

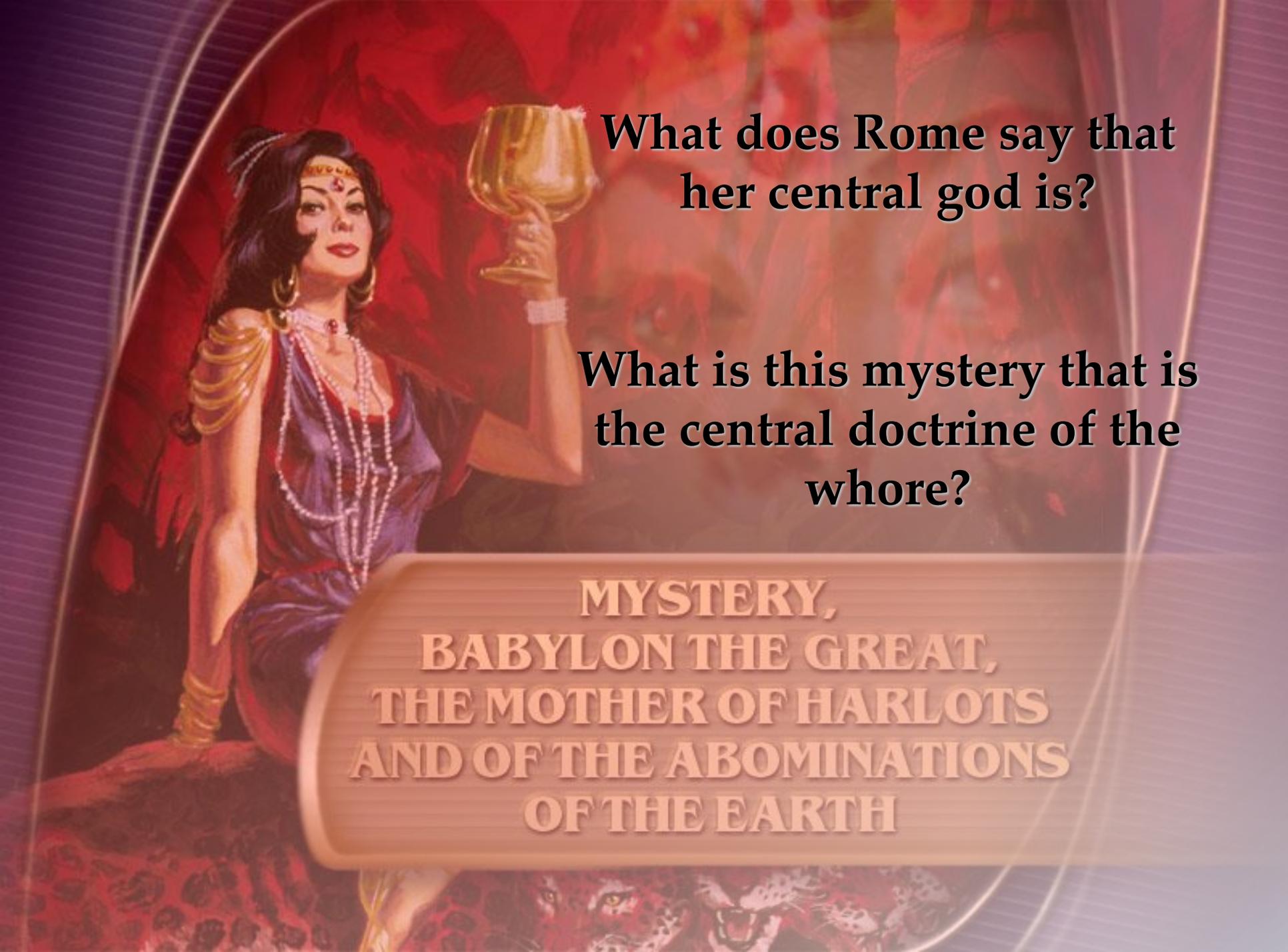
# The Origins of Trinity

A woman with dark hair, wearing a purple dress and multiple necklaces, holds a golden chalice. She is positioned on the left side of the image. The background is a dark, textured surface with a red and black pattern. At the bottom, a tiger's head is visible. The text is overlaid on the right side of the image.

Revelation 17:5

And upon her  
forehead was a name  
written,

**MYSTERY,  
BABYLON THE GREAT,  
THE MOTHER OF HARLOTS  
AND OF THE ABOMINATIONS  
OF THE EARTH**

A woman with dark hair, wearing a purple dress and multiple necklaces, is seated and holding a golden chalice. She is looking towards the right. The background is a red, textured wall with a tiger's face visible at the bottom. The scene is framed by a large, stylized arch.

**What does Rome say that  
her central god is?**

**What is this mystery that is  
the central doctrine of the  
whore?**

**MYSTERY,  
BABYLON THE GREAT,  
THE MOTHER OF HARLOTS  
AND OF THE ABOMINATIONS  
OF THE EARTH**



“The **mystery** of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church.”

*Handbook For Today's Catholic, page 16*

Revelation 17:5 “**Mystery**, Babylon the great...”

MYSTERY  
BABYLON  
THE GREAT





“Hislop believes the religion that began at the Tower of Babel was actually the worship of **Satan** in the form of fire, the **sun** and the serpent<sup>5</sup>. However, Satan worship could not be done openly because of the many who still believed in the true God of Noah. So a **mystery** religion began at Babel where **Satan could be worshipped in secret.**”

Herbert Peters, *Recommendation 666*, pp. 46, 47

5. Alexander Hislop, *The Two Babylons*, 2nd American ed. (Neptune, New Jersey: Loizeaux Brothers, 1959) 227

## Satan worship – Sun worship

### Trinity of Babylon

Nimrod Tammuz Simerimas

### Trinity of Egypt

Osiris Horus Isis (Ra)

### Trinity of Greece

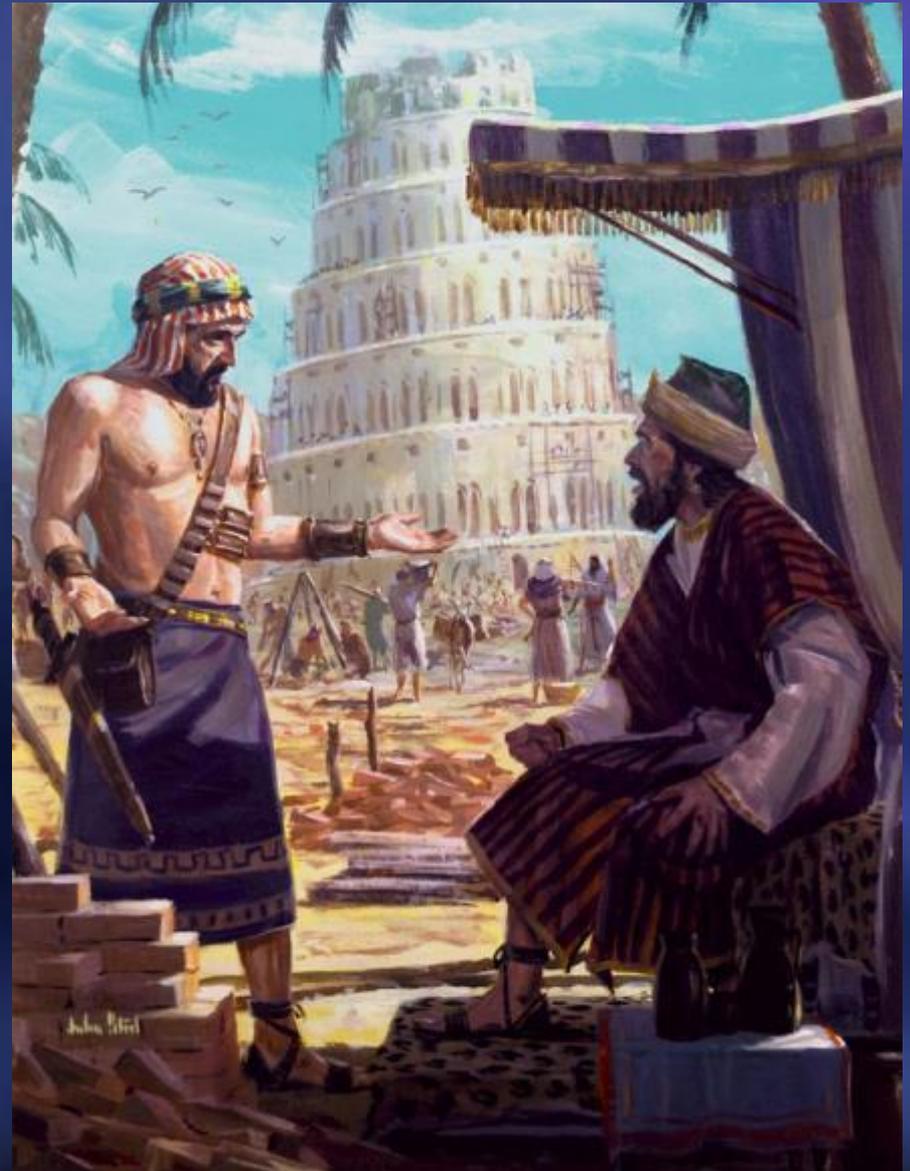
Zeus Apollo Athena

### Trinity of India

Brahama Vishnu Shiva

### Trinity of Rome

Jupiter Mars Venus



## Sun worship

“Three became the most universal number of deity...

