta. In 1606, Carlo Maderno demolished what remained of the old basilica and in the process redesigned the church as a Latin cross by extending the nave, a plan advocated earlier for liturgical reasons. A 3-bay nave and a vast 9-bay facade, obscuring the front view of the dome, were completed in 1626. In 1655, Giovanni Lorenzo Bernini began work on the great piazza surrounded by 284 massive Tuscan columns, set four-deep. Finally, a new sacristy to the south was completed (1784) by Carlo Marchionni.

ibid. Grolier's Multimedia Encyclopedia, article, "Saint Peter's Basilica"

Paul's Relationship to the Early Christian Leadership at Jerusalem

The early Christian church soon formed a leadership. This first "General Conference" was headquartered at Jerusalem for the forty-year period before the destruction of that city. The apostle James was the "president" of the first General Conference. In the following Scripture, the apostle Paul narrates his relationship to the leadership at Jerusalem:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace," Paul stated, "to reveal his Son in me, that I might preach him among the heathen;

immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.” (Galatians 1:15-17, emphasis supplied).

“Then *after three years* I went up to Jerusalem to see Peter, and abode with him fifteen days,” Paul related. “But other of the apostles saw I none, save James the Lord’s brother.” (Galatians 1:18h, 19, emphasis supplied).

“*Fourteen years later* I went up again to Jerusalem, this time with Barnabas,” Paul wrote. “I took Titus along also.” (Galatians 2:1 NIV, emphasis supplied).

“I went in response to a revelation and set before them the gospel that I preach among the Gentiles,” Paul continued. “But I did this privately *to those who seemed to be leaders*, for fear that I was running or had run my race in vain.” (Galatians 2:2 NIV, emphasis supplied).

“Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek,” Paul wrote. “This matter arose because *some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.*” (Galatians 2:3, 4 NIV, emphasis supplied).

“*We did not give in to them for a moment*, so that the truth of the gospel might remain with you,” Paul continued. “*As for those who seemed to be important--whatever they were makes no difference to me; God does not judge by external appearance--those men added nothing to my message.*” (Galatians. 2:5, 6 NIV, emphasis supplied).

“On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews,” Paul stated. “For God, who was at work in the ministry of Peter as an apostle to the Jews, *was also at work in my ministry as an apostle to the Gentiles.*” (Galatians 2:7, 8 NIV, emphasis supplied).

“James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me,” Paul continued. “They agreed that we should go to the Gentiles, and they to the Jews.” (Galatians 2:9 NIV).

“All they asked was that we should continue to remember the poor, the very thing I was eager to do,” Paul stated. “[However,] when Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.” (Galatians 2:10, 11 NIV).

“Before certain men came from James, he [Peter] used to eat with the Gentiles,” Paul related. “But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision [General Conference] group.” (Galatians 2:12 NIV).

“The other [Christian] Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray,” Paul lamented. (Galatians 2:13 NIV).

“When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, ‘You are a Jew, yet you live like a Gentile and not like a Jew’” Paul concluded. :”How is it, then, that you force Gentiles to follow Jewish customs?” (Galatians 2:14 NIV).

The General Conference Held At Jerusalem

One might say that the first General Conference *Bulletin* was written by Luke, and recorded in the book of Acts. Let us now consider Luke’s narration of events at this General Conference Session held at Jerusalem.

“When we arrived at Jerusalem, the brothers received us warmly,” Luke reported. “The next day Paul and the rest of us went to see James [President], and all the elders [General Conference Committee] were present.” (Acts 21:17, 18 NIV).

“Paul greeted them and reported in detail what God had done among the Gentiles through his ministry,” Luke reported. (Acts 21:19 NIV).

“When they heard this, they praised God,” Luke continued. “Then they said to Paul: ‘You see, brother, *how many thousands of Jews have believed*, and all of them are zealous for the law.’” (Acts 21:20 NIV).

Notice that when Paul reported the work he had accomplished among the Gentiles [Greek:- ethnos = nations], the response of the leadership at Jerusalem was, “Oh, that is very nice, but look at the thousands of Jews who have joined the Church here in Jerusalem!” You see, Paul’s ministry had established only small home churches throughout the known world, but at Jerusalem there were thousands who had joined the Church.

The Leadership Falsely Accuses Paul of Teaching Heresy

“They [the Jewish Christians] have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs,” Luke reported the accusation of the Conference leaders at Jerusalem. (Acts 21:21 NIV).

“What shall we do?” Paul asked. (Acts 21:22 NIV).

“They will certainly hear that you have come, *so do what we tell you*,” the Conference leaders commanded. “There are four men with us who have made a vow.” (Acts 21:22, 23 NIV, emphasis supplied).

“Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved,” the leadership instructed Paul. “Then everybody will know there is no truth in these reports about you, *but that you yourself are living in obedience to the [Ceremonial] law.*” (Acts 21:24 NIV, emphasis supplied).

“The next day Paul took the men and purified himself along with them,” Luke reported. “Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them.” (Acts 21:26 NIV).

“When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple,” Luke continued. “They stirred up the whole crowd and seized him, shouting, ‘Men of Israel, help us! This is the man who teaches all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple area and defiled this holy place’ (They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple area.)” (Acts 21:27-29 NIV).

“The whole city was aroused, and the people came running from all directions,” Luke continued. “Seizing Paul, they dragged him from the temple, and immediately the gates were shut.” (Acts 21:30 NIV).

“While they were trying to kill him, news reached the commander of the Roman troops that the whole city of Jerusalem was in an uproar,” Luke concluded his report. (Acts 21:31 NIV).

Because of Paul’s compromise with the leading brethren at Jerusalem he was arrested and placed in prison. He would remain in the prison at Jerusalem for two years before he was transferred to Rome, where he would die for his faith. After his compromise, did the leading brethren stand by Paul?

Only One Person Visits Paul in Prison

“But when the son of Paul’s sister heard of this plot, he went into the barracks and told Paul,” Luke reported. (Acts 23:16 NIV).

Although there were “thousands who believed” and were members of the Christian churches at Jerusalem, only one, “the son of Paul’s sister,” visited him in prison. Not only that, but Paul remained two more years in prison at Jerusalem, and still no Christians, laity or leadership, visited him in prison. (See Acts 24:27).

At times it is a lonely path the true Christian must walk. Paul was taken to Rome and just prior to his death he wrote to Timothy:

“Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me

for the ministry.” (2 Timothy 4:11).

How sad. How so very sad! To compromise truth with leadership for the sake of peace or unity is never a wise policy. If Paul had not gone into the temple to compromise his faith with that of the leadership at Jerusalem, he probably would not have been arrested.

“I have fought a good fight, I have finished my course, I have kept the faith,” Paul wrote to Timothy. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” (2 Timothy 4:7)

Chapter 2

THE RETURN OF NICOLAS

Satan's Counterfeit For the Return Of Elijah

*....and they chose. . .Nicolas
a proselyte of Antioch.
Acts 6:5.*

What happened to the “thousands” of Jews who became Christians at Jerusalem? Where did they go after the destruction of Jerusalem? Did they join the “home churches” the apostle Paul ministered to throughout the then known nations [Gentiles]? How long after the destruction of Jerusalem in a.d. 70 did apostasy enter the early Christian church? Who was responsible for bringing the apostasy to the Church? Who was the Canright, Kellogg, Ballenger, Brinsmead and Desmond Ford of the early Christian church?

“The prophecy of the seven churches has been recognized as applicable, in the first place, to literal Christian congregations in the ancient Roman province of Asia;” the *SDA Bible Commentary* states, “beyond this, the seven churches are understood as representative of seven consecutive periods of church history.” (“Interpretation of Revelation,” *Seventh-day Adventist Bible Commentary*).

1. “The message to the church at Ephesus is applied to the apostolic period.
2. “That addressed to the Smyrna church, to the period of Roman persecution to the time of Constantine.”
3. “The Pergamos message, to the great apostasy that culminated in the papacy.”
4. “The Thyatira message, to the period of papal supremacy, from the time of Justinian to the Reformation.”
5. “The Sardis message, to the churches of the Reformation and after.”
6. “The Philadelphia message, to the Advent movement of the nineteenth century.”
7. “The Laodicean message, to the [SDA] church today. Accordingly, SDAs consider the Laodicean message of Rev. 3:14–22 to be of special importance.” (*ibid.*, *Seventh-day Adventist Bible Commentary* on Revelation, Chapters 2 & 3).

Ephesus and the Deeds (Sins) of the Nicolaitans

“But this thou hast,” Jesus said to the Church of Ephesus, “that thou hatest the deeds of the Nicolaitans, which I also hate.” (Revelation 2:6, emphasis supplied).

The Scriptures reveal that “Ephesus,” the first Christian church, “hated the deeds, or sins of the Nicolaitans.” Evidently this apostasy made an attempt to enter the Church during the prophetic period of Ephesus, but was repelled by the early Christians.

Pergamos and the Doctrine (Teachings) of the Nicolaitans

“So hast thou also them that hold the doctrine of he Nicolaitans,” Jesus said, “which thing I hate.” (Revelation 2:15).

Notice that Ephesus, the first church, “hated the deeds of the Nicolaitans.” However, by the time of Pergamos, the third church, the doctrine of the Nicolaitans was embraced into the church. So the Pergamos church not only held the doctrine of the Nicolaitans, but also the abominable deeds of the Nicolaitans! We learn from this Scripture that when a church embraces false doctrine, *the fruitage of that false doctrine will soon follow.*

The early Christians hated the “deeds” or sin of the Nicolaitans. Jesus also hates the deeds, the sin, of the Nicolaitans. Therefore, we must find out, not only who were the Nicolaitans, but what was the doctrine of the Nicolaitans. More important, we must discover what was the deeds, or sin of the Nicolaitans that Christ and the early church hated so profoundly.

Who Were the Nicolaitans?

“A heretical sect in the apostolic church,” Siegfried Horn, noted Seventh-day Adventist scholar wrote. “Christ praised the church at Ephesus for ‘hating’ the works of the Nicolaitans (Rev 2:6), and censured the church at Pergamum for accepting some of their teachings (v 15).” (Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary*, emphasis supplied).

NICOLAITANS (nik’o-la I-tanz, Gr. Nikolaitai), a group of persons whose works both the church at Ephesus and our Lord hated (Rev. 2:6). . . . Nothing else is surely known about them, but some have guessed that they were the followers of Nicolas of Antioch, one of the first so-called “deacons” (Acts 6:5), but there is no evidence for this. . . . A sect of Nicolaitans existed among the Gnostics in the third century, as is known from church fathers of the time (Irenaeus, Clement of Alexandria, Tertullian, etc). It probably had its origin in the group condemned in Revelation.

Merrill C. Tenney, General Editor, *The Zondervan Pictorial Bible Dictionary*, 1963. (emphasis supplied).

It is interesting to note that *Strong's* Greek Dictionary, renders the word, "Nicolaitans," as "destruction of people." Do you not agree, dear reader, that it is imperative that we know about a false doctrine that would be a "destruction of the people?"

The Doctrine of the Nicolaitans

"The doctrine of the Nicolaitans appears to have been a form of antinomianism (see SDA Com 7:957)," Siegfried Horn wrote. "Nicolaitans of the 2d cent. seem to have continued and extended the views of the 1st-cent. adherents, holding to the freedom of the flesh, *and teaching that the deeds of the flesh had no effect upon the health of the soul and consequently no relation to salvation.*" j *ibid.*, Siegfried H. Horn, emphasis supplied).

According to Siegfried Horn the doctrine of the Nicolaitans consisted of "teaching that the deeds of the flesh had no effect upon the health of the soul and consequently no relation to salvation." (*ibid.*). Does Ellen White agree with Horn? Yes, indeed.

"The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by 'believing' we are released from the necessity of being doers of the word," Ellen White wrote.. "But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned." (*Signs of the Times*, January 2, 1912; 7BC, page 957, emphasis supplied).

Notice that the false doctrine of the Nicolaitans rejected the necessity of obedience to the law of God. The doctrine of the Nicolaitans taught that "we are released from the necessity of being doers of the word." This false doctrine was adapted by the followers of John Calvin during the Protestant reformation. Those holding this doctrine today are known as Calvinists. It is also known as the doctrine of "free grace," meaning we are saved by grace, without the works of the law. The real deception of this false doctrine teaches that, "we are saved without obedience to the ten commandments -- that we are saved in our sins -- not from our sins." Virtually this false doctrine teaches that we are justified for our past sins, *and we are justified for the sins we are planning on committing tomorrow!* It is the false teaching of Justification alone. Justification without Sanctification -- Salvation without Obedience.

Doctrine of Nicolaitans in the Contemporary Seventh-day Adventist Church

Those who are teaching this doctrine today have much to say in regards to the faith and the righteousness of Christ; but they pervert the truth and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah? No; for the garments of Christ's righteousness are not a cloak for iniquity: such teaching is a gross deception, and Christ becomes to these persons a

stumbling block as he did to the Jews, to the Jews because they would not receive Him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by perception and example, *that Christ, by His death, saves men in their transgressions*.

Ellen G. White, *Signs of the Times*, February 25, 1897. (emphasis supplied).

This description by Ellen White of the heretical doctrine of the Nicolaitans is identical to the “new theology” permeating the contemporary Seventh-day Adventist Church today. Note carefully the following eight (8) crystal clear points in this statement:

1. They pervert the truth and make it serve the cause of error.
2. They declare that we have only to believe on Jesus Christ.
3. That the righteousness of Christ is to be the sinner’s credentials.
4. That this imputed righteousness fulfills the law for us.
5. That we are under no obligation to obey the law of God.
6. “I am saved,” they will repeat over and over again.
7. They separate Christ and the law, and regard faith as a substitute for obedience.
8. They teach that Christ, by His death, saves men in their transgressions.

In 1955 the leadership of the Seventh-day Adventist Church offered the hand of fellowship to the Sunday-keeping Churches of Babylon. In these Seventh-day Adventist -- Evangelical conferences of 1955-56, the official SDA Church altered the teaching of pioneer Adventists on the “final atonement in the heavenly sanctuary” and the “human nature of Jesus Christ.”