Sun worship is one of the most primitive forms of religion, and early man sometimes distinguished between rising, midday, and setting sun. The Egyptians, for example, divided the sun god into three deities:

Horus, rising sun



Ra or Rê, midday sun



Osiris, old setting sun

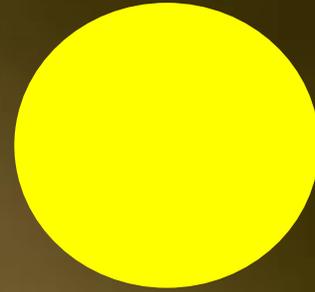
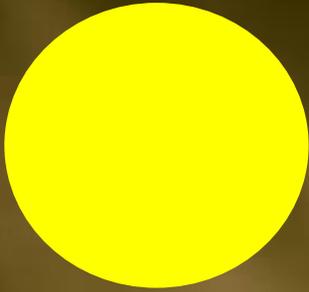


*Egyptian Deities*

*New International Encyclopedia. NY: Dodd, 1917. Volume 7, p. 529*







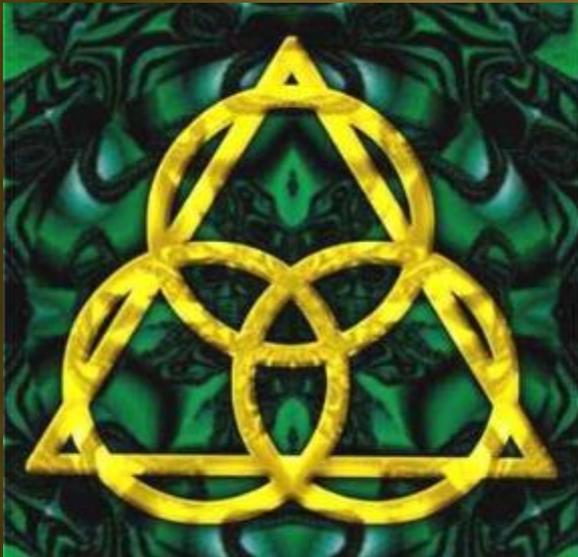
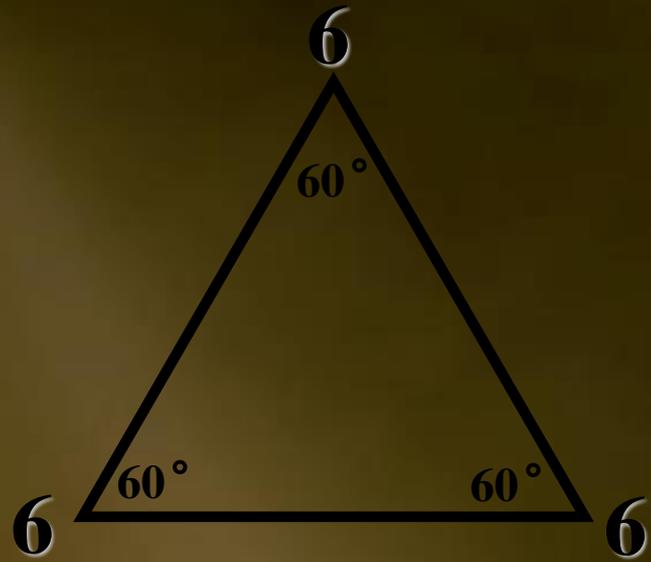
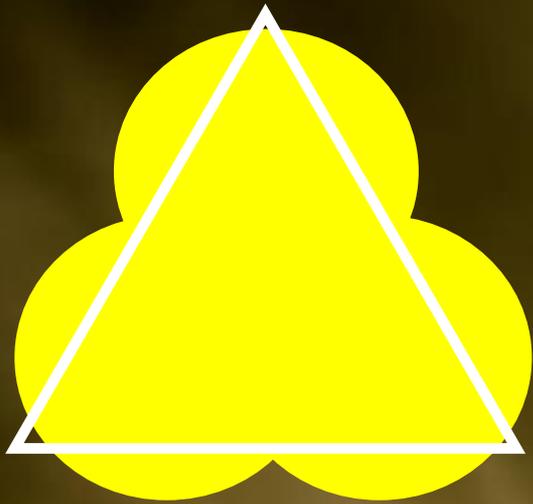
# The Two Babylons

“In the unity of that one Only God of the Babylonians, there were three persons, and to symbolise that doctrine of the Trinity, they employed, as the discoveries of Layard prove, the equilateral triangle, just as it is well known the Romish Church does at this day.”

--The Two Babylons ;  
Alexander Hislop, Chapter II

Alexander Hislop







## **Our Sunday Visitor**

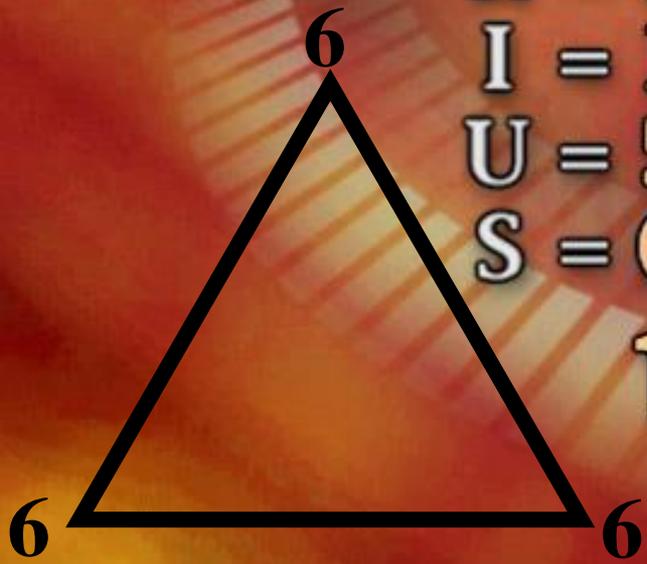
**“The official title of the papacy is Vicarius Filii Dei or Vicar of the Son of God.”**



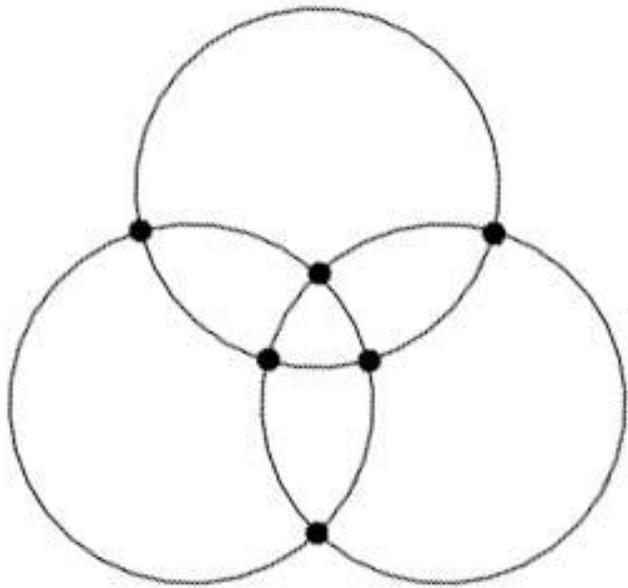
# THE PAPACY'S TITLE

*Vicarious Filii Dei*

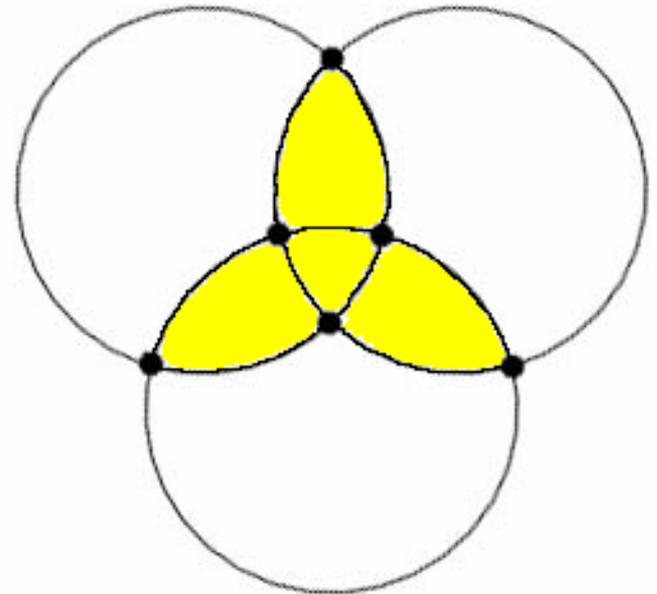
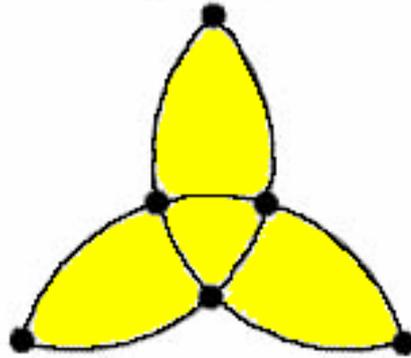
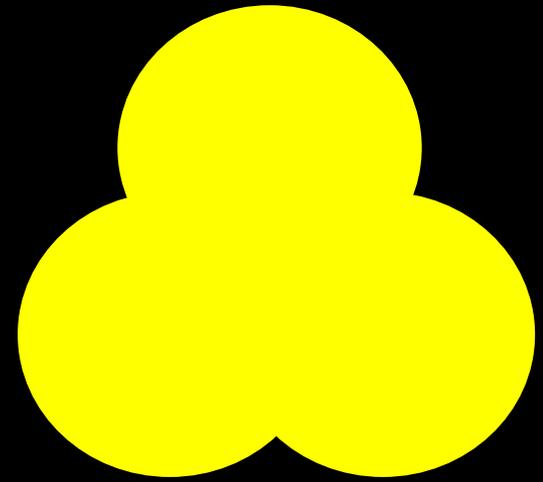
V = 5	F = 0	D = 500
I = 1	I = 1	E = 0
C = 100	L = 50	I = 1
A = 0	I = 1	501
R = 0	I = 1	+
I = 1	53	
U = 5		
S = 0	+	=
112		