Altered Statements On the Final Atonement in the Heavenly Sanctuary

When, therefore, one hears an Adventist say, or reads in Adventist literature--even in the writings of Ellen G. White--that Christ is making atonement now, it should be understood that we mean [SDA leadership] simply that *Christ is now making application of the benefits of the sacrificial atonement He made on the cross*.

Questions on Doctrine, Review and Herald Publishing Association, 1957, pages 354, 355 (emphasis theirs).

This becomes all the more meaningful when we [SDA leadership] realize that Jesus our surety entered the “holy places” and appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at some future time. No! He had already obtained it for us on the cross. *And now, as our High Priest He ministers the virtues of His atoning sacrifice.*

Questions on Doctrine, page 381. (emphasis supplied).

“The virtues of His atoning sacrifice.” What in the world does that mean? “Christ is now making application of the benefits of the sacrificial atonement He made on the cross.” Again we ask, What in the world does that mean? By the way, this last statement, “the benefits of His atonement,” is exactly the way it is stated in the “27 Statements of Fundamental Belief” in the present Seventh-day Adventist *Church Manual*.

Altered Statement On the Human Nature of Jesus Christ

Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam. *ibid.*, *Questions on Doctrine*, page 383.

Notice that according to Seventh-day Adventist leadership, Jesus was “exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.” This false doctrine states that Jesus was not tempted in all points like as we are. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Hebrews 4:15). This false doctrine makes Christ a substitute only, and not an example to the Christian in obedience. This, dear reader, *is the doctrine of the Nicolaitans!* (For further study see, M. L. Andreason, *Letters to the Churches*).

By altering these two most important doctrines, the official Seventh-day Adventist Church has accepted the heretical Calvinistic and Nicolaitan doctrine of “free grace.” Salvation without obedience to the law of God.

Today Seventh-day Adventist leadership has watered-down” this false teaching by using the phrase, “assurance.” Many studies on “assurance” are now preached from the pulpits of the denominational Churches, and taught in Sabbath School Lesson Quarterlies. Today in contemporary Adventism the subjects of obedience and victory are avoided like the plague!

Why would leadership wish to change these two cardinal doctrines of the Seventh-day Adventist Church? Francis D. Nichol, then editor in chief of the *Adventist Review*, gives us a clue in the 1952 “revision” of his book, *Answers to Objections*, originally published in 1936.

The Ecumenical Reason For Altering the Doctrines

Critics, especially those who see the Scriptures through Calvinistic eyes [Evangelicals],

read into the term, “sinful flesh” something that Adventist theology does not require. Thus if we use the term, “sinful flesh” in regard to Christ’s human nature, *as some of our writers have done* [E. G. White, A. T. Jones, E. J. Waggoner, etc.], we lay ourselves open to misunderstanding. True, we mean by the term simply that Christ “took on him the seed of Abraham,” and was made “in the likeness of sinful flesh,” but critics are not willing to believe this.

Francis D. Nichol, *Answers to Objections*, Revised Edition, 1952, page 397. (emphasis supplied).

Notice that Nichol was concerned about what Calvinists thought of Seventh-day Adventist teaching. “Critics, especially those who see the Scriptures through Calvinistic eyes.” Are we required to care about what the Churches of Babylon think of us? Indeed not! This concern of Nichol was evidently held by the leadership of the Seventh-day Adventist Church. This unwarranted concern about what Calvinists thought of our doctrines on the “final atonement in the heavenly sanctuary” and the “human nature of Christ”, progressed into the Seventh-day Adventist -- Evangelical Conferences of 1955-56, and the changing of these two most important doctrines to please “those who see the Scriptures through Calvinistic eyes.”

Thought Question #1

What does Ellen White call this false teaching of the Nicolaitan Adventists?

“Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as he did to the Jews,” Ellen White commented, “to the Jews because they would not receive Him as their personal Saviour; to these professed believers in Christ [SDA], because they separate Christ and the law, and regard faith as a substitute for obedience.” (*ibid.*, *Signs of the Times*, February 25, 1897, emphasis supplied).

Thought Question #2

If alive today, what would Ellen White say about this “new theology” in the Seventh-day Adventist Church?.

“But are they saved while transgressing the law of Jehovah?” Ellen White asks, then answers her own question. “No; for the garments of Christ’s righteousness are not a cloak for iniquity.” (*ibid.*, *Signs of the Times*, February 25, 1897, emphasis supplied).

Notice that Ellen White stated that this false “new theology” doctrine, not was, but “is the doctrine of the Nicolaitans, which Christ so unsparingly condemned.” The Spirit of Prophecy also warned that, “The doctrine is now largely taught.” (*ibid.*, *Signs of the Times*, January 2, 1912. emphasis supplied). That warning was given over one hundred years ago! She was warning about the false doctrine of the Nicolaitans that was being taught by Sunday-keeping Christendom.

Now, at the end of the second millennium of the Christian age, the false teaching of the Nicolaitans has completely taken possession of the contemporary Seventh-day Adventist Church! Any sleeping Laodicean who attends a large SDA Church today can clearly see this is true.

The Truth As It Is In Jesus

Men may talk of freedom, of gospel liberty. They may assert that they are not in bondage to the law. But the influence of the gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, *and lead a new and purer life.* “Whosoever abideth in Him,” says John, “sinneth not; whosoever sinneth hath not seen Him, neither known Him.”

ibid., Ellen G. White, *Signs of the Times*, February 25, 1897. (emphasis supplied).

“Do we then make void the law through faith?” the apostle Paul asks, then replies fervently to his own question. .”God forbid: yea, we establish the law.” (Romans 3:31, emphasis supplied).

Those Who Do Not Obey Are Offended By Those Who Do Obey

“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, [disobedience] lusts, excess of wine, revellings, banquetings, and abominable idolatries,” the apostle Peter wrote. “Wherin they think it strange that ye run not with them to the same excess of riot, speaking evil of you.” (1 Peter 4:3,4).

Paul’s Advice On Obedience

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,” Paul admonished. “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. [margin - hardness]. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” (Ephesians 4:17-19, emphasis supplied).

Jesus Defines the Works of the Flesh

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,

murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness,” Jesus said. “All these evil things come from within, and defile the man.” (Mark 7:19-23).

Paul Defines the Works of the Flesh

“Now the works of the flesh are manifest, which are these,” Paul wrote, “adultery, fornication, uncleanness, lasciviousness, idolatry;, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Galatians 5:19-21, emphasis supplied).

The Sin Of the Nicolaitans

“Is it our sin the sin of the Nicolaitans,” Ellen White asks, “turning the grace of God into lasciviousness?” *Review and Herald*, June 7, 1887. (Jude 4 quoted). 7BC, page 957.

Greek: Aselgela; lasciviousness, readiness for all pleasure...one who acknowledges no restraints, who does whatever his caprice and unmanageable forwardness dictates. Syn. asotia; wastefulness and riotous excess. Extravagant squandering on one extreme, the other being “aneleutheria,” stinginess. In the middle stands “eleutheria,” freedom to do as one ought to. An “asotos,” is one who spends too much, who slides easily under the fatal influence of flatterers and the temptations with which he has surrounded himself into spending freely on his own lusts and appetites. “aselgela,” lawless insolence and unmanageable caprice.

Many times to understand the terms used by Ellen White we must consult the large dictionary she used during the time she was writing. This dictionary was a standard among leading writers of the day. The dictionary she always had near at hand was: Noah Webster, *The American Dictionary of the English Language* (1828). This dictionary has been republished in facsimile edition by; *The Foundation for American Christian Education*, San Francisco, California, Third edition (1983).

LASCIVIOUSNESS, n. Looseness; irregular indulgence of animal desires; wantonness; lustfulness.

Who, being past feeling, have given themselves over to lasciviousness.” Eph. iv:xix.

We might paraphrase Ellen White’s statement as follows:

“Is it our sin the sin of the Nicolaitans, turning the grace of God into looseness; into irregular indulgence of disobedience of the law of God?”

In the *Advent Review and Sabbath Herald*, is found Ellen White's comment on the doctrines of the Nicolaitans. She first quotes Jude:

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men,” Jude wrote, “turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” (Jude 4, emphasis supplied).

This chapter is concluded with the Ellen White statement on the Nicolaitans and their doctrine in context:

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, marking boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But “nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church.

Ellen G. White, *Advent Review and Sabbath Herald*, June 7, 1887 (emphasis supplied).

Chapter 3

LAODICEA

Pioneer Church of the Advent Movement

The church is in the Laodicean state.[1898].

The presence of God is not in her midst.

1 NL, 1898; *Last Day Events*, p. 49.

The Protestant Church in the first half of the nineteenth century Jesus called the Philadelphia Church. (Revelation 3:7-13). In the fall of 1844 the small Advent band that accepted the messages of the three angels separated themselves from the nominal churches because they rejected the sanctuary truth. By 1852, only eight years later, the Spirit of Prophecy warned that the small band of Seventh-day Adventist believers were in danger of becoming Laodicean.

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. *The words addressed to the Laodicean church describe their present condition perfectly.* (See Rev. 3:14-20.). They are “neither cold nor hot,” “lukewarm.” And unless they heed the counsel of the “faithful and true Witness,” and zealously repent and obtain “gold tried in the fire,” “white raiment,” and “eye-salve,” He will spew them out of His mouth.

Ellen G. White, *Review & Herald*, June 10, 1852; also, *Early Writings*, pages 107, 108. (emphasis supplied).

Ellen White often used the phrase “the many” and “the few.” Many of the small band were “becoming conformed to this world,” and were seeking “more earnestly the applause of those around them than the approbation of God.” Notice that, “*The words addressed to the Laodicean church describe their present condition perfectly.*” Carefully notice that “many” -- not all -- but “many” were in the Laodicean condition in 1852. Evidently the whole Seventh-day Adventist Church was not in the Laodicean condition in 1852, but “many” were in this state. The Spirit of Prophecy then warned that, “unless they heed the counsel of the ‘faithful and true Witness,’ and zealously repent and obtain ‘gold tried in the fire,’ ‘white raiment,’ and ‘eye-salve,’” the Lord “*will spew them out of His mouth.*” Not might, or maybe, but Jesus will spew them out of His mouth if they will not repent.

Arthur White's Wrong Concept of SDA History

Further, one must take note of the Ellen White statement about the early Adventists, "They are cold and formal, *like the nominal churches from which they but a short time since separated.*" Arthur White stated that they separated from the nominal churches because the nominal churches were in the Laodicean condition. However, Ellen White stated that many in the Advent movement were in the Laodicean condition.

"The Sabbathkeeping Adventists had taken the position that the messages to the seven churches in Revelation 2 and 3 pictured the experience of the Christian church down through the centuries," Arthur White stated. "It was their conclusion that the message to the Laodicean church applied to those they now termed nominal Adventists, those who had not accepted the seventh-day Sabbath." (Arthur L. White, *E.G.W: The Early Years*, Vol. 1, 1827-1862, page 342, emphasis supplied).

Notice that Arthur White stated that it was the conclusion of the Adventists in 1856 that "the message to the Laodicean church applied to those they now termed nominal Adventists." However, Ellen White had stated in 1852, four years earlier, that "many" in the Seventh-day Adventist movement were in the Laodicean condition and had become "*like the nominal churches from which they but a short time since separated.*" (*ibid.*).

Again it must be underscored. In 1852, the threat by Jesus, that He would spue them out of His mouth if they did not repent was against the many individuals in the Seventh-day Adventist Church. At this time (1852) the threat was not against the SDA Church itself, but against those in the Church who were in the Laodicean condition. Evidently the "many" in the SDA Church did not repent because history reveals that by the year 1898 the Seventh-day Adventist Church itself had become Laodicea.

The Corporate SDA Church Becomes Laodicea by 1898

"The church is in the Laodicean state," Ellen White wrote in 1898. "*The presence of God is not in her midst.*" (1 NL, 1898, see also, *Last Day Events*, page 49, emphasis supplied).

The Seventh-day Adventist Church had become Laodicean. That news was bad enough. But the message from the Spirit of Prophecy that, "The presence of God is not in her midst," was devastating.

Before we consider Spirit of Prophecy messages to the Seventh-day Adventist Laodicean Church, we must first consider the message of Jesus to the individual members of the Church:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door," Jesus promised, "I will come in to him, and will sup with him, and he with me." (Revelation 3:20, emphasis supplied).

Notice that Jesus is at the door, not inside the Church. Further, Jesus promised that, “if any man” would hear His voice, and open the door (the door to his heart) then Jesus would come into “him,” and sup with “him, and he with me.” (Rev. 2:20). The Spirit of Prophecy stated that “The presence of God is not in her midst.” (*ibid.*, (1 NL , 1898).

Jesus did not promise to come into the Laodicean Church. What did Jesus say He would do to the Laodicean Seventh-day Adventist Church?

“So then because thou art lukewarm, and neither cold nor hot,” Jesus warned, “I will spue thee out of my mouth.” (Revelation 3:16).

Notice that Jesus did not say “I might spue thee out of my mouth” or, “maybe I will spue thee out of my mouth,” but He did say, “I will spue thee out of my mouth.”

“Oh, but if the SDA Church repents,” you say, “and is no longer lukewarm, then Jesus will not spue the Seventh-day Adventist Church out of His mouth.”

The statement by Ellen White that, “the presence of God is not in her midst,” was written in 1898, *over one hundred and two years ago!* Has the SDA Church repented or reformed in the past one hundred years? I don’t think so. One only must consider the condition of the Church in 1898, compared to the SDA Church in the year 2,000. How would the contemporary Seventh-day Adventist Church measure up? In 1903, five short years after Ellen White’s testimony that the SDA Church had become Laodicean, and the Lord was not present in the Church, she wrote a special testimony to the Church about the Laodicean condition. This important testimony is reproduced here in its entirety with comments:

Paragraph #1

“Shall We Be Found Wanting”
St. Helena, California, April 21, 1903.”

Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed on ward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter. But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings. They [do] not stand forth as God’s peculiar people, chosen and precious. It is difficult to discern between him that serveth God and him that serveth Him not.