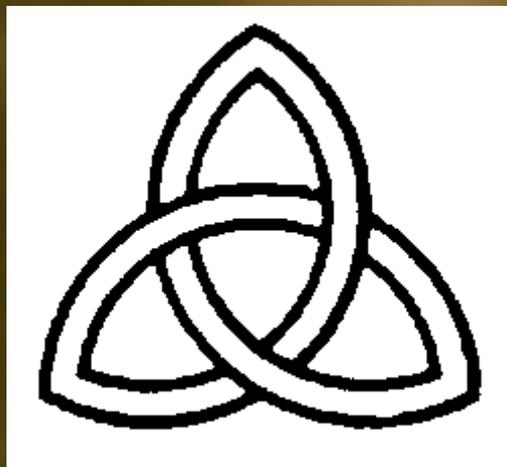
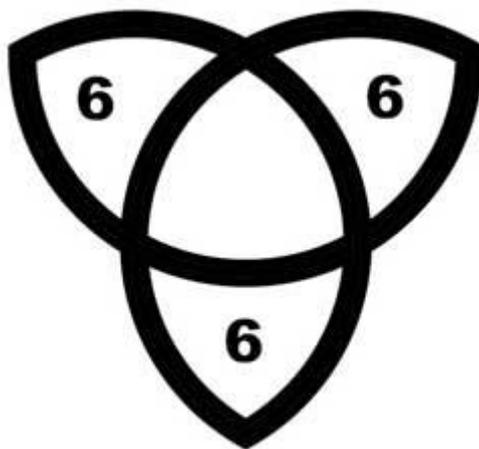
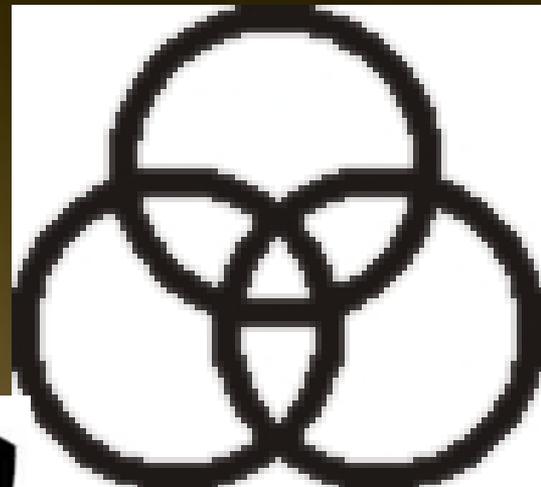
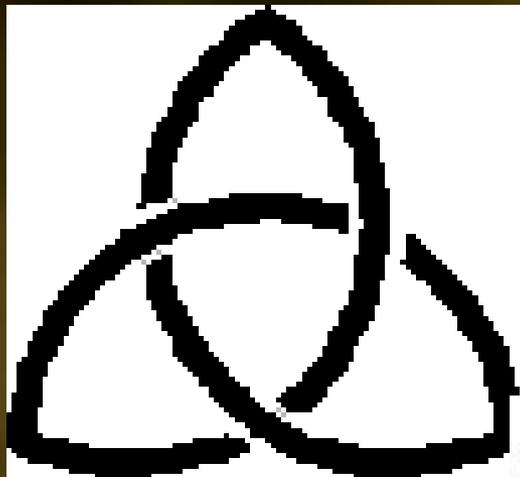






Three Phases of the Sun god  
(symbol is commonly known as the Triquetra)





# WICCAN FULL-SIZED CHALICES/GOBLETS

4 Styles and 6 Colours Available

\$20.00 each



*From a website selling Wiccan products and ware*

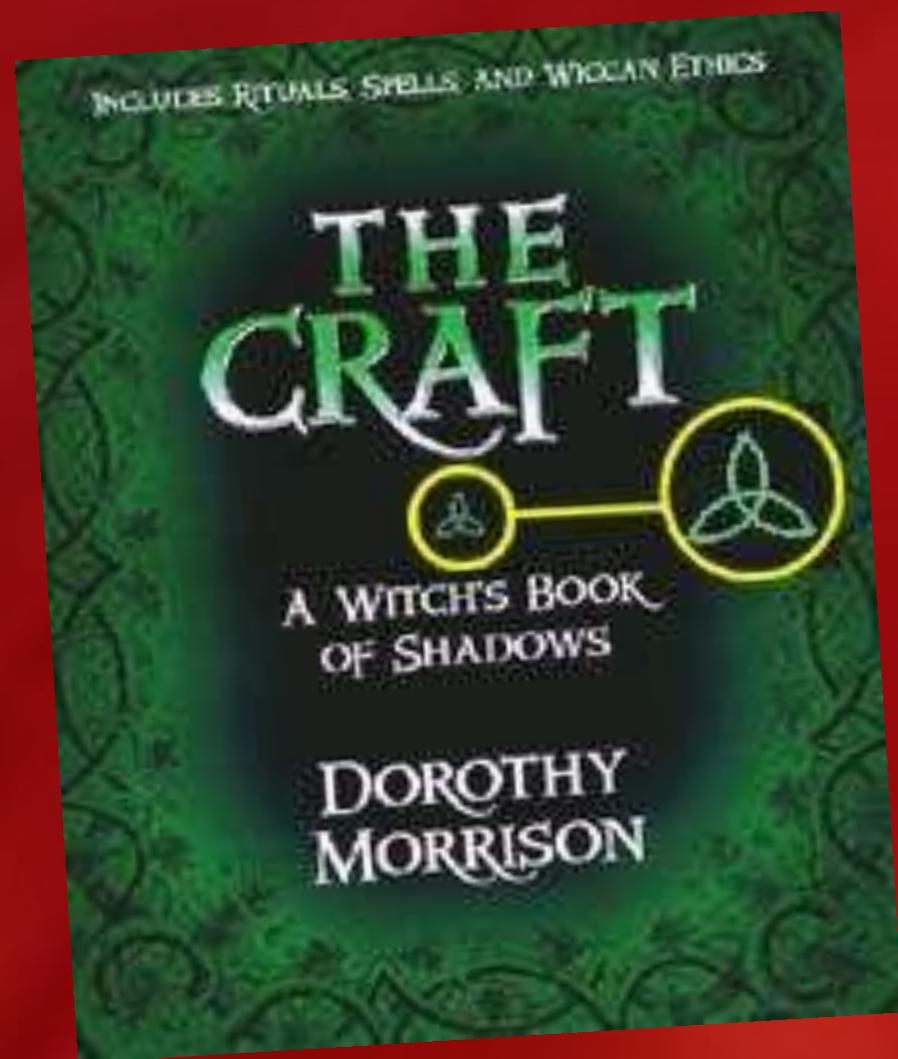
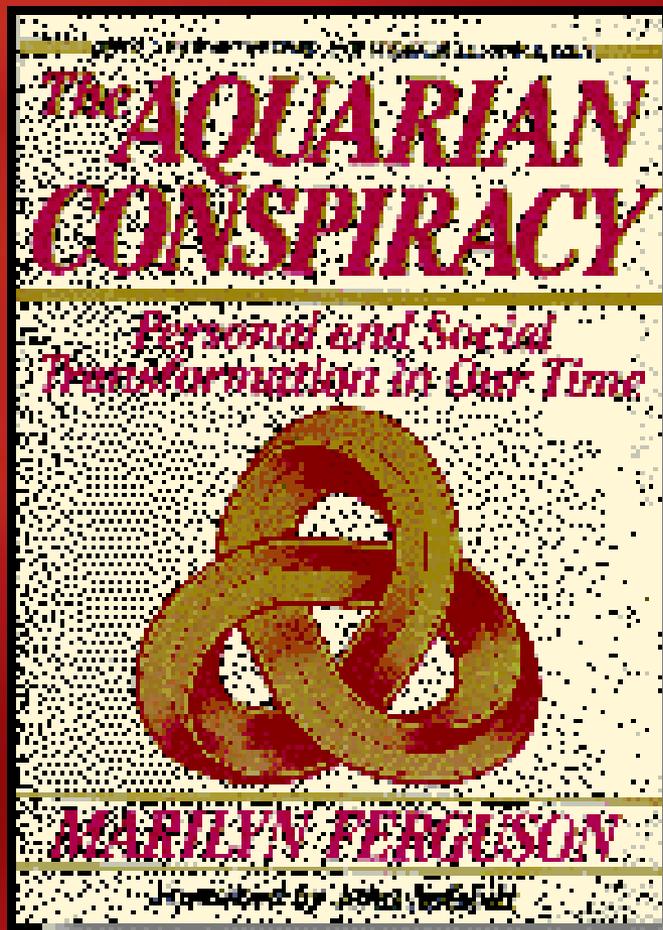