Ellen G. White, *Testimonies for the Church*, vol. 8, page 247, April 21, 1903. (emphasis supplied).

- (1) Ellen White was obviously speaking of the Seventh-day Adventist Church. “Our position in the world is not what it should be “
- (2) She was speaking of the condition of the Church in 1903:
- (3) Not only that, but in this first paragraph she was addressing the condition of the Church before 1903: “Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter.”
- (4) Again, Ellen White used the phrase “many,” “But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings.”
- (5) She states that many “do not stand forth as God’s peculiar people, chosen and precious.” Why?
- (6) Because, “It is difficult to discern between him that serveth God and him that serveth Him not.” (*ibid.*)

Paragraph #2

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: “Found wanting.” By the light bestowed, the opportunities given, will she be judged.
ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 247, April 21, 1903. (emphasis supplied).

- (1) In the first paragraph Ellen White was addressing the Seventh-day Adventist Church in the past. In this second paragraph she is addressing the future of the Church, “the Seventh-day Adventist church is to be weighed,” and, “She will be judged” if she does not repent.
- (2) If the future SDA Church does not measure up, on her will be pronounced the sentence, “Found wanting.” (*ibid.*).

Paragraph #3

“God’s Purpose For His People.”

God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth. His commandment-keeping people are to stand constantly in readiness for service. They are to receive increased grace and power, and

increased knowledge of the Holy Spirit's working. But many are not ready to receive the precious gifts of the Spirit which God is waiting to bestow on them. They are not reaching higher and still higher for power from above that through the gifts bestowed, they may be recognized as God's peculiar people, zealous of good works.

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, pages 247, 248, April 21, 1903. (emphasis supplied).

(1) Once again Ellen White uses the phrase “many,” “But many are not ready to receive the precious gifts of the Spirit which God is waiting to bestow on them.”

(2) “But many are not ready. . .” and because, “they are not reaching higher and still higher for power from above. . .” they are not ready to be “recognized as God's peculiar people, zealous of good works.” (*ibid.*).

Paragraph #4

“Repent, and Do the First Works”

Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service, say to us: “Remember therefore from whence thou art fallen, and repent, and do the first works.” Revelation 2:5. Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing on the walls of Zion? Are not many of God's servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary? Are there not those in positions of responsibility, professing to know God, who in life and character deny Him? Are not many of those who count themselves as His chosen, peculiar people satisfied to live without the evidence that of a truth God is among them to save them from Satan's snares and attacks?

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 248, April 21, 1903. (emphasis supplied).

(1) “Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service. . .” Here Ellen White was referring to the fires that destroyed the Review offices and Battle Creek Sanitarium.

(2) What do these “Solemn Admonitions of warning” say to the Church? “Remember therefore from whence thou art fallen, and repent, and do the first works.”

(3) Notice that Ellen White uses a direct quote (Revelation 2:5) from Christ's message to Ephesus, the first of the Seven Churches.

(4) “Why is there so dim a perception of the true spiritual condition of the church?” We ask the same question today!

(5) “Has not blindness fallen upon the watchmen standing on the walls of Zion?” Obviously Ellen White is speaking of the SDA Church leadership. Again, we ask the same question today!

(6) “Are not many of God’s servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary?” What is the sanctuary? At the time of this writing (1903) it was the Church! Again Ellen White uses the phrase “many.” Many of God’s servants (leaders) are “well” satisfied. Why? Because they believe that God’s favor, “the pillar of cloud by day and the pillar of fire by night rest upon the Church!

(7) “Are there not those in positions of responsibility, professing to know God, who in life and character deny Him?” Again, Ellen White is here speaking of the leadership.

(8) “Are not many of those who count themselves as His chosen, peculiar people satisfied to live without the evidence that of a truth God is among them to save them from Satan’s snares and attacks?” Here the comment is that “many” in the SDA Church are “satisfied to live without the evidence that of a truth God is among them. . .”

Paragraph #5

Would we not now have much greater light if, in the past, we had received the Lord’s admonitions, acknowledged His presence, and turned away from all practices contrary to His will? Had we done this, the light of heaven would have shone into the soul-temple, enabling us to comprehend the truth and to love God supremely and our neighbors as ourselves. Oh, how greatly Christ is dishonored by those who, professing to be Christians, disgrace the name they bear by failing to make their lives correspond to their profession, by failing to treat one another with the love and respect that God expects them to reveal in kind words and courteous acts!

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 248, April 21, 1903. (emphasis supplied).

(1) Speaking of the condition of the Church in 1903 Ellen White stated: “Would we not now have much greater light if, in the past. . .” and, “Had we done this. . .” again, “the light of heaven would have shone into the soul-temple. . .”

Paragraph #6

The powers from beneath are stirred with deep intensity. War and bloodshed are the result. The moral atmosphere is poisoned with cruel, horrible doings. The spirit of strife is spreading; it abounds in every place. Many souls are being taken

possession of by the spirit of fraud, or underhand dealing. Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. They do not discern what spirit has taken possession of them.

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 249, April 21, 1903. (emphasis supplied).

- (1) Two world wars and a terrible world-wide flue epidemic were soon to follow this 1903 testimony.
- (2) The moral conditions in the world, and in the Church, confirm that this testimony is true!

Paragraph #7

“A Failure To Honor God”

One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: “They are not afflicted and astonished because of their moral and spiritual condition.” Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.” “God shall send them strong delusion, that they should believe a lie,” because they received not the love of the truth, that they might be saved,” “but had pleasure in unrighteousness.” Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 249, April 21, 1903. (emphasis supplied).

- (1) “One who sees...says. . .” Here the Lord is speaking to the Seventh-day Adventist Church, “those who have had great light.” And what does the Lord say? “They are not afflicted and astonished because of their moral and spiritual condition.”
- (2) Why will the Lord deal harshly with His professed people? “Because when I called, none did answer; when I spake, they did not hear,” Jesus replies.
- (3) Because of the attitude of the Church, what will the Lord do? “God shall send them strong delusion, that they should believe a lie.” Again, why will God do this to His professed people? “Because they received not the love of the truth. . .” They would change the pioneer doctrines to align the SDA Church with the Evangelical Churches of Babylon! Why would God’s professed people do this? Because they, “had pleasure in unrighteousness,” Jesus replies.

Paragraph #8

The heavenly Teacher inquired: “What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.”

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, pages 248, 250, April 21, 1903. (emphasis supplied).

(1) “The heavenly Teacher inquired.” Ellen White is not speaking -- a heavenly being is speaking. And what does he say? “What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works. . .”

(2) “. . .when in reality you are working out many things according to worldly policy and are sinning against Jehovah?” The SDA Church Manual is filled with “policies.” At the forthcoming 2,000 General Conference in Toronto, Canada, leadership is planning to add additional “policies’ on re-marriage and divorce, among many other new “policies.” (Statement posted on the InterNet under www.sda.com, February 2, 2000).

(3) “Oh!” the heavenly Being cries in agony, “it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof. . .”

(4) The heavenly Being then quotes directly from the Lord’s message to the Laodicean Church, “when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.” (Revelation 3:17).

Paragraph #9

God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, “Peace and safety,” while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 250, April 21, 1903. (emphasis supplied).

(1) “Many are crying ‘peace and safety.’ while sudden destruction is coming upon them.” Sermons today are, for the most part, about “peace and safety.”

(2) “When purification shall take place in our ranks. . .” The purification will come to members of the truth.

(3) “When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.” Again a reference to Laodicea. (Revelation 3:17). In other words, “we shall no longer be Laodiceans, but we will be part of the remnant “who keep the commandments of God, and who have the faith of Jesus.” (Revelation 14:12).

Paragraph #10

Who can truthfully say: “Our gold is tried in the fire; our garments are unspotted by the world”? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: “Can you not see how they have pretentiously covered up their defilement and rottenness of character? *‘How is the faithful city [Church] become an harlot!’* My Father’s house is made a house of merchandise, *a place whence the divine presence and glory have departed!* For this cause there is weakness, and strength is lacking.”

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 250, April 21, 1903. (emphasis supplied).

(1) “Gold tried in the fire.” Truly a reference to the Laodicean message. (Revelation 3:18).

(2) “I saw our Instructor. . .” Again a reference to a heavenly Being. What did He do? “Stripping them off [garments of so-called righteousness], He laid bare the defilement beneath.

(3) What did the heavenly Being say about the Laodicean Seventh-day Adventist Church? “Can you not see how they have pretentiously covered up their defilement and rottenness of character?”

(4) Then the heavenly Being quotes to describe the condition of the SDA Church: “‘How is the faithful city [Church] become an harlot!’”

(5) Note the last statement by the heavenly Being: “My Father’s house is made a house of merchandise. . .” One only has to consider any General Conference yearly Stock Market portfolio to see that this statement is true!

(6) Then the heavenly Being concludes by stating that the Laodicean Seventh-day Adventist Church is “a place whence the divine presence and glory have departed!”

“The church is in the Laodicean state,” Ellen White wrote in harmony with the heavenly Being. “*The presence of God is not in her midst.*” (1 NL, 1898; *Last Day Events*, p. 49).

Paragraph #11

“A Call For Reformation”

Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.

ibid., Ellen G. White, *Testimonies for the Church*, vol. 8, page 250, April 21, 1903. (emphasis supplied).

- (1) “Unless the church, which is now being leavened with her own backsliding. . . .” This statement proves, beyond question, that this testimony was written for the Seventh-day Adventist Church.
- (2) Unless the SDA Church repents and is converted, “she will eat of the fruit of her own doing, until she shall abhor herself.” Has the Contemporary Seventh-day Adventist Church repented and become converted since 1903? I leave the answer with you, dear reader.
- (3) “When she [the Church] resists the evil and chooses the good, when she [the Church] seeks God with all humility and reaches her [the Church] high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed.” Is the Church “standing on the platform of eternal truth?” No! (See chapter below). These requirements were stated in a big “when” -- but the Church has not complied with these requirements.
- (4) When and if the Church “separate from earthly entanglements, showing that the truth has made her free indeed.” The Church has not separated from earthly entanglements.” (See, Bert B. Beach and Lukas Vischer, *So Much In Common*, “Between the World Council of Churches and the Seventh-day Adventist Church,” World Council of Churches, Geneva, Switzerland, 1973.
- (5) If and when the SDA Church meets these requirements, “Then her members will indeed be the chosen of God, His representatives. “ Only then can the General Conference state that they are “the voice of God to the people.”

“The message to the Laodicean church is highly applicable to us as a people,” Ellen White stated. “It has been placed before us for a long time, but has not been heeded as it should

have been.” (*SDA Bible Commentary*, Vol. 2, page 961, emphasis supplied).

Before continuing this manuscript, dear reader, please read carefully the complete testimony to the Laodicean Church. (*Testimonies for the Church*, vol. 8, pages 247-251).

*As many as I love, I rebuke and chasten:
be zealous therefore, and repent.*
Revelation 3:19.

Chapter 4

Omega

An Image of the Papacy

*At this time we must gather...
courage from their cowardice
...loyalty from their treason
5T, page 136*

“The omega would follow in a little while,” Ellen White wrote. *“I tremble for our people.”* (MS. 46, 1903; also, *Sermons and Talks*, Vol. 1, page 341, emphasis supplied).

Notice that the omega would follow “in a little while.” As the Lord opened to her the omega of deadly heresy, Ellen White trembled for Seventh-day Adventists.

“In the book [*Living Temple*] there is presented the alpha of deadly heresies,” Ellen White warned. *“The omega will follow, and will be received by those who are not willing to heed the warning God has given.”* (*Selected Messages*, Bk. 1, page 200, emphasis supplied).

Notice that the omega “will be received” into the Seventh-day Adventist Church. Why? Because in the following one hundred years, many in leadership would not “be willing to heed the warning God has given.”

The Mystery of Iniquity -- Man Becomes a God

The Mystery of Iniquity

We have read the phrase, “the mystery of iniquity” many times in the Spirit of Prophecy. What is the mystery of iniquity? It is simply a man claiming to be God, or a denominational Church leadership considering themselves to be the Voice of God on earth to the people.

If the mystery of iniquity is man taking the place of God, then the opposite to the mystery of iniquity would be God taking the place of man! It is just that simple, dear reader.

The apostle Paul warned that before the coming of the Lord there would be a “falling away” in the Christian church. The man of sin would be revealed. He would exalt himself “above all that is called God, or that is worshipped; so that he as God” would sit in the temple of God, “shewing himself that he is God.” Then Paul stated that, “the mystery of iniquity doth

already work.” (2 Thessalonians 2:1-5,7).

“Terrible were the trials that were to beset the true church,” Ellen White wrote. “Even at the time when the apostle was writing, the `mystery of iniquity’ had already begun to work.” (*The Acts of the Apostles*, page 266, emphasis supplied).

The Papacy would exalt the Pope of Rome as God on earth. Protestant churches would later claim that their tribunals would be the Voice of God to the people. *This assumption by man is the Mystery of Iniquity!*

Now, for the Papacy and Protestant tribunals to make a valid claim to the authority that belongs only to God, they must first establish that the “opposite” of the mystery of iniquity did not take place. They must establish that Jesus, the Son of God, *did not really become a man like as we are!* This assumption by the Church tribunals of man, however, flies directly in the face of Scripture.

“Let this mind be in you, which was also in Christ Jesus,” the apostle Paul wrote,: “Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” (Philippians 2:5-7, emphasis supplied).

”And being found in fashion as a man,” Paul concluded, “he humbled himself, and became obedient unto death, even the death of the cross.” (Philippians 2:8, emphasis supplied).

“For what the law could not do, in that it was weak through the flesh,” Paul wrote, “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” (Romans 8:3, emphasis supplied).

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For both he that sanctifieth [Jesus] and they who are sanctified [man] are all of one [flesh]: for which cause he is not ashamed to call them brethren, forasmuch then as the children [mankind] are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; For verily he [Jesus] took not on him the nature of angels; but he [Jesus] took on him the seed of Abraham. Wherefore in all things it behooved him [Jesus] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 2:9, 11, 14, 16-18. (emphasis supplied).

“For we have not an high priest which cannot be touched with the feeling of our infirmities,” Paul concluded, “but was in all points tempted like as we are, yet without sin.” (Hebrews 4:15, emphasis supplied).

The Omega of Deadly Heresies

We know that the phrase “alpha and omega” means the first and the last. We also know from history that the doctrine of pantheism was the “alpha” or “first” portion of deadly heresies. Because of a living prophet, this “alpha of deadly heresies” did not enter the Seventh-day Adventist Church. The warning was that the “alpha(OMEGA) of deadly heresies would soon follow, and would enter the Seventh-day Adventist Church, “and will be received by those who are not willing to heed the warning God has given.” The question is, What in the world is the “omega” of deadly heresies?

Alpha and Omega a False Concept of the Father and the Son

“The omega will be of a most startling nature,” Ellen White warned. (*ibid.*, *Selected Messages*, Bk. 1, page 197).

If the “alpha” of deadly heresies involved a false concept of the nature of God the Father, does it not seem reasonable that the “omega” of deadly heresies would necessarily involve a false concept of the nature of God’s Son -- Jesus Christ? Let us pursue this fascinating premise further, dear reader.

Pioneer Teaching on the Human Nature of the Son of God

“That there is one Lord Jesus Christ, the Son of the Eternal Father. . .” James White wrote, “that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example.” (James White, Editorial, *Signs of the Times*, June 4, 1874, Vol. 1, Num. 1; *The Living Witness*, “Significant Articles From the *Signs of the Times*,” Pacific Press Publishing Association, 1959, pages 1, 2, emphasis supplied).

“The Lord Jesus took the same flesh and blood, the same human nature, that we have, flesh just like our sinful flesh,” A. T. Jones wrote, “and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, ‘condemned sin in the flesh.’ Rom. 8:3. And therein is our deliverance (Rom. 7:25); therein is our victory. ‘Let this mind be in you, which was also in Christ Jesus.’ ‘A new heart will I give you, and a new Spirit will I put within you.’” (Alonzo T. Jones, “Sinful Flesh,” *Review and Herald*, April 18, 1899, emphasis supplied).

Roman Catholic Heresy On Christ’s Human Nature

“Disbelief in the immaculate conception of the blessed virgin Mary would imply belief in the following revolting consequences; namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source.” (*Catholic Belief*, page 217, Quoted in Senior *Sabbath School Lesson Quarterly*, May 17, 1913, page 26., emphasis supplied).

Historic Adventist Truth On Christ’s Human Nature

“All that Mary gave to Christ was His human body,” Mary Walsh, noted SDA teacher wrote. “It is a law of nature that one cannot give what one does not possess, and Mary, being human in every aspect of the word, could not impart to her Son the nature of divinity. (Mary E. Walsh, “The Immaculate Conception”, *The Wine of Roman Babylon*, page 132, emphasis supplied).

“In the genealogy of Christ as given in Matthew we find Jesus called the Son of David and also the Son of Abraham,” Mary Walsh continued.. “One has to study only the characters of Abraham and David to learn that they were very human and had a tendency to sin. Thus we see what kind of human nature Christ inherited from His progenitors.” (*ibid.*, Mary E. Walsh, *The Wine of Roman Babylon*, page 134, emphasis supplied).

Roman Catholic Heresy

“Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body,” Cardinal Gibbons wrote. “She alone was exempt from the original taint.” (James Cardinal Gibbons, *The Faith of Our Fathers*, 88th Edition, page 171, emphasis supplied).

Contemporary Seventh-day Adventist Heresy

“Although born in the flesh, He [Christ] was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam”. (*Seventh-day Adventists Answer, Questions on Doctrines*, Review and Herald Publishing Association, 1957, page 383, emphasis supplied).

Notice that the two statements, Roman Catholic and Seventh-day Adventist, are almost identical, using the word “exempt” -- Roman Catholic, “Mary was exempt,” Seventh-day Adventist, “Jesus was exempt.”. In the following statement, E. J. Waggoner asks, “Are we truly out of the church of Rome?”

Was that holy thing which was born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?

Are we truly out of the church of Rome? *There are a great many that have got the marks yet, but I am persuaded of this, that every soul who is here to-night desires to know the way of truth and righteousness. And that there is no one here who is unconsciously clinging to the dogmas of the papacy, who does not desire to be freed from them.*

Do you not see that the idea that the flesh of Jesus was not like ours (because we know ours is sinful) *necessarily involves the idea of the immaculate conception of the virgin Mary?* Mind you, in Him was no sin, but the mystery of God manifest in the flesh, the marvel of the ages, the wonder of the angels, that thing which even now they desire to understand, and which they can form no just idea of, only as they are taught it by the

church, is the perfect manifestation of the life of God in its spotless purity in the midst of sinful flesh. O, that is a marvel, it not?

Elliot J. Waggoner, *General Conference Bulletin*, (1901), pages 404-406. (emphasis supplied).

Evangelical Heresy on Christ's Human Nature

Christ, as He lived on earth, was a singular combination of man and God. To become human, He clothed His divinity with humanity, yet He never ceased to also be God. It is, of course, unthinkable that Deity could dwell in a body combined with sinful human nature. . . . *He accepted only the human physical condition as it existed after four thousand years, becoming tired, hungry, and weak like any other human being*.

Edwin W. Reiner, M. D., *The Atonement*, page 8. (emphasis supplied).

“He [Christ] was perfect in His humanity, but He was none the less God,” Dr. E. Schuyler English wrote, “and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men.” (Dr. E. Schuyler English, Editor, *Our Hope*; quoted in Leroy Edwin Froom, *Movement of Destiny*, page 469, emphasis supplied).

Contemporary Seventh-day Adventist Heresy on Christ's Human Nature

“That, we in turn assured him,” Leroy Froom wrote, “*is precisely what we [Seventh-day Adventists] likewise believe*.” (Leroy Edwin Froom, *Movement of Destiny*, page 470, emphasis supplied).

Omega Deadly Heresy of the Contemporary SDA Church

Statement Deleted From Bible Readings in 1949

“In 1949, Professor D. E. Rebok, then president of our Seventh-day Adventist Theological Seminary, when it was still in Washington, D. C., was requested by the Review and Herald to revise Bible Readings for the Home Circle,” Leroy Froom stated. “Coming upon this unfortunate note on page 174, in the study on the ‘Sinless Life,’ he recognized that this was not true.” (Leroy Edwin Froom, *Movement of Destiny*, page 428).

Notice that it was the Review and Herald that ordered a revision of Bible Reading. Rebok then deleted the note and replaced it with a new note. The deleted note was in response to question number 6, “How fully did Christ share our common humanity?” The Scripture reference was Hebrews 2:17, “Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” The Note that Seventh-day Adventist leadership believed was “not true” read as follows:

In His humanity Christ partook of our sinful, fallen nature. If not, then He was not “made like unto His brethren,” was not “in all points tempted like as we are,” did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherited--a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground, and to demonstrate that in the same way everyone who is “born of the Spirit” may gain like victories over sin in his own sinful flesh. *Thus each one is to overcome as Christ overcame.* Rev. 3:21. Without this birth there can be no victory over temptation, and no salvation from sin. John 3:3-7.

Bible Readings for the Home, Copyright Review and Herald Publishing Association, all editions 1914-1949, Pacific Press Publishing Association, page 173. (emphasis supplied).

This statement that appeared for 35 years in *Bible Readings for the Home* was the express position on Christ’s human nature given by E. J. Waggoner and A. T. Jones in the 1888 message. It was also the express position of all pioneer Seventh-day Adventists, and it was the position of Ellen G. White. (See, Dr. Ralph Larson, *The Word Was Made Flesh*; see also, J. R. Zurcher, *Touched With Our Feelings*, Review and Herald Publishing Association, Hagerstown, MD., 1999).

First Published Heretical Statement in 1952

“Adventists believe that Christ, the ‘last Adam,’ possessed, on His human side, a nature like that of the ‘first man Adam,’” Francis Nichol wrote, “a nature free from any defiling taint of sin, but capable of responding to sin, and that that nature was handicapped by the debilitating effects of four thousand years of sin’s inroads on man’s body and nervous system and environment.” (Francis D. Nichol, *Answers to Objections*, Revised Edition, 1952, page 393, emphasis supplied).

First, Nichol takes the liberty to tell the world what Adventists believe. Then he states, in almost the exact wording of the noted Evangelical above, that Adventists believe that the only difference between Jesus and the unfallen Adam in Eden was physical. The truth is that Adventists believed that Jesus had a human nature like all fallen men, “the seed of Abraham.” (See, above).

Heretical Statements in 1957

“When the incarnate God broke into human history and became one with the race,” Roy

Allan Anderson wrote, “it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden.” (Roy Allen Anderson, “God With Us”, *Ministry*, April, 1957, page 34, emphasis supplied).

“Although born in the flesh, He [Christ] was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam”. (*Seventh-day Adventists Answer, Questions on Doctrines*, Review and Herald Publishing Association, 1957, page 383, emphasis supplied).

Heretical Statement in 1965

“Jesus was not like you and me when He was here upon earth, for He was never a sinner,” Elder Don Reynolds, pastor of the Loma Linda SDA Church wrote. “*He came to this earth as Adam before Adam fell.*” (Donald G. Reynolds, “Adam and Evil”, *Review and Herald*, July 1, 1965, emphasis supplied).

“These beautiful representations,” Ellen White stated about the alpha of deadly heresies, “are similar to the temptation that the enemy brought to Adam and Eve in Eden.” (*Sermons and Talks "The Foundation of Our Faith,"* page 341, emphasis supplied).

Heretical Statement in 1971

“He [Christ] was like Adam before his fall. . . .” (Leroy Edwin Froom, *Movement of Destiny*, 1971, page 428, emphasis supplied).

The Ecumenical Reason For Changing the Doctrine of Christ’s Human Nature

Critics, especially those who see the Scriptures through Calvinistic eyes [Evangelicals], read into the term, “sinful flesh” something that Adventist theology does not require. Thus if we use the term, “sinful flesh” in regard to Christ’s human nature, *as some of our writers have done* [E. G. White, A. T. Jones, E. J. Waggoner], we lay ourselves open to misunderstanding. True, we mean by the term simply that Christ “took on him the seed of Abraham,” and was made “in the likeness of sinful flesh,” but critics are not willing to believe this.

Francis D. Nichol, *Answers to Objections*, Revised Edition, 1952, page 397. (emphasis supplied).

The omega of deadly heresy in the contemporary Seventh-day Adventist Church was not limited to the doctrine of the human nature of Jesus. The pioneer doctrine of the “final atonement” in the Heavenly Sanctuary has been totally mutilated. (See, Neil C. Livingston, *The Greatest Conspiracy*, Chapter 11, “The Final Atonement”).

The Mystery of Iniquity and the Omega of Deadly Heresy

This false teaching of the “mystery of iniquity”(man does become a God) and the heretical teaching of the omega (Christ did not become a man) also involves the heretical doctrine of the Nicholaitans, which we studied in a previous chapter. The false doctrine that Jesus did not come in fallen human nature, such as we have, makes Christ our substitute only, without Christ being our example. Justification without Sanctification is the false doctrine of the Nicolaitans and is also a portion of “the mystery of iniquity.” The “new theology” Seventh-day Adventist Christian who accepts this false doctrine would simply say, “Christ is my substitute, not only for my past sins, *but also for the sins I am planning on committing tomorrow!*” Can you not see, dear reader, that there is no victory in this false doctrine?

Omega Follows In the Track of Romanism

“When men who profess to serve God ignore his parental character, and depart from honor and righteousness *in dealing with their fellow-men*, Satan exults, for he has inspired them with his attributes,” Ellen White stated. “*They are following in the track of Romanism.*” (EGW, 1888 *Materials*, page 1435, emphasis supplied).

1903 -- Image of the Papacy Adapted

The 1903 General Conference Session

The 1903 General Conference session convened in Oakland, California, March 27, 1903. This would be the most important pivotal point in the reorganization of the Seventh-day Adventist Church, for at this General Conference a “*new*” Constitution would be voted that would forever establish one man at the head of the Church!

This “new” Constitution proposed by the Majority of the Committee reinstated the office of “President” of the General Conference. This would abolish the office of a General Conference “chairman” to be elected each year. The new President would serve as chairman of the Executive Committee, and would continue in office for years. (A. G. Daniells, who was elected President at this 1903 General Conference, served as President for over twenty years). The majority Committee Report on this point was as follows:

“It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it,” Percy T. Magan stated, “but I want to say to you that any man who has ever read `Neander’s History of the Christian Church,’ Mosheim’s, or any of the other of the great church historians, -- any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made.” (*ibid.*, *General Conference Bulletin*, 1903, No.10, page 150, emphasis supplied).

That very evening, April 9, 1903, the vote was taken. The new Constitution was ratified. The minority report was rejected. The plea by P. T. Magan that the principles of the new

Constitution, “are the same principles, and introduced in precisely the same way, *as they were hundreds of years ago when the Papacy was made*,” was also rejected and ignored. At that very hour, an image of the Papacy was established in the Seventh-day Adventist Church. In ninety seven years that image has prospered and increased until institutions of the SDA Church are merging with those of the Roman Catholic Church. (See below).

“The opinions of learned men...the creeds or decisions of ecclesiastic councils, as numerous and discordant as are the churches which they represent, the voice of the majority--not one nor all of these should be regarded as evidence for or against any point of religious faith,” Ellen White comments. “God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms,” (*The Great Controversy*, page 595. emphasis supplied).

Omega -- Reaching Out to Babylon

1926 -- Claspng Hands With Babylon

Back in 1926, *long before ecumenism was in vogue*, the General Conference Executive Committee adopted an important statement that is now a part of the General Conference Working Policy (075). *This declaration has significant ecumenical implications*. The concern of the statement was for the mission field and relationships with other “missionary societies.” However, the statement has now been broadened to deal with “religious organizations” in general. It affirms that Seventh-day Adventists “recognize those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world, and. . .hold in high esteem Christian men and women in other communions who are engaged in winning souls to Christ.” In the church’s dealings with other churches, “Christian courtesy, frankness, and fairness” are to prevail. . . .