Harpers' Encyclopedia of Mystical & Paranormal Experience (p.594) says,

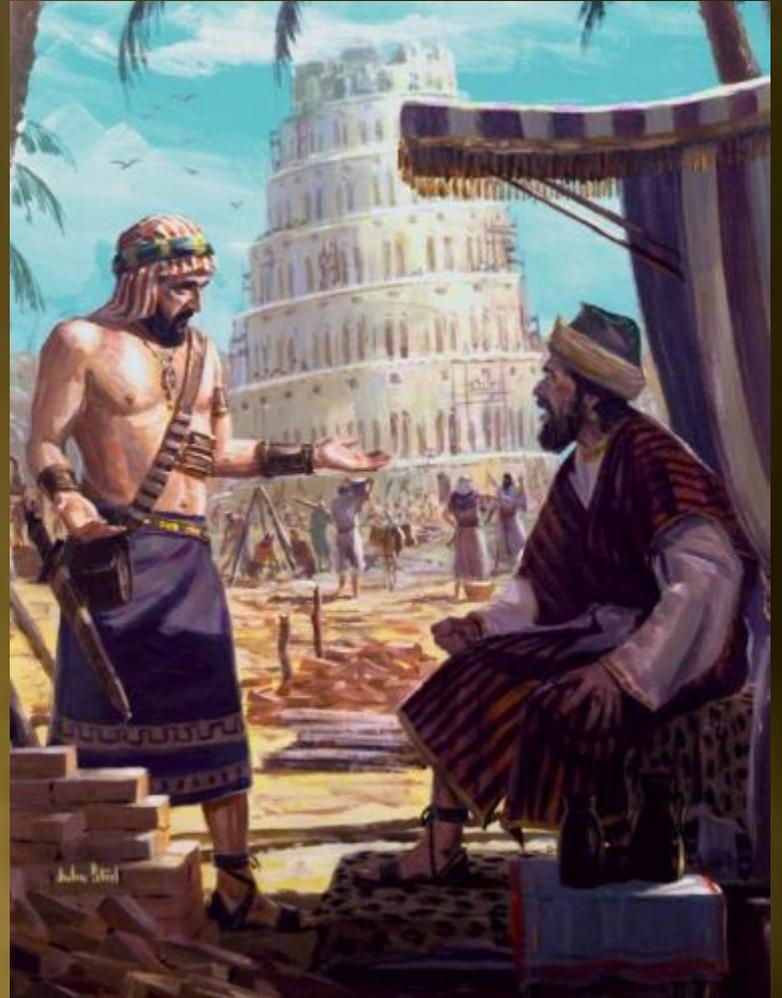
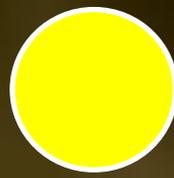
**"Symbols are important to all esoteric teachings, for they contain secret wisdom accessible only to the initiated."**



from the "Charmed" TV series



# Babylon





## **The Worship of Nature**

*vol.1, p.529*

**James G. Brazer**

**“In ancient  
Babylonia  
the sun was  
worshipped  
from immemorial  
antiquity.”**



# Assyria

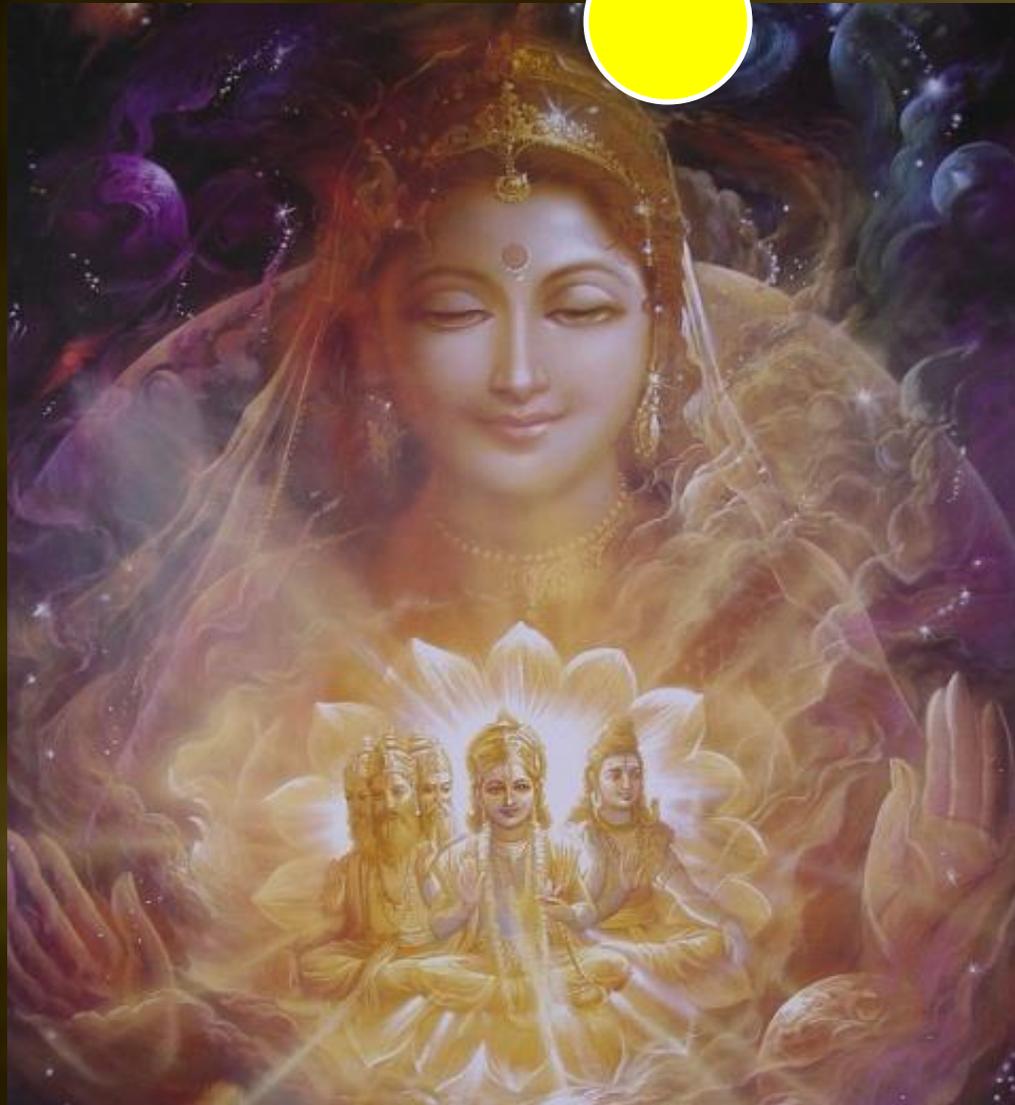
Fig. 5.



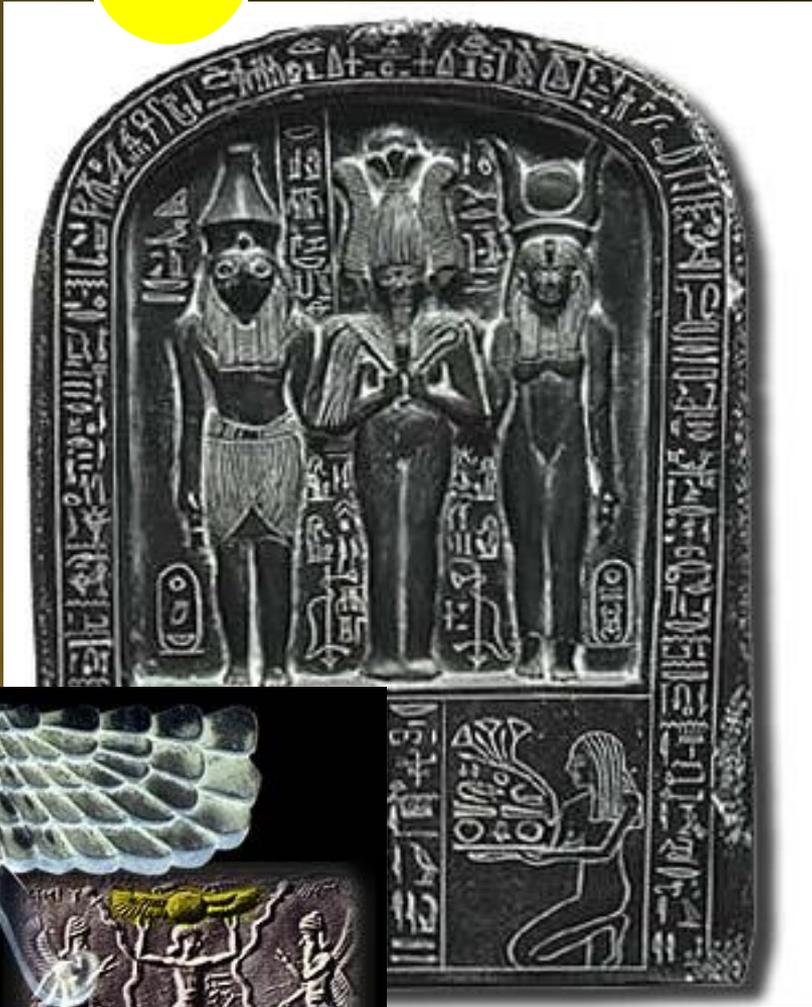
# India



# India



# Egypt

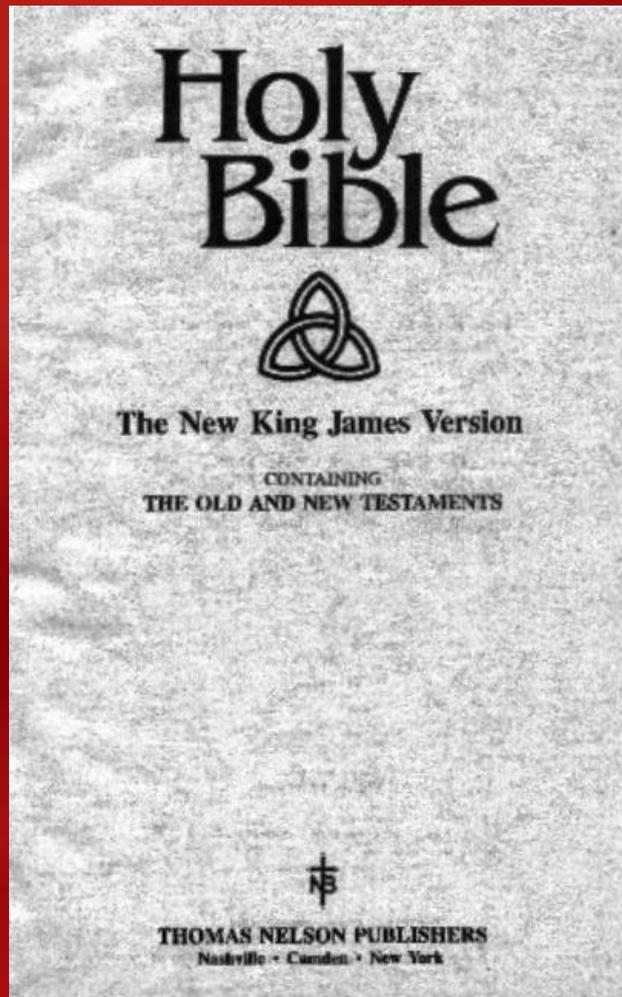


## Numbers 33:52



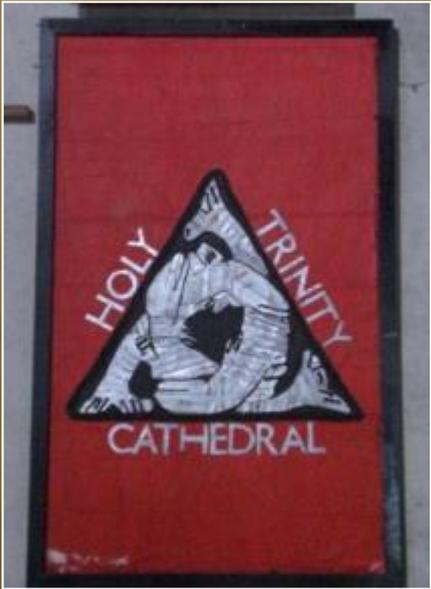
Then ye shall drive out all the inhabitants of the land from before you, and destroy all their **pictures**, and destroy all their molten images, and quite pluck down all their high places

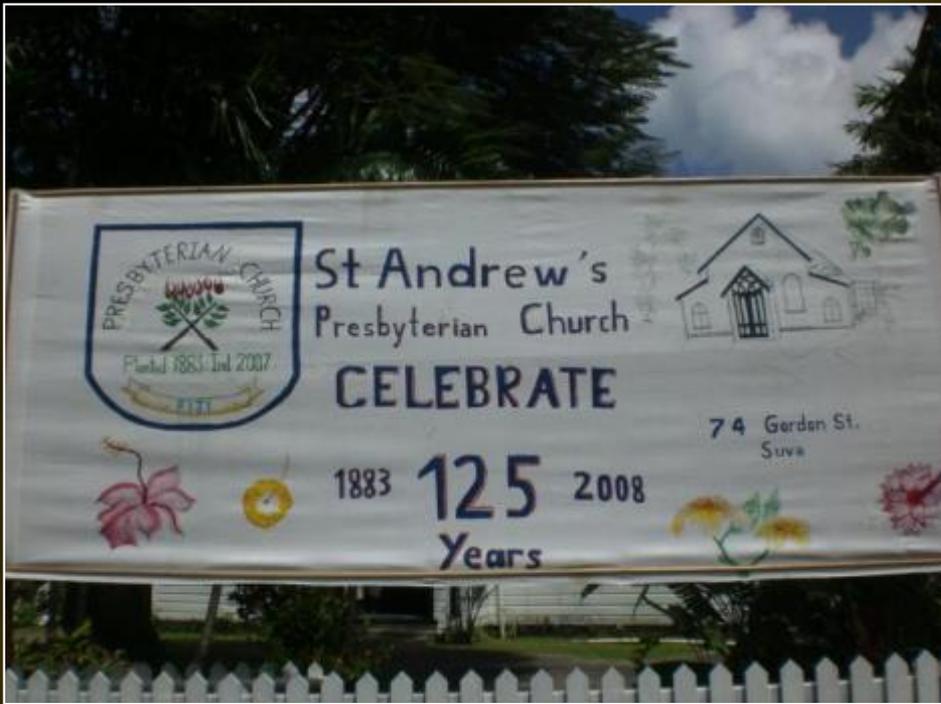
# The Triquetra





**CATHEDRAL CHURCH**  
**OF THE**  
**HOLY TRINITY**  
PHONE **SUVA** 304693  
**SUNDAY SERVICE**  
7.30 AM *HOLY COMMUNION*  
10.00 AM *HOLY COMMUNION*  
5.00 PM *EVENING PRAYER*  
**CLERGY**  
*DEAN OF SUVA - THE VERY REV. FEREMU CAMA - Ph. 361350 (w)*  
*ASSISTANT PRIEST - \_\_\_\_\_*  
*NON-STIPENDIARY - REV. MATTHEW SINGH - Ph. 362113 (w) 340026 (w)*











**Q. Has God any body?**

**A. No; God has no body, he is a pure Spirit.**

**Q. Are there more Gods than one?**

**A. No; there is but one God.**

**Q. Are there more persons than one in God?**

**A. Yes; in God there are three persons.**

**Q. Which are they? A. God the Father, God the Son and God the Holy Ghost.**

**Q. Are there not three Gods?**

**A. No; the Father, the Son and the Holy Ghost, are all but one and the same God."**

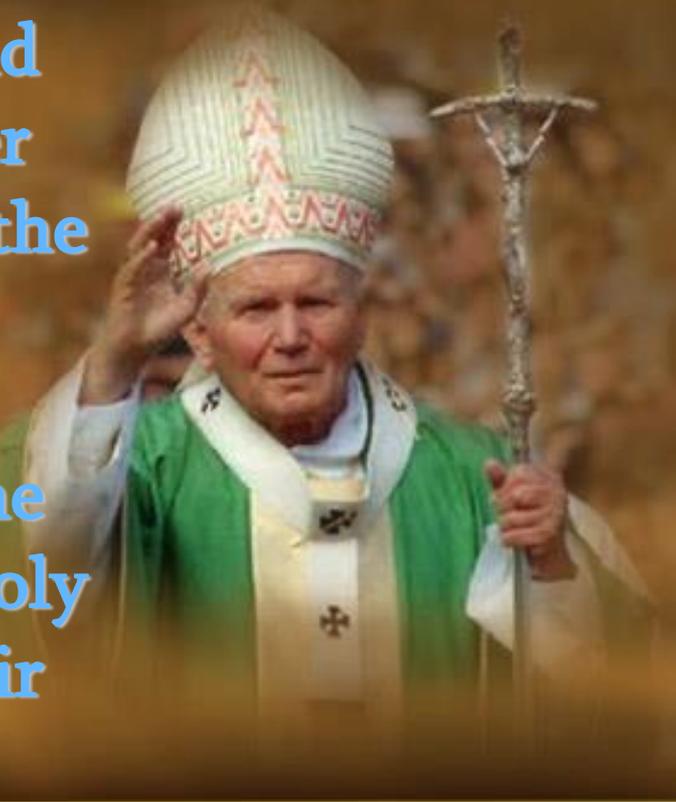


**Catholic Catechism Abridged by the Rt. Rev. John  
Dubois, Bishop of New York. Page 5.**

## Athanasian Creed. New Catechism p. 67, 68



“Now this is the Catholic faith; We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son’s is another, the Holy Spirit’s is another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal.”





## *Catechism of the Catholic Church*

**234** The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".

[http://www.vatican.va/archive/ccc\\_css/archive/catechism/p1s2c1p2.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p2.htm)

**“The **mystery** of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church.”**

*Handbook For Today's Catholic, page 16*

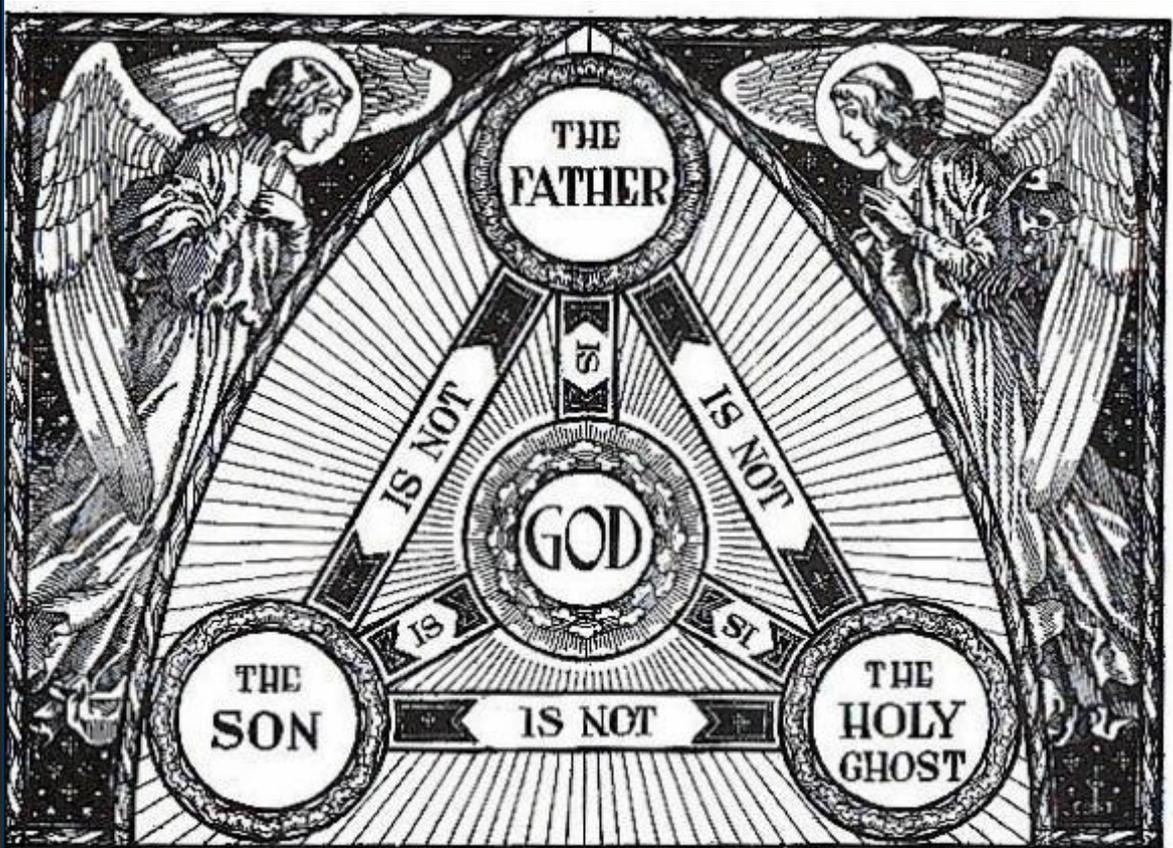


# CATHOLIC REASONS FOR KEEPING **SUNDAY**

“Because “it is a day dedicated by the apostles to the honor of **the most Holy Trinity.**”