(*Seventh-day Adventist Encyclopedia*, Second Revised Edition, 1995, Art. “Ecumenism.” (emphasis supplied).

“Back in 1926, long before ecumenism was in vogue, the General Conference Executive Committee adopted an important statement that is now a part of the General Conference *Working Policy*.” This first sentence statement proves that Ecumenism was the position of Seventh-day Adventist Church leadership, not the position of Adventist laymen. Indeed, Church leadership has bent over backwards to assure Adventist laymen that the Church has never been an “official” member of the National or World Council of Churches -- but that the Church is merely an “observer” to these councils of Babylon. Notice that the *SDA Encyclopedia* states that, “This declaration has significant ecumenical implications.”

Although the General Conference policy voted back in 1926 was a statement to deal with “other missions,” contemporary leadership admits that, “the statement has now been broadened to deal with `religious organizations’ in general.” Greater Ecumenical strides have been taken since 1955.

“They [Seventh-day Adventists] regret that their sense of world mission *makes membership in the National Council and the World Council impracticable.*” (*ibid.*, *Seventh-day Adventist Encyclopedia*, Second Revised Edition, 1995, Art. “Ecumenism,” emphasis supplied).

It is Seventh-day Adventist Church leadership that “regrets” they cannot join hands with Babylon in the “National Council and the World Council” of Churches. This, however, is not the “regret” of faithful Adventist laymen.

1955-56 - Claspings Hands With Babylon

In 1955-56 Evangelical conferences were held between the Seventh-day Adventist leadership, Dr. Donald Grey Barnhouse and Walter Martin. As a result of these conferences the heretical book, *Seventh-day Adventists Answer Questions on Doctrine*, was published in 1957. (See, M. L. Andreasen, *Letters to the Churches*; also, Neil C. Livingston, “The Ultimate Betrayal,” *The Greatest Conspiracy*, page 225).

Omega -- Reaching Out to Rome

1962 -- Claspings Hands With Rome

In 1958, one year after the publication of the book, “Seventh-day Adventists Answer” *Questions on Doctrine*, Pope John XXIII called for a great Ecumenical Council of the Roman Catholic Church. This historic Council would include Protestant denominational “observers.” After four years of preparation, the Second Vatican Council convened in Rome on October 11, 1962.

Seventh-day Adventist Church Response To Vatican Council II

Arthur S. Maxwell, then Editor of the *Signs of the Times*, gave an eyewitness report on Vatican Council II in a sermon given at the University Church at Loma Linda, California. The title of his sermon, “The Outstretched Hand,” reveals the tone of his message. In his discourse Maxwell disclosed the names of leading Seventh-day Adventists that had attended Vatican Council II. This oral report is so foreign to the pioneer Seventh-day Adventist position on the Papacy and Ecumenism that Maxwell’s astonishing statements must be presented with comment.

First Paragraph of Maxwell’s Report on Vatican Council II

First, the friendliness of the welcome. You see, I’ve been there several times, that is, to Rome. Always a sort of an iciness there, but not any more, *not any more!* And it was evident in so many ways. For instance, in the giving of these press passes, Brother Loewen was there from *Religious Liberty*, Brother Cottrell from the *Review and Herald*, Brother Beach was there from northern Europe, and I was there from the *Signs*, and provided you had a good reason for asking for a pass,

you got it. If you were an editor or a correspondent for a real newspaper, they gave the pass, and they gave them to people of all faiths. Here, four Adventists got these passes. I thought you would like to see mine. *It's the only document I have which has the crossed keys and the triple crown on it.* I have to be careful when I show this. I don't want anybody to think I'm going over to the Church of Rome. But it is a very nice little pass, and it was very valuable. This little pass got me anywhere I wanted to go at the time of the council.

Arthur S. Maxwell, Editor, *Signs of the Times*, "The Outstretched Hand," *A Sermon Report*, given at the Loma Linda University Seventh-day Adventist Church, Loma Linda, California. (emphasis supplied).

Amazing! This statement is filled with so many astounding details that it is almost impossible to decide where to begin comment. For one thing, pioneer Seventh-day Adventists would be appalled by the information disclosed in this one paragraph alone. For example, in the first sentence Maxwell stated that they received "the friendliness of the welcome." And in the second sentence he admitted, "I've been there several times, that is, to Rome." Why? Why had the Editor of the *Signs of the Times* been to Rome "several times?" The Vatican is the seat of the Antichrist, the Beast of Revelation 13! Then Maxwell stated that Rome had always received them with coldness. Maxwell's words "a sort of an iciness." Then he adds with delight, "but not any more, *not any more!*" Should not the Seventh-day Adventist "observers" have been alarmed at the change in their reception by the Papacy? Did not our own Spirit of Prophecy warn that, "There has been a change; *but the change is not in the Papacy.*" (*The Great Controversy*, page 571, emphasis supplied).

"Catholicism indeed resembles much of the Protestantism that now exists," Ellen White wrote, "*because Protestantism has so greatly degenerated since the days of the Reformers.*" (*ibid.*, GC, p. 571, emphasis supplied). Have we Seventh-day Adventists also "degenerated" to the point that we also are becoming like the Church of Rome? Today one could rephrase Ellen White's statement to read, "Catholicism indeed resembles much of the Adventism that now exists, *because Adventism has so greatly degenerated since the days of the Pioneers.*"

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the Papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. *Let none deceive themselves.* The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, *to expose her iniquity.* She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

ibid., Ellen G. White, *The Great Controversy*, page 571. (emphasis supplied).

Then Maxwell disclosed the names of the Adventists who attended Vatican Council II and admitted that he attended as a representative of the *Signs of the Times*, the Seventh-day Adventist premier outreach magazine. As an editor he was given an official pass to Vatican Council II, but admitted that “they gave them to people of all faiths.” This fact alone should have alarmed Maxwell. Obviously it did not.

Maxwell then described the insignia on the pass, which should have immediately alarmed even the most snoring Laodicean. The insignia on the pass “has the crossed keys and the triple crown on it.” The keys, Roman Catholics believe, represent the “keys of the kingdom” handed down by the apostle Peter to the succession of Popes as head of the Church. And we all know what the triple crown represents -- that the Pope is the king of heaven, earth, and the lower regions.

“Let no man deceive you by any means, for that day [the day of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed,” the apostle Paul warned. “Who opposeth and exalteth himself above all that is called God, or that is worshipped; *so that he as God sitteth in the temple of God, shewing himself that he is God.*” (2 Thessalonians 2:3, 4, emphasis supplied).

“I have to be careful when I show this,” Maxwell jokingly admitted. “I don’t want anybody to think I’m going over to the Church of Rome.”

Notice that Maxwell admitted that the contradictions were so strong that someone might think that he and the other Adventist “observers” were “going over to the Church of Rome.” This is like Samuele Bacchiocchi, in his earlier lectures, donning the scarlet cap and gown of the Jesuit order and jokingly asking his audience, “Have you ever seen a Seventh-day Adventist Jesuit?” and then some ten years later lamenting, “You know, I’ve been accused of being a Jesuit!” (See, Samuele Bacchiocchi, Video Tapes).

Second Paragraph of Maxwell’s Report on Vatican Council II

Then, another aspect of the friendliness--the way they arranged for the press of the world to have the best seats at the opening ceremony. I sat closer to the Pope than any of the cardinals. *I was only forty feet away from him for three or four hours*, and I had the clearest view, just as clear as some of you forty feet away. The reason I know he was forty feet away--I stepped it out after the service was over, because I thought, “Nobody will ever believe me, that I sat so long, so near to His Holiness.” But I had a wonderful view, and I saw some most fascinating close-up views which I won’t tell you now, but I would tell some of you privately--some very, very interesting little human details, which you see only when you’re very close in.

ibid., Arthur S. Maxwell, Editor, *Signs of the Times*, “The Outstretched Hand,” *A Sermon Report*, given at the Loma Linda University Seventh-day Adventist Church, Loma Linda, California. (emphasis supplied).

“I sat closer to the Pope than any of the cardinals,” Maxwell boasted. One would think from this statement that Maxwell was looking upon the Pope as he is reverently viewed by members of the Roman Church.

Over the years the Roman Catholic Church has stated, “The Pope is not a mere man, but as it were God and vicar of God,.” and, “The Pope is not only the vicar of Christ, he is Jesus Christ, hidden under the Veil of flesh.” Note carefully the following statement by Maxwell:

“Nobody will ever believe me,” Maxwell stated, in awe of the Antichrist seated on his throne not more than forty feet away, “that I sat so long, so near to His Holiness.”

How in the world could a high official of the Seventh-day Adventist Church call the man of sin, “His Holiness?” Pioneer Seventh-day Adventists would be astonished that an Adventist would refer to the Antichrist as “His Holiness.” It is astounding to discover that Maxwell and the other Seventh-day Adventist “observers” were deceived, just as verily as were other Protestant “observers,” by the cunning flattery of the Roman Catholic Church. What would be the response from Ellen White and other pioneer Adventists if told that, “I sat closer to the Pope than any of the cardinals.”

The Papacy is just what prophecy declared that she would be, the apostasy of the latter times. [2 Thessalonians 2:3, 4]. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent. “Faith ought not to be kept with heretics, nor persons suspected of heresy.” (Lenfant, volume 1, page 516), she [the Papacy] declares. *Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?*

Ellen G. White, *The Great Controversy*, page 571. (emphasis supplied).

Third Paragraph of Maxwell’s Report on Vatican II

Then, another aspect of this new friendliness, was the pope’s opening speech. I have it with me. I’m not going to read it because it took a long time, but it was a beautiful speech. This was at the opening of the final session. *Do you know what his subject was? Love*. I quote one paragraph: . . .

ibid., Arthur S. Maxwell, Editor, *Signs of the Times*, “The Outstretched Hand,” *A Sermon Report*, given at the Loma Linda University Seventh-day Adventist Church, Loma Linda, California. (emphasis supplied)..

Maxwell was not only mesmerized by the great show of splendor at Vatican Council II, sitting so close to “His Holiness,” *but he was also deceived by the words of the Antichrist!* “He shall speak great words against the most High.” (Daniel 7:25). Speaking of the Pope’s address at the opening of the final session, Maxwell commented that, “it was a beautiful speech.” Then

Maxwell asked and answered his own question, “Do you know what his subject was? Love.”

“Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High,” Ellen White replies. (GC, p. 571).

Love and beautiful, or, cruel and despotic? Who is right, dear reader, the Pope, the Adventist “observers,” or Ellen White, who wrote through the inspiration of the Holy Spirit? Who will you believe? That the SDA leadership would, by the year 1962, so degenerate in their attitude toward Rome is so incomprehensible, so unfathomable, so incoherent, so baffling and bewildering, so mind-boggling, that it is impossible to find words in the English language to describe the astonishment of any thinking Seventh-day Adventist who loves the three angel’s messages.

Beach Gives Revealing Eyewitness Report

Because of the Ecumenical influence at Vatican Council II the contemporary Seventh-day Adventist Church has become involved with the World Council of Churches, and later the Roman Catholic Church. If there was no other evidence to present than the documented narrative below, the contemporary SDA Church would stand convicted in the courts of heaven. However, sadly, there are many, many more documents of record.

Although he was not an editor of a paper or magazine, according to Maxwell, Bert Beverly Beach attended Vatican Council II as an “observer.” “Brother Beach was there from northern Europe,” (*ibid.*) At that time Beach was the President of the Northern Europe Division of Seventh-day Adventists. In 1980, B. B. Beach was appointed Secretary of Public Affairs and Religious Liberty (PARL), and the newly formed State Department of the General Conference of Seventh-day Adventists.

In 1973, Bert Beach co-authored a book with Lukas Vischer, Secretary of the World Council of Churches. The title of the book was, *So Much In Common*, the subtitle, “Between the World Council of Churches and the Seventh-day Adventist Church.” The book was published by the World Council of Churches, Geneva, Switzerland, in 1973. (Note:- A copy of *So Much In Common* may be obtained from: *Adventist Laymen’s Foundation*, P. O. Box 69, Ozone, AR 72854). The title of the book alone tells the story, “*So Much In Common, Between the Seventh-day Adventist Church and the World Council of Churches.*” What do Seventh-day Adventists have in common with the World Council of Churches? How did Adventists ever come to the place where they thought they had something in common with the great assembly of the churches of Babylon, the harlot daughters of Rome? In his book Beach disclosed that the cooperation between the Seventh-day Adventist Church and the World Council of Churches really began at Vatican Council II.

“In view of the fact that informal conversations between the World Council of Churches and the Seventh-day Adventist Church have been taking place on a regular basis for over four years,” Bert B. Beach wrote in 1973, “it is not inappropriate to consider the significance of these

contacts and take stock of what has been accomplished so far.” (Bert B. Beach, *So Much In Common*, page 98).

Strange as it may seem, these yearly Consultations are an indirect by-product of Vatican II. In fact, while in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative came to the conclusion that an informal meeting of a small group of Seventh-day Adventists with an equal number of representatives from the World Council of Churches would fulfill a useful purpose -- Adventists being insufficiently informed regarding the World Council of Churches, and the WCC staff and church leaders being equally in need of additional and more comprehensive knowledge regarding the Seventh-day Adventist Church.

Bert B. Beach, *So Much In Common*, page 98. (emphasis supplied).

An astounding piece of information, is it not? Let us take note of the three most important points of this revealing statement by Bert B. Beach.

- (1) Beach’s admission that the event was strange. “Strange as it may seem,” he writes. It was strange that four Seventh-day Adventist “representative” were attending the great Ecumenical Vatican Council II of the Roman Catholic Church.
- (2) The two men, the Seventh-day Adventist official representative, and the World Council of Churches staff member, decided that it “would fulfill a useful purpose” for the Seventh-day Adventists and the World Council of Churches to meet.
- (3) “These yearly Consultations [between the SDA Church and the WCC] are an indirect by-product of Vatican II. *The consultations were brought about by the spirit of the great Vatican Council II of the Roman Catholic Church!*”

1974 -- Claspings Hands With Rome

Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term “hierarchy” was used in a pejorative sense to refer to the papal form of church governance, that attitude on the Church’s part was nothing more than a manifestation of widespread anti-pope among conservative Protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.