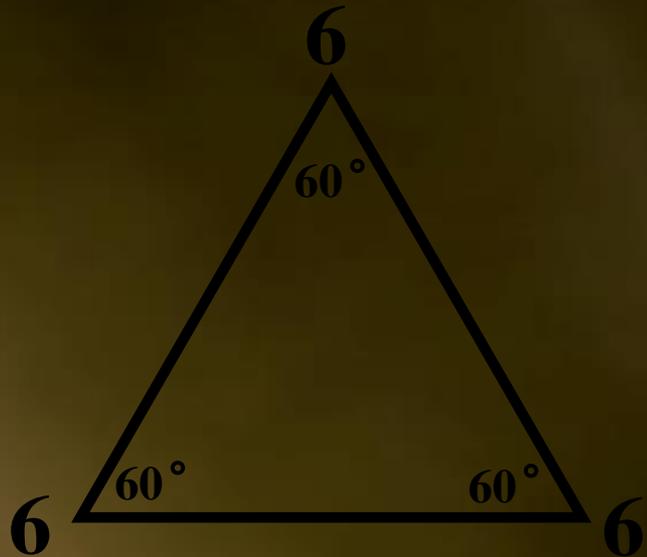


*Advent Review and Sabbath Herald, April 4, 1854*

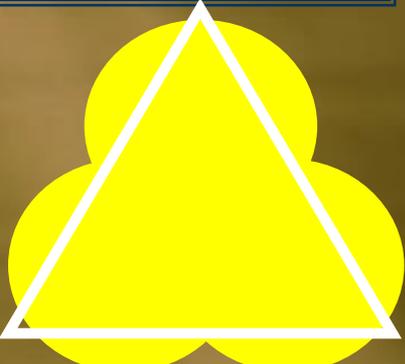


A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.



(From the book "My Catholic Faith" by Bishop Louis LaRavoire Morrow, S.T.D.)







SEVENTH-DAY  
ADVENTIST  
CHURCH

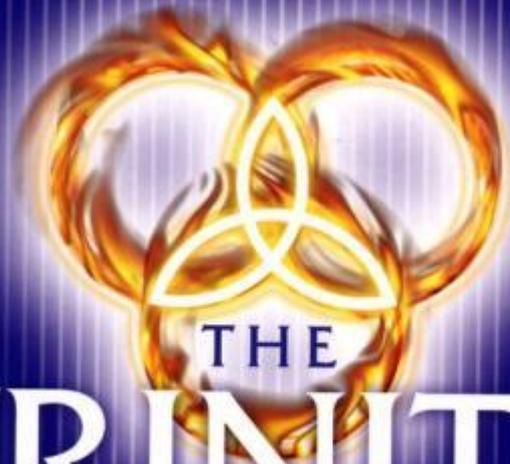


FUNDAMENTAL BELIEFS

Number 2

**1+1+1=One**

*The keystone of biblical theology*



THE  
**TRINITY**

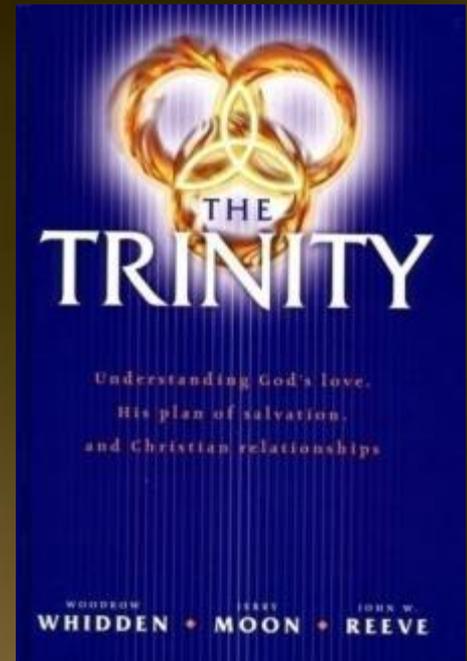
Understanding God's love,  
His plan of salvation,  
and Christian relationships

WOODROW  
**WHIDDEN** ♦ JERRY  
**MOON** ♦ JOHN W.  
**REEVE**

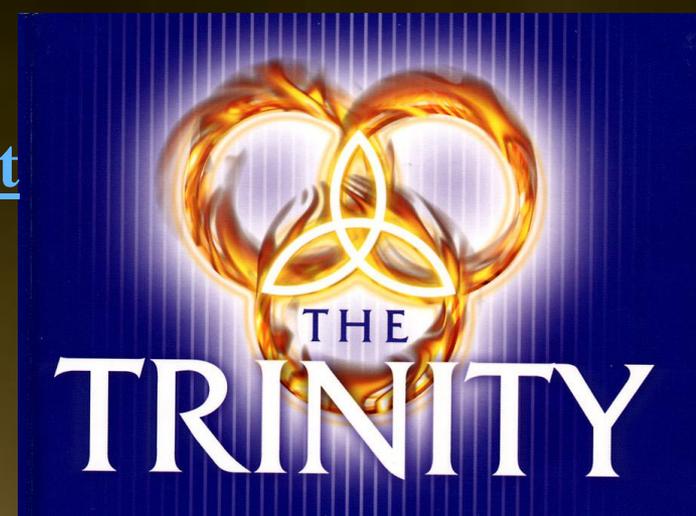


“The oneness in nature and character of the three persons of the Godhead raises the very useful question of prayer, praise and **worship**. ... But what about direct prayer to the Holy Spirit? **While we have no clear example of or direct command to pray to the Spirit in Scripture, doing so does have, in principle, some implicit Biblical support. ... it only seems logical that God’s people can pray directly to and worship the Holy Spirit.**”

*The Trinity, p. 273*



**“Adventist beliefs have changed** over the years under the impact of ‘present truth.’ **Most startling** is the teaching regarding Jesus Christ, our Saviour and Lord. Many of the pioneers, including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or semi-Arian view ... that is, the Son at some point in time before the Creation of our world was generated by the Father ... **the Trinitarian understanding of God, now part of our fundamental beliefs,** **was not generally held by the early Adventists.** Even today a few do not subscribe to it.” (William G. Johnsson in the Adventist Review, Jan. 6, 1994 p.10)



“Our religion would be changed.... The omega will be of a most startling nature.”(1 SM 197, 204)

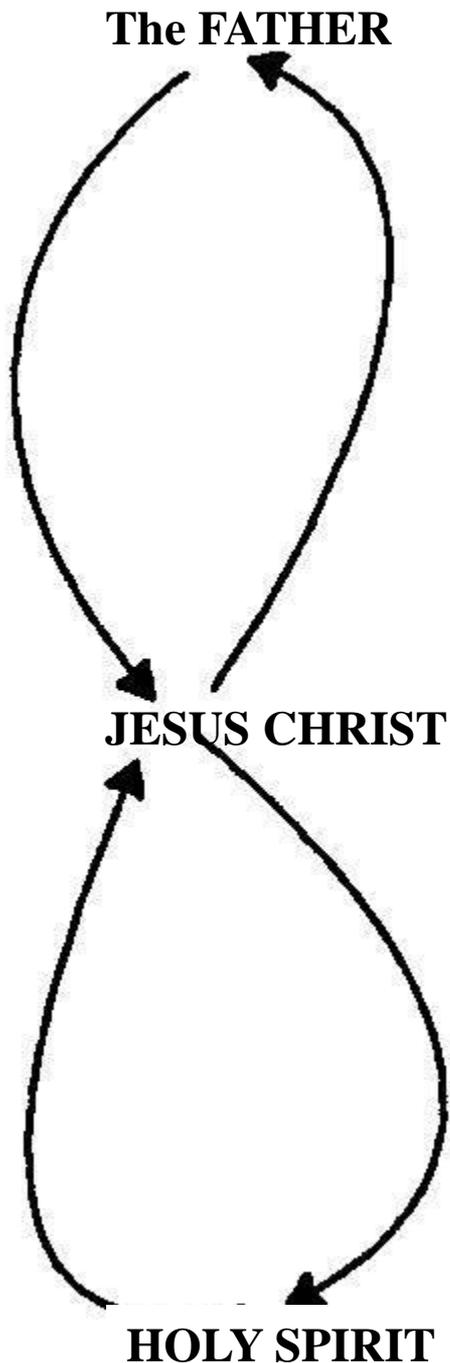


**HOW LONG HALT YE  
BETWEEN  
TWO OPINIONS?**

Are we in Elijah's day?  
Would you stand with him?

# Worship God—Desire of Ages, 21

And thus through Christ  
**the circuit of beneficence**  
is complete,  
representing the  
character  
of the great Giver,  
the law of life.