Equal Employment Opportunity Commission vs Pacific Press Publishing Association, Civ. No. 74-2025 CBR., Footnote #2., page 41, 1974. (emphasis supplied).

1977 -- Claspings Hands With Rome

In 1977, Bert Beverly Beach was President of the Northern Europe-West Africa Division of the Seventh-day Adventist Church. At that time Beach was also serving as Secretary of the World Confessional Families, the theological branch of the World Council of Churches. On May 18, 1977, as Secretary of the World Confessional Families meeting in Rome, Italy, Beach presented the Seventh-day Adventist Church in symbol to Pope Paul VI! The *Adventist Review* reported the meeting with the Pope as follows:

In connection with a recent consultative meeting of secretaries of World Confessional Families held in Rome, B. B. Beach, secretary of the Northern Europe-West Africa Division, one of the 15 participants and the only Adventist in the group, presented a book and a medallion to Pope Paul VI on May 18.

The book presented was the Adventist missionary book *Faith in Action*, and the medallion was a gold-covered symbol of the Seventh-day Adventist Church. The medallion is an engraved witness to the Adventist faith in Christ as Creator, Redeemer, and soon-coming Lord, in the cross and Bible, and in the lasting validity of the Ten Commandments. While the other commandments are represented simply as Roman numerals, the words of the fourth--"Remember the Sabbath day, to keep it holy"--are written out.

W. D. Eva, *Adventist Review*, "Book, Medallion Presented to Pope", August 11, 1977, (847), page 23. (emphasis supplied).

1977 -- Claspings Hands With Rome

Dr. Samuele Bacchiocchi, professor of church history and theology at Andrews University, graduated from the Pontifical Gregorian University in Rome, Italy. *The Pontifical Gregorian University is the University of the Jesuits!* A news clipping, distributed by Dr. Bacchiocchi with his lecture video tapes, stated that, "He received a gold medal from Pope Paul VI for earning academic distinction of summa cum laude." The news clipping featured a photograph of Bacchiocchi in full Jesuit cap and gown. In his lecture on the video tape, Bacchiocchi stated that the current opinion of the Vatican is that Protestants are now considered to be "separated brethren." But this is in direct opposition to the counsel of the Spirit of Prophecy.

In 1977, Dr. Samuele Bacchiocchi's book, *From Sabbath to Sunday*, was published by the Pontifical Gregorian University Press, in Rome, Italy, with the IMPRIMATUR of, R. P. Herve Carrier, S.I., the head Jesuit theologian of the Jesuit University! The S.I. title after Carrier's name is for the ecclesiastical position of the Society of Jesus, which is the Society of the Jesuit order of Roman Catholic Priests. Indeed, the Pontifical Gregorian University is the chief school of the Jesuits. It is lauded by the leadership of the Seventh-day Adventist Church that Bacchiocchi was the first, and is still the only, Protestant (so called) to graduate from this "Jesuit" university.

Although confirmed in the back of the book by some of the highest ranking Roman

Catholic and Evangelical theologians , *not a single one became a Sabbath keeper!* This evidence alone speaks for itself. Jesus said in Matthew 7:20, “Wherefore by their fruits ye shall know them.”

1984 -- Claspings Hands With Rome

On September 3-6, 1984, the Religious Liberty Department of the Seventh-day Adventist Church held, “The Second World Congress on Religious Liberty” in Rome, Italy. On the brochure (published by the Religious Liberty Department to promote this event), directly under a photograph of Saint Peter’s Basilica, the seat of the beast, it stated that the convention would be; “The Meeting Of a Decade -- The Trip Of a Lifetime.” The brochure also gave a partial list of speakers for the congress. Among the speakers was listed, “Reverend Jan P. Schotte, (Netherlands and Vatican): Secretary, Pontifical Commission, Justice and Peace.”

Justice and Peace? Since when has the Papacy stood for justice and peace? Hello! One only has to review the history of the dark ages to know this is a false statement! *Foxx’s Book Of Martyrs* can be purchased in any Christian book store. Is the contemporary Seventh-day Adventist leadership completely blind to history?

Of the nine speakers listed in the Religious Liberty Department’s brochure, Jan P. Schotte, Secretary of the Vatican, “Pontifical Commission,” was the only one listed as “Reverend.” Just eleven years prior, in 1977, in a Vatican Radio interview, Bert B. Beach, had gone far beyond using the title “reverend” when he addressed the Pope as “the Holy Father.”

1984 -- Claspings Hands With Rome

At the General Conference Session in 1985, held in New Orleans, Louisiana, Neal C. Wilson, then General Conference President called Division Presidents “Cardinals.” Beyond question, the title “Cardinal” refers to the highest Roman Catholic ecclesiastical position other than that of the Pope! Note carefully Elder Wilson’s exact words:

There are more vice presidents of the General Conference who represent other parts of the world than North America. If you compare vice presidents to “cardinals,” we already have a “cardinal” from Africa, and before this session ends, I predict we will have two African “cardinals” among our 15 vice presidents (ten division presidents and five headquarters vice presidents.”

Neal C. Wilson, General Conference President, “General Conference Bulletin,” *Adventist Review*, July 3, 1985, page 11. (emphasis supplied).

1985 -- Claspings Hands With Rome

In the *Liberty-Sentinel*, January, 1986 an article was penned by Roland Hegstad, then Editor of *Liberty* magazine, in which he quoted these lines:

“I like *It Is Written* [television program] for its emphasis on the Word of God,” a

visitor to the set once asked. “Who is the star of this show?”

The Roman Catholic director answered with conviction, “The Bible is the star of this show.”

Roland Hegstad, Editor, *Liberty-Sentinel*, January, 1986, page 1, inside section. (emphasis supplied).

1989 -- Claspings Hands With Rome

The United States District Court, for the Northern District of Illinois, Eastern Division, reversed the decision of the Supreme Court of Northern California (Equal Employment Opportunity Commission vs. Pacific Press Publishing Association) ruling, that the Seventh-day Adventist Church is indeed an hierarchy, like the Roman Catholic Church. The Supreme Court of Illinois now recognized that the corporate Seventh-day Adventist Church is an “Image” to the Roman Catholic Church! Note carefully the exact wording of the court:

77. One of the twenty-seven fundamental beliefs of Adventists -- based on Bible passages -- is that “the Church is one body with many members, called from every nation, kindred, tongue and people.” Theologically, the Seventh-day Adventist Church is a single unified church. Church documents that prescribe the Church’s structure and governance confirm that all parts of the Church are parts of a single entity. Next to the Roman Catholic Church, the Adventist Church is the most centralized of all major Christian denominations in this country.

The United States District Court, for the Northern District of Illinois, Eastern Division, Case No. 81 C 4938, Derrick Proctor, Plaintiff; General Conference of Seventh-day Adventists, Defendants; Art. 77. (emphasis supplied).

1990 -- Claspings Hands With Rome

“Shirley Burton, a spokesperson for the SDA denomination, told the *Indianapolis Star* daily newspaper the tract was ‘trash.’ The pamphlet, *United States in Prophecy* calls Catholicism a pagan religion and refers to the pope as a beast. Some Adventists attending the [1990 General] conference demanded a retraction of Burton’s remark and claimed that *anti-Catholicism is a crucial part of traditional Adventist doctrine.*” (*Arkansas Catholic*, July 29, 1990, p. 8, emphasis supplied).

The General Conference of Seventh-day Adventists demonstrated the “new position” of the Church by an official action taken to rectify the embarrassing situation. What was that astounding action taken by the Church leaders? Note carefully the full report:

However, the main body of the Church has moved away from an anti-Catholic position. The new position of co-operation with the Catholic Church was exemplified by the invitation of the Seventh-day Adventists to the Vatican to send an official observer to the conference.

Rev. Thomas J. Murphy, director of the Indianapolis archdiocesan office

of ecumenism, acted as the Vatican observer. He addressed the conference on July 10.

ibid., *Arkansas Catholic*, July 29, 1990, page 8. (emphasis supplied).

One more astounding piece of evidence that the Seventh-day Adventist Church has indeed been infiltrated by the shrewd Jesuits of Rome. It is difficult to believe how the Seventh-day Adventist Church has taken a “new position” on the Roman Catholic Church, the beast of Revelation 13, the man of sin, the Antichrist! Nevertheless, it is true.

“There has been a change; but the change is not in the Papacy,” Ellen White stated. “Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers”. (GC, p. 571). One might say that, “Adventism has so greatly degenerated since the days of the Advent pioneers.”

The *Indianapolis Star* reported further an interview with Herbert Ford, another “official” spokesman for the General Conference of Seventh-day Adventists. On July 29, 1990, the *Arkansas Catholic* reported this interview stating that, “Herbert Ford, news director for the denomination, told the *Indianapolis Star* that Adventists who want to cling to the church’s historic anti-Catholic beliefs represent only about 1,000 of the church’s 750,000 North American members.” (*ibid.*, *Arkansas Catholic*, July 29, 1990, p. 8). This statement is just not true, and Herbert Ford knows this is not true. Even the *Arkansas Catholic* reported that, “Other Adventists contend that those numbers are larger than the Church is willing to admit, claiming that hundreds came to Indianapolis to meet in hotel rooms across the city.” (*ibid.*, *Arkansas Catholic*, July 29, 1990, p. 8). Has the Seventh-day Adventist Church leadership fallen so low that they are now liars? Jesus gave a message to the church at Ephesus that applies today:

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil,” Jesus said, “and thou hast tried them which say they are apostles [a delegate, ministers:-Strong’s #652], and are not, *and hast found them liars.*” (Rev. 2:2, emphasis supplied).

Grave retribution awaits those who the Bible calls “liars.” Notice the following three texts in which Jesus strongly rebukes the breaking of the ninth commandment, “Thou shalt not bear false witness against thy neighbour.” (Ex. 20:16).

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,” Jesus says. “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, *and whosoever loveth and maketh a lie.*” (Rev. 22:14,15, emphasis supplied).

Notice that Jesus lists five appalling sins, 1. dogs, 2. sorcerers, 3. whoremongers, 4. murderers, 5. idolaters, then concludes with “*whosoever loveth and maketh a lie.*” The first sin Jesus mentioned was, “For without are dogs.” That is a curious statement! Have you ever wondered what a dog has to do with the other five sins listed? Isaiah gives us the answer: “His

watchmen [ministers] are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.” (Isaiah 56:10, emphasis supplied).

Here we see that the church--the Lord’s sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus “Peace and safety” is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

Ellen G. White, Testimonies for the Church, Vol. 5, page 21. (emphasis supplied).

So, the dogs of Revelation are the, “dumb dogs that would not bark,” the watchmen or ministers who preach “Peace and safety,” the ministers “who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins.”

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, *and all liars,*” John says, “shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Rev. 21:8, emphasis supplied). Notice that John lists seven sins along with liars, 1. The fearful, 2. Unbelieving, 3. The abominable, 4. Murderers, 5. Whoremongers, 6. Sorcerers, 7. Idolaters, and the concluding sin, *and all liars.*

Evidently the Seventh-day Adventist leadership believes they are justified to tell a lie if that lie somehow protects the Church. This, of course, is one more Roman Catholic policy embraced by the contemporary Seventh-day Adventist Church. But the apostle James warned, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10, emphasis supplied).

Speaking of the New Jerusalem, John said, “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, *or maketh a lie:* but they which are written in the Lamb’s book of life.” (Rev. 21:27, emphasis supplied).

1992 -- Still Clasp Hands With Rome

“We [Adventists] as a people do not believe the Pope is some kind of Antichrist,” Kenneth Cox, noted SDA evangelist, stated on a local Evangelical television talk show. “The book *Great Controversy* depicts the history of the church through the dark ages, and if you read

the book looking for anti-Catholic material you will not find it.” (*Central Florida Live*, February 8, 1993).

In reply to a caller to the television program who had asked, “What role will the Catholic Church play in the end of time?” Cox replied, “I’m not a prophet, or the son of a prophet, so to predict what role the Catholic Church will play in the end of time would be beyond my ability.”

In reply to a caller that stated, “I have some friends who are Seventh-day Adventists and they said that when the Sunday law comes, they are to go into hiding.” Cox replied, “No, I would consider that an extreme view.”

Amazing! That Kenneth Cox, probably the leading evangelist for the Seventh-day Adventist Church, would demean the third angel’s message on the live television program *Central Florida Live* is almost unbelievable!

1995 -- Still Clasp Hands With Rome

“Hospital Alliance Explored,” the heading of an article in the January 13, 1995, *Denver Post* reported. (Judith Graham, staff Business Writer, *The Denver Post*, January 13, 1995, business section, p. 1C). “Provenant-Adventist, May Become Partners,” was the sub-title to this article.

Provenant is Colorado’s second largest hospital system and is owned by the Sister of Charity Health Systems, Inc., of Cincinnati, Ohio. This Care System is so closely allied to the Vatican, that any major decision involving full merger would have to be given prior approval by the Pope.

Watchman, What of the Night, “Special Report” 1995 (1), page 1.

The WWN Special Report, stated further that, “The Adventist partner in the proposed ‘Strategic Alliance’ is Rocky Mountain Adventist Health Care (RMAH), a Colorado nonprofit organization operated by the Seventh-day Adventist Church.” (*ibid.*, WWN, 1995 (1), page 1).

Six days after the *Denver Post* article, Charles Sandefur, President of the Colorado Conference, and Chairman of the RAMH Board, issued a memo to the workers of the Conference in which he tried to explain the reasons for the proposed merger:

Some of you have already read in the paper that last Thursday, the day after our Pastors (sic) retreat, Rocky Mountain Adventist Health Care (Porter, Littleton and Avista Hospitals) announced that it is exploring the possibility of some sort of strategic relationship with the Provenant Health System (St. Anthony’s Central, St. Anthony’s North, and Mercy Hospitals). That means for the next 90 days we have committed to seeing if we can work together with Provenant in ways that can cut costs, improve service to the community and, most important, preserve and enhance the distinctive mission and identity of our Adventist mission and identity by retaining sole ownership of our current hospitals.