# Statement of Beliefs—1872

That there is **one God**,  
a personal, spiritual Being,  
**the Creator of all things**,  
omnipotent, omniscient, and eternal,  
infinite in wisdom, holiness, justice,  
goodness, truth, and mercy,  
unchangeable, and  
**everywhere present by**  
**His representative, the Holy Spirit.**

# Statement of Beliefs—1872

**That there is  
one Lord Jesus Christ,  
the Son of the Eternal Father,  
the One by whom  
He created all things,  
and by whom they do consist.**

# Distinct Persons

**There is a personal God,  
the Father;  
there is a personal Christ,  
the Son.**

Hebrews 1:1, 2: Psalm 19:1-3 quoted....  
6BC 1068.3

# FUNDAMENTAL PRINCIPLES

**THESE WOULD LAST TILL 1931—  
16 YEARS AFTER DEATH  
OF ELLEN WHITE**

STEAM PRESS  
OF THE SEVENTH-DAY ADVENTIST  
PUBLISHING  
ASSOCIATION,  
BATTLE CREEK, MICH.:  
1872



# Deuteronomy 31:16

And the LORD said unto **Ellen White**

Behold, **thou shalt sleep with thy fathers;** and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

THE FALSE GOD  
IN THE  
THIRD ANGEL'S  
MESSAGE

Third Angel's Message

The Fallen  
Protestant Churches

If any man worship  
**the beast and his image,**

...The same shall drink  
of the wine of the wrath  
of God. Rev. 14: 9,10

The Roman  
Catholic Church

# The God of the Beast and Image

“There are many differences in doctrine between various mainstream Christian denominations, but the doctrine of the Trinity is not one of them.”

<http://www.religionfacts.com/christianity/beliefs/trinity.htm>

# The God of the Beast and Image

The fundamental truth of the Orthodox Church is the faith revealed in the True **God**: the Holy Trinity of the Father, the Son, and the Holy Ghost. --

**Greek Orthodox Archdiocese of America**

# The God of the Beast and Image

We teach that the **one true God** is the Father and the Son and the Holy Ghost, three distinct persons, but of **one and the same divine essence**, equal in power, equal in eternity, equal in majesty, because each person possesses the one divine essence .--

**Lutheran Church (Missouri Synod)**

# The God of the Beast and Image

We trust in  
the **one triune God.**

**Presbyterian Church (USA)**

# The God of the Beast and Image

The eternal triune God  
reveals **Himself** to us  
as Father, Son, and Holy Spirit,  
with distinct personal attributes,  
but **without division of nature,  
essence, or being.**

-- **Southern Baptist Convention**

# God of the Beast and Image

There is but **one living and true God**, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, **of one substance**, power, and eternity-the Father, the Son, and the Holy Ghost.

-- **United Methodist Church**

# Statement of [Erroneous] Belief #2—1980

**There is one God:  
Father, Son, and Holy  
Spirit, a unity of three  
co-eternal Persons.**

**ONE GOD COMPOSED OF THREE PERSONS!**

## 3 Angel's Message = Elijah Message

And Elijah came unto  
all the people, and said,

How long halt ye  
between two opinions?

**if the LORD *be* God, follow him:  
but if Baal, *then* follow him.**

And the people answered him not a word.

1Ki 18:21



Are we in Elijah's day?  
Would you stand with him?

THE ORIGINAL GOD  
OF THE  
SECOND ADVENT  
MOVEMENT

# Statement of Beliefs—1872

**That there is one God, a personal, spiritual Being,** the Creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy, unchangeable, and **everywhere present by His representative, the Holy Spirit.**

# Statement of Beliefs—1872

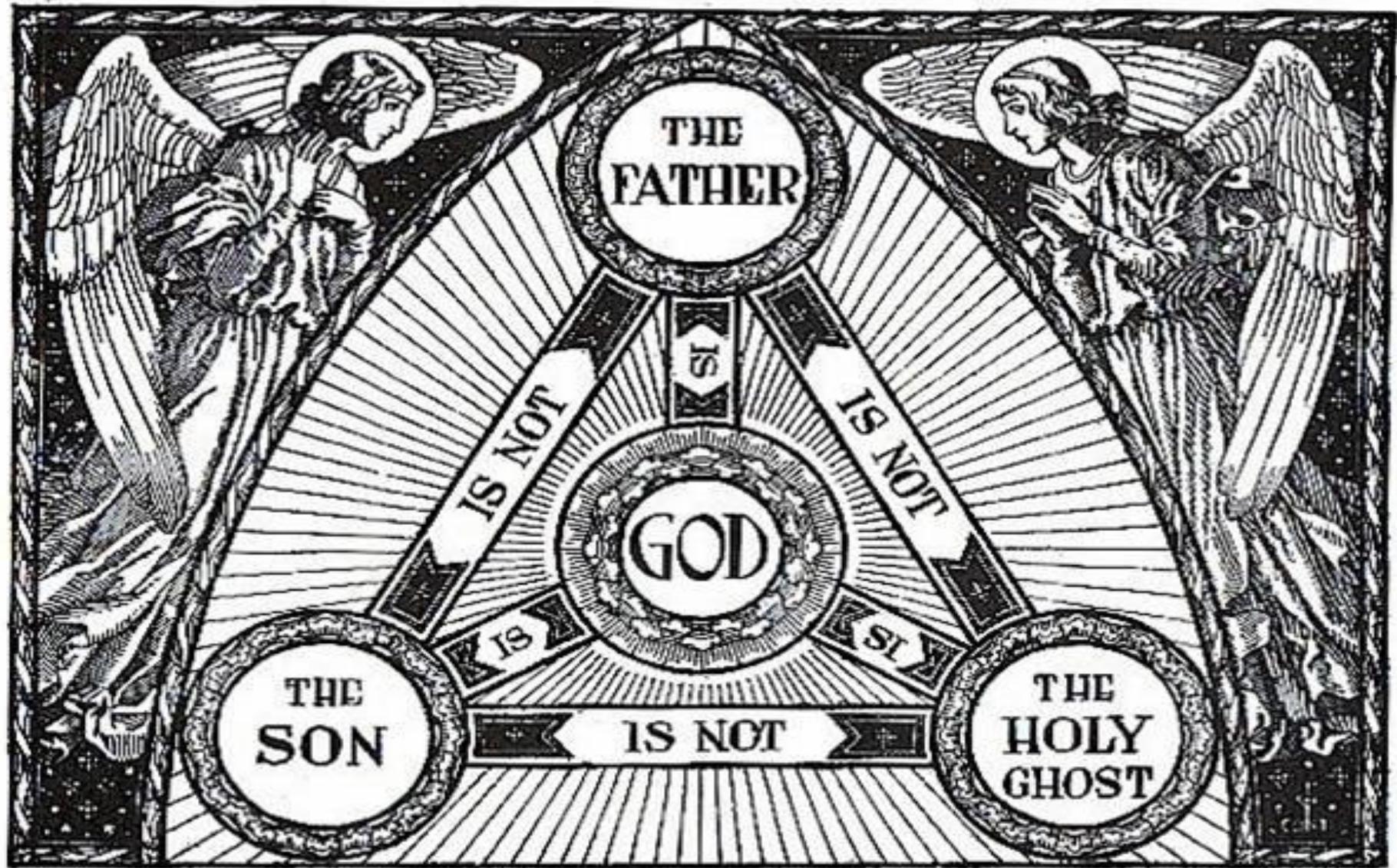
That there is  
**one Lord Jesus Christ,**  
**the Son of the Eternal Father,**  
**the One**  
by whom He created all things,  
and by whom they do consist.

THE  
NEW GOD  
In the  
SDA church

# Statement of [Erroneous] Belief #2—1980

**There is one God:  
Father, Son, and Holy  
Spirit, a unity of three  
co-eternal Persons.**

**ONE GOD COMPOSED OF THREE PERSONS!**



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Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

# The TRINITY

One God with three personalities—  
**all of one identical indivisible substance—**  
**continually manifested.**

The Father knows Himself: Jesus continually begotten.

The Father & the Son know each Other:

The Holy Spirit continually proceeding.

325AD—

Council of Nicea—  
Trinity Established.

Sunday worship  
devoted to Trinity.

538 AD—One world religion

Roman Catholicism  
Fallen Protestantism

SDA Since 1980

SDA PIONEERS  
VIEW OF  
THE NEW GOD

*James White, Review & Herald, Sept. 12, 1854.*



“As **fundamental errors**, we might class with this counterfeit Sabbath **other errors** which Protestants have brought away from the Catholic Church, such as sprinkling for baptism, **the trinity**, the consciousness of the dead and eternal life in misery.

*James White, Review & Herald, Sept. 12, 1854.*

“The mass  
who have held these  
fundamental errors,  
have doubtless done it  
ignorantly,

*James White, Review & Herald, Sept. 12, 1854.*

“But can it be supposed  
that the church



**BUT 127 YEARS LATER,  
IT CHOSE TO ADOPT  
THIS FUNDAMENTAL ERROR  
AS A FUNDAMENTAL BELIEF!**

the world?  
burst

**We think not.”**

*James White, Review & Herald, Feb. 7, 1856.*



“Martin Luther, and other reformers, **arose in the strength of God, and with the Word and Spirit,** made mighty strides in the Reformation.