Charles Sandefur, President, Colorado Conference of Seventh-day Adventists, *Conference Memo*, January 19, 1995. (emphasis supplied).

“Preserve and enhance the distinctive mission and identity of our Adventist mission and identity,” by working “together” with the Papacy? Are you kidding me? Has the Seventh-day Adventist leadership forgotten the counsel given through Ellen White? Note the clear counsel of Jesus:

The Lord has repeatedly instructed me to say to His people that they are not to bind up with the world in business partnerships of any kind, and especially in so important a matter as the establishment of a sanitarium [or hospital]. Believers and unbelievers, serving two masters, cannot properly be linked together in the Lord’s work. “Can two walk together, except they be agreed?” God forbids His people to unite with unbelievers in the building up of His institutions.

Ellen G. White, Vol. 6, *The Later Elmshaven Years, 1905-1915*, “Meeting Crises in Colorado,” Sub-Title, “Linking Up With Unbelievers,” page 42. (emphasis supplied).

Is it not in the providence of the Lord that the instruction given Ellen White on this important subject *was given directly for Health Institutions in Colorado!* Amazing! The testimony then given forbids “binding up with the world in business.” Imagine what counsel Ellen White would give on binding up our health institutions with -- not just the world -- *but with the Papacy!* Not only that, but “especially in so important a matter as the establishment of a sanitarium [hospital].”

The bottom line is this: “God forbids His people to unite with unbelievers in the building up of His institutions.” Would not this proposal to a “Strategic Alliance” be a building up of the Rocky Mountain Adventist Health Care System (RMAH) with unbelievers? Is the Papacy now a fellow believer in the third angel’s message? Preposterous! Does the leadership of the Seventh-day Adventist Church care anymore what Jesus has counseled through the Spirit of Prophecy?

1995 -- Still Clasp Hands With Rome

At the 1995 Session, the General Conference presented a skit of the popular television program “Jeopardy” to entertain the people, and to convey a Biblical point in a humorous manner. The program featured the usual moderator and two contestants, a General Conference vice-president (who in an earlier television interview had stated that the Church needed a *Church Manual* in order to establish unity and to enforce discipline throughout the Church body). The other contestant was a woman dressed in the full habit of a Roman Catholic nun. The moderator stated that the nun was from the “happy, happy, convent.” The General Conference evidently thought this would be an amusing way to present doctrinal points and be entertaining at the same time. But what had the pen of inspiration warned about using humor in presenting the truth?

Neither is it the object of preaching to amuse. Some ministers have adopted a

style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. “Preach the word,” was the charge that Paul gave to Timothy, and this is our commission also. The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when His representatives descend to the use of cheap, trifling words.

Ellen G. White, *Review and Herald*, December 22, 1904, *Testimonies to Ministers*, page 318. (emphasis supplied).

Notice that Ellen White stated: “Neither is it the object of preaching to amuse,” and that, “It has become a habit with them to weave anecdotes into their discourses.” She states further that, “Ministers should not bring amusing stories into their preaching,” that when they do this, “God is offended, and the cause of truth is dishonored.” Notice also that this method of teaching the truth with humor is, “strange fire.”

“Many will stand in our pulpits with the torch of false prophecy in their hands, *kindled from the hellish torch of Satan.*” Ellen White warned. (TM, p, 410, emphasis supplied). But what was most offensive in the skit was that a Seventh-day Adventist woman appeared, dressed as a Roman Catholic nun.

All modern General Conference Sessions come to a close with “the parade of nations.” Persons representing the nations in which the Church is working carry the flag of that nation in the parade of nations. At this same 1995 General Conference Session, a Seventh-day Adventist carried the Papal flag for the first time in the parade of nations. On this Flag was displayed the triple crown of the Pope, and the Keys, representing, what the Roman Catholic Church teaches, are the Keys of the Kingdom given to Peter and the Popes of Rome.

1995 -- Still Clasp Hands With Rome

“Baptism will be the theme of the Roots and Branches Convocation, Thursday through Sunday at Union College, sponsored by Interchurch Ministries of Nebraska,” the *Lincoln Journal Star*, Saturday, October 21, 1995, reported. Who was to be the main speaker? “William Cardinal Keeler, archbishop of Baltimore, president of the National Conference of Catholic Bishops.” (*ibid.*). The crowning act of Jesuit infiltration and influence in the Seventh-day Adventist Church is not to have a Roman Catholic priest, or a nun speak in the churches, or working in Adventist hospitals, but a “Cardinal” no less! Not only that, but the *Lincoln Journal Star* reported further that, “Edward Cardinal Cassidy, president of the Vatican’s Pontifical Council for Christian Unity, was scheduled to attend but at the last minute was sent by the pope to Romania.” If that was not serious enough for any thinking Seventh-day Adventists, “Monsignor John Radano, a staff member of the Pontifical Council, will attend as his representative.” (*ibid.*). Must the Pope himself speak in the Seventh-day Adventist churches before the people wake up? This information almost defies comment! Nevertheless, we must

find out why such an occasion did take place in a Seventh-day Adventist Church.

Add to this the fact that the new president of the Mid-America Union Conference has a track record of seeking union and fellowship with Rome in Health Services, first as president in Hawaii, and then in Colorado. As chairman of the Union College Board, he would not oppose what the college administration did in working with the Interchurch Ministries of Nebraska.

Watchman, what of the night, No. XXIX, January, 1996, page 2.

Who is this man who dares to lead the people of God towards Rome? “Charles Sandefur, President, Colorado Conference of Seventh-day Adventists, and chairman of the RAMH Board.” (See documented Evidence #19 above. See also, *Colorado Conference Memo*, January 19, 1995).

1995 -- Still Claspings Hands With Rome

Saint Ellen?

“The Seventh-day Adventist Church in Tacoma Park celebrated 90 years of ministry to the community with a weekend of fellowship and spiritual renewal September 30 - October 2 [1995],” Bernadine Delafield, wife of assistant pastor reported. “Friday evening [September 30, 1995] Francisco de Araujo’s production of St. Ellen reaffirmed the role of the Spirit of Prophecy in our denomination.” (*Columbia Union Visitor*, 12/15/95, p. 20).

How is it possible to comment on the term, “Saint Ellen” used to illustrate the gift of prophecy to the Church in the life of Ellen G. White? Sister White, and other pioneer Seventh-day Adventists, would be abhorred at such a title applied to them.

Yes, dear reader, the Mystery of Iniquity and the omega of deadly heresies is an image “of” the Papacy. The Seventh-day Adventist Church at the turn of the 21st Century has formed an image of Rome. SDA Church leadership admits that they are a hierarchy, like the Roman Catholic Church. The courts of the United States of America agree! What now? As a people, where do we go from here? We always believed that the Seventh-day Adventist Church (the Conference) was “going through.” As with Israel in the wilderness, God has an alternate plan for His “remnant” people. There is a clear Biblical and Spirit of Prophecy explanation to why the corporate Seventh-day Adventist Church would following “in the track of Romanism,” and clear instructions for God’s commandment-keeping people in the final hours prior to the close of human probation.

Chapter 5

THE REMNANT

True Church of the Latter Rain

*The remnant of Israel shall not do iniquity, nor speak lies;
neither shall a deceitful tongue be found in their mouth:
for they shall feed and lie down, and
none shall make them afraid.
Zephaniah 3:13*

After one hundred years of warning the contemporary Seventh-day Adventist Church has accepted and officially endorsed the Omega of deadly heresies. Ignoring the warning of Percy T. Magan in 1903, the Seventh-day Adventist Church has become a hierarchy, like that of the Roman Catholic Church. An image of the Papacy has now been established within the corporate Church.

A Sister to Babylon

“We are in danger of becoming a sister to fallen Babylon,” Ellen White warned, “*of allowing our churches to become corrupted*, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?” (*Manuscript Releases* Vol. 21, page 380, emphasis supplied).

Ellen White stated over one hundred years ago that the Seventh-day Adventist Church was not Babylon. However, she later warned that, “We are in danger of becoming a sister to fallen Babylon.” Now, one hundred years later the Seventh-day Adventist Church has joined hands with fallen Babylon. (See previous chapter, “Omega, Image of the Papacy, page 27).

The Voice of God -- *Is It the Conference?*

Ellen G. White, the messenger to the remnant church, had much to say in regard to the Church and its authority over God’s people. The following quotations were taken from the published writings of E. G. White. The reader is advised to look up these references and examine the complete statements in context.

The people have lost confidence in those who have the management of the work. *Yet we hear that the voice of the Conference is the voice of God.* Every time I have heard this, I have thought it was almost blasphemy....

Ellen G. White, *Manuscript 37*, 1901, page 8; also, *Manuscript Release 365*.

(emphasis supplied).

On the John Ankerberg television program, William Johnsson, chief editor of the *Adventist Review*, stated that, “The Conference is the voice of God to Seventh-day Adventists.” But what does the voice of inspiration say?

“Yet we hear that the voice of the Conference is the voice of God,” Ellen White replies. “Every time I have heard this, *I have thought it was almost blasphemy.*”

We are not to turn from One Mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to His people.

Ellen G. White, *Review and Herald*, Vol. 5, page 224. (emphasis supplied).

Notice that the voice of inspiration states that, “The Bible is the voice of God to His people.” Yet the leadership of the corporate Seventh-day Adventist Church insist that they are the voice of God to the people.

What is the Church?

God has a church, It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. ‘Where two or three are gathered together in my name, there am I in the midst of them.’ (Matt. 18:20). Where Christ is even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, *Jesus there presides*, let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls....

Ellen G. White, *The Upward Look*, page 315. (emphasis supplied).

Notice that inspiration tells us what the true church is not: “it is not the great cathedral, neither is it the national establishment, neither is it the various denominations.” What, then, is the true church? Is it the Conference? Is it the corporate Seventh-day Adventist Church? No! The true church is, “Where two or three are present who love and obey the commandments of God “ Is it possible, dear reader, that historic Adventist “home” churches are part of God’s last-day true church?

“Where Christ is even among the humble few, *this is Christ’s church*,” Ellen White replies to our question, “for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.”

Notice that Jesus is among the “humble few.” Yet Jesus is not among the Laodicean SDA Church. If Jesus is not among the Laodicean Church, would He be among the Omega

Seventh-day Adventist Church? No! Jesus is standing on the outside of the Laodicean and Omega Churches. “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Revelation 3:20).

The Mark of the True Church

We hear much today about peace and love. Just love the Lord. But the true mark of God’s true church is those who also “love and obey the commandments of God.”(*ibid.*). Indeed, the flag of the Remnant is “the commandments of God, and the faith of Jesus.” The passage begins by stating, “Here is the patience of the saints:” Here they are! Here are God’s saints, “here are they that keep the commandments of God and the faith of Jesus.” (Revelation 14:12).

High-handed Power and Rule or Ruin Policy

In contrast to the humble few, an image of the Papacy would employ “high-handed” power of authority and a rule or ruin policy. Church authority at the top is an image of the Roman hierarchy.

“The high-handed power that has been developed, *as though position has made men gods, makes me afraid, and ought to cause fear,*” Ellen White warned.. “*It is a curse wherever and by whomsoever it is exercised.*” (*Testimonies to Ministers*, page 361, emphasis supplied).

The pen of inspiration states that ecclesiastical authority is a “curse.” and it made her afraid, and that it should cause fear among us also. Why have Christians always longed for an ecclesiastical church to rule over them? Why do Adventists yield their Christian freedom to an official *Church Manual* and an official *27 Statements of Belief*? Oh, friend, let Jesus be the Head of the Church, and let the Bible be our creed and Church Manual,

A Prophecy Fulfilled

The following testimony concerning the Omega of deadly heresy to come into the Seventh-day Adventist Church was written during the Alpha of apostasy at the turn of the century. In this testimony Ellen White warned of the Omega that would soon follow. This prophetic statement has been fulfilled to the very letter with astounding accuracy. The statement is here presented with commentary on the ten vital points that have been fulfilled in the last half of the twentieth century.

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

organization would be established. Books of a new order would be written. *A system of intellectual philosophy would be introduced.* The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, *they would place their dependence on human power*, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

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

Ellen G. White, *Selected Messages*, Book 1, pages 204, 205. (emphasis supplied).

This statement is so loaded with prophetic fulfillment that it would take many pages for a proper commentary. However, we will note just ten vital points.

(1) “The principles of truth that God in His wisdom has given to the remnant church, would be discarded.”

The pioneer Adventist teachings on the ten commandments, victory over sin, and the human nature of Christ, *have been altered, if not totally discarded.* Many leaders no longer believe that the Papacy is the Antichrist, or the Beast of Revelation 13. (See, Neil C. Livingston, *The Greatest Conspiracy*, Chapter 12, “The Ultimate Betrayal,” also Chapter 18, “The Invaders” for documentation)..

(2) “Our religion would be changed.”

We now have “Celebration” Pentecostal style worship services thrust upon the Church by the leadership. The music performed in worship services is “changed.” Applause is now proper after special music and other presentations. Theatrical performances are now presented in the “more vibrant” worship services of the Church. (See, Livingston, *The Greatest Conspiracy*, Chapter 1, “Holy Flesh and Celebration Music.” for documentation).

“There is an abundance of theatrical performances in our world,” Ellen White stated, “*but in its highest order it is without God.*” (*Letter 58a*, 1898, emphasis supplied).

(3) “The fundamental principles that have sustained the work for the last fifty years *would be accounted as error.*”

The “Fundamental Principles” written by James White, stating what Seventh-day Adventists had believed “for the last seventy [70] years” (1844-1914) *has been accounted as error.* A “new” Statement of Beliefs was written and officially published in a *Church Manual* in 1931, again in 1950, *and now in the 27 Fundamental Statements of Belief voted in 1980!* (See,

Livingston, *The Greatest Conspiracy*, Chapter 7, “A Creed, and A Church Manual” for documentation).

(4) “Books of a new order would be written.”

Bible Readings for the Home was altered in 1949, removing the wonderful statement on the human nature of Christ, and inserting a “new” statement that states “how far Christ became a man is a mystery.” (See, *The Greatest Conspiracy*, Chapter 10, “A Warning and It’s Rejection” for documentation).

Books of a new order have been written. *Questions on Doctrine* was published by the Review and Herald Publishing Association in 1957. No one knows who wrote this book, but it was endorsed by the highest leadership of the Seventh-day Adventist Church, *and is still used today in the schools of higher learning of the denomination*. *Movement of Destiny*, by Leroy Edwin Froom, published by the Review and Herald publishing Association in 1971, furthers the heresy presented in *Questions on Doctrine*. Many other books could be listed. (See, Livingston, *The Greatest Conspiracy*, Chapter 12, “The Ultimate Betrayal” for documentation).

(5) “A system of intellectual philosophy would be introduced.”

Neo-Linguistic Programing (NLP) has been “introduced” into the Church since these “books of a new order” were published by the Church. Adventist colleges now offer courses in “Psychology,” which Ellen White states is from Satan. SDA Church leadership believes that Psychology has now become “Christianized.” However, Ellen White warned that “Spiritualism” would also become “Christianized.”

“*The signs and wonders of Spiritualism will become more and more pronounced,*” Ellen White warned, “as the professed Christian world rejects the plainly revealed truth of the word of God, and refuses to be guided by a plain ‘Thus saith the Lord,’ accepting instead the doctrines and the commandments of men.” (*Signs of the Times*, May 28, 1894, emphasis supplied).

Through the channel of phrenology, psychology, and mesmerism [hypnosis], he [Satan] comes more directly to the people of this generation, and works with that power which is to characterize his efforts *near the close of probation*. . . . Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended.

Ellen G. White, *Selected Messages*, Book 2, pages 351, 352. (emphasis supplied).

This statement is found in several places. In *Mind, Character, and Personality*, Vol. 1, page 19. In a chapter titled, “Dangers in Psychology” there is a large *Compiler’s Note* explaining away Ellen White’s warning against the dangers of psychology. The Note tries to separate “psychology” from “phrenology” and “hypnosis,” the two other evils of Satan. But Ellen White does not separate the three. Although the *Compiler’s Note* suggest that times have changed in regards to modern “Christian Psychology,” Ellen white warns, “Mark the influence of

these [three] sciences, dear reader.” Notice that in the statement she lists phrenology, psychology, and mesmerism together as evils devised by Satan “*near the close of probation.*” That time is now, dear reader!

(6) “The founders of this system would go into the cities, and do a wonderful work.”

One thousand days of reaping! Ever heard that phrase before? Large city and prison ministries have been implemented, utilizing “Youth for Christ,” and “Fuller Seminary” methods of evangelism, with frivolous *Christian Lifestyle Magazine*, and the “new” *Signs of the Times*, and other watered-down message literature of the day. Rock and other “Contemporary Christian” music is used to reach the youth. Today should be known as 1,000 days of weeping. “Let the ministers of the Lord weep between the porch and the altar.” (Joel 2:17).

(7) “The Sabbath, of course, would be lightly regarded.”

No further comment is necessary. The reader can plainly see the fulfillment of this prophecy.

(8) “Nothing would be allowed to stand in the way of the new movement.”

Many faithful Seventh-day Adventists have been disfellowshipped from the Church for not submitting to the authority of apostate leadership. (See, Livingston, *The Greatest Conspiracy*, Chapter 13, “*A Champion Stands Alone*” for documentation).

(9) “The leaders would teach that virtue is better than vice...[and] *would place their dependence on human power.*”

The leadership of the Seventh-day Adventist Church has “vicariously” become Jesus Christ, *and the Church has become a God to the people.* “The General Conference, while in session, *is the voice of God to Seventh-day Adventists.*” (William G. Johnsson, Editor, *Adventist Review*, statement made on *The John Ankerberg Show*, Christian Broadcast Network, January, 1984).

“The Jews worshiped the temple [Church],” Ellen White wrote, “*and were filled with greater indignation at anything spoken against that building than if it had been spoken against God.*” (*Early Writings*, page 198, emphasis supplied).

(10) “Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”

“Sweep away the structure?” This is surely an astounding statement! The Church is now facing many problems that cannot be solved without compromise with the secular governments, the National and World Council of Churches, and the Roman Catholic Church. (See, Livingston,

The Greatest Conspiracy, Chapter 18, “*The Invaders*” for documentation).

“Who has authority to begin such a movement?” Ellen White asks. “We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit.” (*ibid.* SM, Bk. 1, p. 205, emphasis supplied).

“We have a truth that admits of no compromise,” Ellen White concluded. “*Shall we not repudiate everything that is not in harmony with this truth?*” (*ibid.* SM, Bk. 1, p. 205, emphasis supplied).

We now live at the turn of yet another century, one hundred years after these predictions were written, Because of this fact it is obvious that the Lord has delayed His coming, “not willing that any should perish, but that all should come to repentance.” (2 Peter 3:9). While the Lord in His great mercy has delayed His coming, we are not now to stand in complacency, content to live in luxury amidst the material conveniences of a modern world.

Seventh-day Adventists have been educated in an excellent Christian school system. God’s plan for the SDA school system was to produce doctors, nurses, dentists, teachers, pastors, medical and other skilled workers for the mission field. However, most have stayed at home where the money is to be made. Most educated Adventists would be considered “middle class” on the American social scale.

At this crucial hour, along with the rest of the world, Adventists are busy with their children, their beautiful homes, their boats, snowmobiles, and other motor vehicles of pleasure. Like the world around us, Adventists have cable television, micro-wave ovens, computers with Internet service to take up our time, and many other modern inventions of convenience.

Many Adventists are content with worldly prosperity. They are asleep in deep Laodicean slumber, while Church leaders have piloted the so-called ship into a harbor called the Omega of deadly heresies. Most American Adventists are not alarmed by the signs of the times. The Christian Coalition of Babylon is working hard to gain a foothold in the civil government, so that they can eventually pass a Sunday law. The wind and the waves are roaring. There are earthquakes in many places. The closing work for the Church is about to begin!

Should We Stay With the Ship?

First we must ask, What is the ship? It is the ship of truth. It truly is the platform of truth.

“I was again brought down through these [three angel’s] messages, and saw how dearly the people of God had purchased their experience,” Ellen White wrote. “It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform.” (*Early Writings*, “A Firm Platform,” pages 258,

259, emphasis supplied).

“I saw individuals approach the platform and examine the foundation,” Ellen White continued. “Some with rejoicing immediately stepped upon it.” (*ibid.*, *EW*, pp. 258, 259, emphasis supplied).

“Others commenced to find fault with the foundation,” Ellen White observed. “They wished improvements made, and then the platform would be more perfect, and the people much happier.” (*ibid.*, *EW*, pp. 258, 259, emphasis supplied).

“Some stepped off the platform to examine it and declared it to be laid wrong,” Ellen White stated. “But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were *fighting against Him*. . .” (*ibid.*, *EW*, pp. 258, 259, emphasis supplied).

It is abundantly clear from these statements that the people of God were standing on the platform of truth. Others were fighting against the platform of truth. They were not fighting against the Church.

Many believe that the corporate Seventh-day Adventist Church is the ship. “The ship is going through,” they declare over and over again. Like the fate of the Titanic, they believe that even God cannot, or will not, let the ship sink. But the fact is that the ship is sinking! Any thinking Adventist can plainly see this is true. If this scenario is correct, should we stay aboard and go down with the ship? Most independent ministries do not advocate leaving the ship -- the Church. Indeed, if you stand for truth and speak for truth, *you will be thrown overboard!* Lucky you, dear reader, the Lord has provided a life raft to take you to the Heavenly shore. This end-time life raft is called “God’s last work for the Church.”

The Remnant -- God’s Closing Work For the Church

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character,” Ellen White wrote.. “*They will always be on the side of faithful and plain dealing with sins which easily beset the people of God.*” (*Testimonies for the Church*, Vol. 5, page 266, emphasis supplied).

Here the Spirit of Prophecy identifies the attributes of the true people of God during the period of the last work. “*They will always be on the side of faithful and plain dealing with sins which easily beset the people of God.*” (*ibid.*).

“Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God,” Ellen White added, “will they feel most deeply the wrongs of God’s professed people. . .” (*ibid.*, 5T, p. 266, emphasis supplied)

The Last Work Will Be the Lord's Work

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate *even what movements shall be made* when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.--TM 300 (1885).

Ellen G. White, "The Loud Cry," *Last Day Events*, page 203.

Notice that even during God's last work for the Church, "There will be those among us who will always want to control the work of God, to dictate *even what movements shall be made*. . . ." But we are assured that, God will use ways and means by which it will be seen that He is taking the reins in His own hands." (*ibid.*)

"Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power," Ellen White stated. "No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels." (*The Paulson Collection*, "of Ellen G. White Letters," page 102; repeated on pages 143, 144, emphasis supplied).

This statement is so revealing, so powerful, that the whole statement needs to be emphasized. No apology is offered. No comment is required.

The Time of This Prophecy

"Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance," Ellen White warned, "and pour out His wrath in judgments upon those who have not responded to the light God has given them." (*Testimonies for the Church*, Vol. 5, page 207, emphasis supplied).

Notice that the time of the latter rain, the time when God will finish the work, is just prior to the close of human probation. "Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance."

The Organizations of Man at the Time of the Latter Rain

Most Seventh-day Adventists know that at this time the "mark of the beast" (the Sunday

law) will be enforced by the nations of earth. No man will be able to buy or sell without this mark. Adventists will not then be able to support the corporate Seventh-day Adventist Church. The corporate Church will cease to exist -- *unless the corporate SDA Church accepts the mark of the beast!*

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 despise the Sabbath themselves, but they will try to keep it from others by burying it 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.*

Ellen G. White, *Review and Herald*, March 18, 1884.

“Men in responsible positions” and, “*ministers will urge upon the people the necessity of keeping the first day of the week.*” Astounding! Almost unbelievable! Yet this is the only way the corporate Seventh-day Adventist Church could survive at this time. No one can buy or sell. No one would be able to pay tithes and support the Conference -- *except those who accept the mark of the beast!* Not only that, but not one true Seventh-day Adventist who has received the seal of God would be able to support self-supporting ministries at this time. The Lord will finish the work Himself. “Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man’s authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power.” (*The Paulson Collection*, “of Ellen G. White Letters,” page 102; repeated on pages 143, 144, emphasis supplied).

God’s Last Day Remnant

Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world. -- 7T, 138 (1902).

Ellen G. White, “God’s Last Day Church,” *Last Day Events*, page 45. (emphasis supplied).

Notice that Jesus has called His remnant, commandment-keeping people “to be ambassadors for Him in the last work of salvation.” This “last work of salvation” consists of, “The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world.” (*ibid.*, emphasis supplied).

Who Are God's Remnant People In the Last Work?

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! (First half of statement)

(*Spiritual Gifts*, Vol. 2, pages 223, 224, emphasis supplied).

Laodicean Message To Fit God's People For the Loud Cry

“When it was first presented [Laodicean message], it led to close examination of heart,” Ellen White wrote. “Sins were confessed, and the people of God were stirred everywhere.” (*ibid.*, *Spiritual Gifts*, Vol. 2, pages 223, 224, emphasis supplied).

“Nearly all believed that this message would end in the loud cry of the third angel,” Ellen White recalled. “But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message.” (*ibid.*, *Spiritual Gifts*, Vol. 2, pages 223, 224, emphasis supplied).

Nearly all Adventists believed that the Laodicean message would end in the “loud cry” or “latter rain” of the message. But when this did not take place in a “short time,” the SDA Church became a backslidden Church.

“I saw that this message would not accomplish its work in a few short months,” Ellen White concluded. “It was designed to arouse the people of God, to discover to them their backslidings, and lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.” (*ibid.*, *Spiritual Gifts*, Vol. 2, pages 223, 224, emphasis supplied).

Notice that the message would not “accomplish its work in a few short months.” The Laodicean message was to arouse the people of God to be “fitted for the loud cry of the third angel.” In the year of our Lord, 2,000 a.d., there are ten million Adventists world-wide. Obviously, the Laodicean call has not been heeded by the corporate Seventh-day Adventist Church. Indeed, the leadership of the corporate Church feel that they have nothing of which to repent. (See, Livingston, *The Greatest Conspiracy*, Chapter 10, “A Warning, and It's Rejection,” for further documentation). Therefore, the Lord is calling out a small remnant.

The Loud Cry and the Latter Rain -- God's Last Work For the Church

“Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. . . ,” Ellen White wrote. “Great power and glory were imparted to the angel, and as he descended, the earth was lightened

with his glory. . .” (*Early Writings*, page 277, emphasis supplied).

“The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844,” Ellen White continued. “The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry.” (*ibid.*, *EW*, p. 277, emphasis supplied).

Notice that the fall of Babylon is the fall of the church organizations of the world. The fourth angel of Revelation 18 “comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry.”

“And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet,” Ellen White concluded. “I saw a great light resting upon them, *and they united to fearlessly proclaim the third angel’s message.*” (*ibid.*, *EW*, p. 277, emphasis supplied).

“Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers,” Ellen White wrote. “God was in the work, and every saint, fearless of consequences, *followed the convictions of his own conscience* and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message.” (*ibid.*, *EW*, p. 278, emphasis supplied).

The Triumph of the Message

“I saw that this message will close with power and strength far exceeding the midnight cry,” Ellen White concluded. (*ibid.*, *EW*, p. 278, emphasis supplied).

“Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven,” Ellen White described the triumph of the message.. “Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction.” (*ibid.*, *EW*, pp. 278, 279, emphasis supplied).

“God’s people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation,” Ellen White wrote.. “I heard everywhere a multitude of voices saying, `Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’” (*ibid.*, *EW*, pp. 278, 279, emphasis supplied).

Oh, dear reader, do you not want to be with the remnant who are used of God in the final work for the Church? Do you not want to be with those who hold high the banner of the remnant, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12).

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Esias also criesth concerning Israel [SDA], Though the number of the children of Israel [SDA]  
be as the sand of the sea, a remnant shall be saved:  
For he will finish the work, and cut it short in righteousness: becaue a short work will the Lord  
make upon the earth. Romans 9: 27,28 (KJV)