The greatest fault we can find in the Reformation is, **the Reformers stopped reforming.**

*James White, Review & Herald, Feb. 7, 1856.*



“Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, **the trinity**, and Sunday keeping, the church would now be free from her **unscriptural errors.**”

# 1980—CATHOLIC GOD APPEARS IN SDA CHURCH

Using subtle wording, the worship of **the Catholic concept of the Trinity** is officially incorporated into the 27 Statements of Belief at the 1980 Dallas GC. **ONE GOD—THREE PERSONS; ALL OF ONE IDENTICAL SUBSTANCE.**

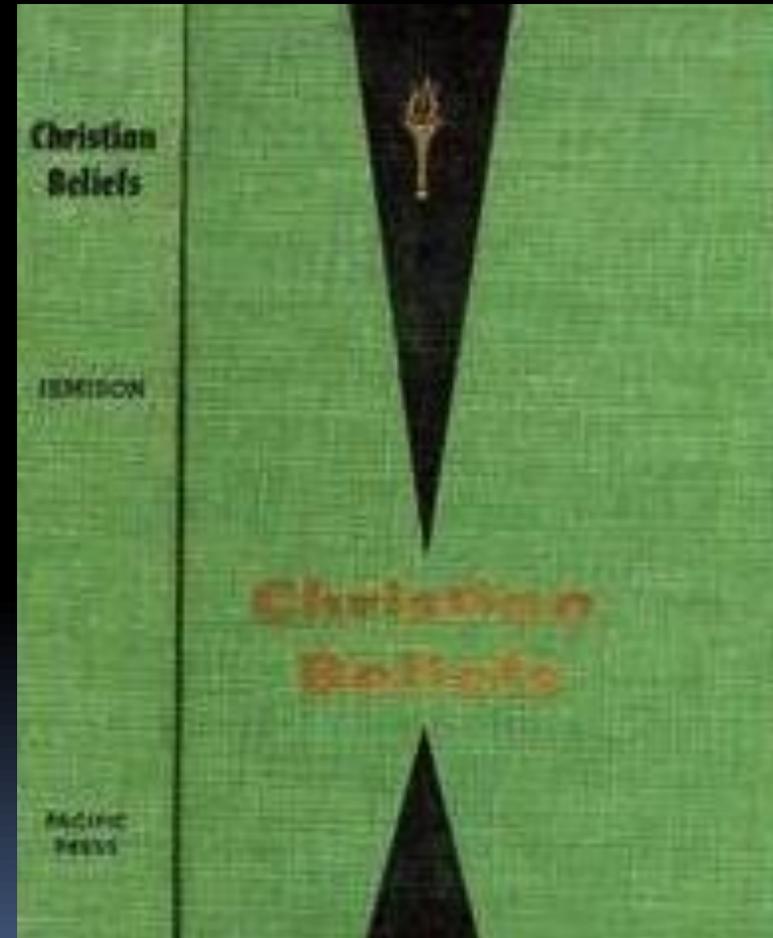
32 MY CATHOLIC FAITH

*"And the Catholic Faith is this, that we worship one God in Trinity, and Trinity in unity. Neither confounding the Persons, nor dividing the Substance. . . . But the Godhead of the Father, of the Son, and of the Holy Spirit is one, the glory equal, the majesty co-eternal. . . . The Father is made of none, neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Spirit is of the Father and the Son: not made, nor created, nor begotten, but proceeding. . . . And in this Trinity nothing is afore or after, nothing is greater or less, but the whole three Persons are co-eternal together, and co-equal" (From the Athanasian Creed).*

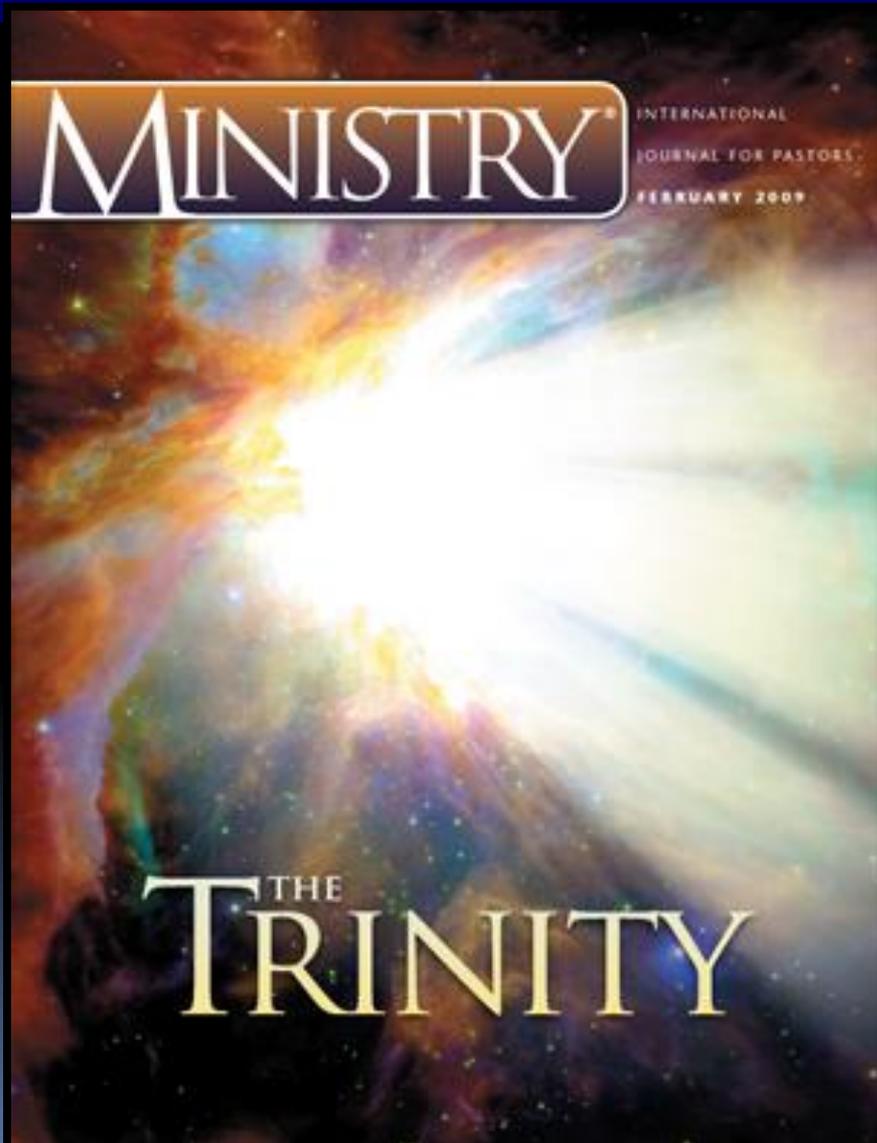
MORE EVIDENCES  
OF  
THE NEW GOD

# 1959: Christian Beliefs by T. H. Jemison

Teaches SDA college students the Trinity concept of god: “That there is one God, and **the divine nature is not and cannot be divided,** is an outstanding truth of the Old Testament.”  
p. 74.



# 1979--MINISTRY MAGAZINE GOES ECUMENICAL



*Ministry* magazine is sent to 37,000 non SDA clergy “representing a myriad of faith persuasions.”

Only 16,000 go to SDA ministers.

“The Ministerial Association is dedicated to stimulating supportive dialogue among denominations.”

# 1980—ECUMENISM

## An official SDA belief!

In the 27 statements:

12. **The Church:** defined as **“all communities that confess Jesus.”**

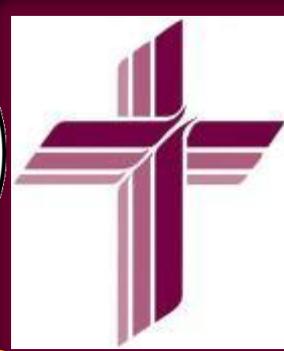
13. **The Remnant Church:** defined as **part of “the universal church.”**

14. **Unity** in the Body of Christ, the “church,” **is based on the belief in the Trinity.**

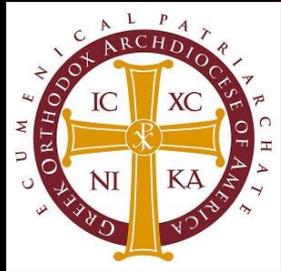


# 12. Church:

The church is the



**community of believers who confess Jesus Christ as Lord and Saviour...**



# HOW TO JOIN THE WCC?

Belief in the Trinity  
is the require-  
ment for  
membership.



# HOW TO JOIN THE WCC?

“The WCC is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit.”



# 1980—ECUMENISM

## An official SDA belief!

**Belief #14: Unity** in the Body of Christ,  
the “church,”

“This unity has its source  
in the oneness of the triune God.”

**Pope John Paul II—“Ut Unim Sint”:**

“This is the hope of Christian unity,  
which has its divine source in the

Trinitarian unity

of the Father, the Son and the Holy Spirit.”

# 1985—New SDA ECUMENICAL HYMNAL

18 new  
hymns  
to the  
Trinity.

NEVER BEFORE  
IN SDA HYMNALS



**NEW  
ADVENTIST  
HYMNAL**

Before the 1985 General Conference Session in New Orleans, much had been said about the development of the new Seventh-day Adventist Hymnal. At that Session, it was introduced with much interest and huge sales. But this new, strange, hymnal introduces into the Seventh-day Adventist divine worship service hymns and Scripture readings containing Roman Catholic teachings not found in any earlier Adventist hymnal.

### **SCRIPTURES USED IN THE NEW HYMNAL**

The old *Church Hymnal* quoted exclusively from the tried and tested Protestant King James Version of the Bible. But the new hymnal uses a plethora of versions, the majority of which are greatly faulted versions, the translators of which have ignored the Divine anathemas: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” Revelation 22:18,19

There are 225 passages of Scripture in the *Seventh-day Adventist Hymnal*, consisting of 135 response readings, 14 Canticles and Prayers, 36 calls to worship, 13 words of assurance, 14 offertory sentences, and 13 benedictions. The use of the various Scripture versions is as follows:

New International Version (NIV) 69 (31%)

**Jerusalem Bible (a Roman Catholic Translation) 38 (17%)**

New King James Version (NKJV) 33 (14%)

Revised Standard Version (RSV) 28 (12%)

New English Bible (NEB) 22 (10%)

The Good News Bible (TEV, Today's English Version) 15 (7%)

**King James Version (KJV) 15 (7%)**

New American Standard Bible (NASB) 4 (2%)

Adapted 1 (<1%)

It is truly shocking that in our official church hymnal, the Roman Catholic Jerusalem Bible is used more than 2 ½ times more than from the Protestant King James Version! The relegation of the King James Version to less than 7% of the passages utilized, demonstrates a decided move away from the Bible of the English Reformation and the Bible which established the Seventh-day Adventist Church. To cite the Roman Catholic Jerusalem Bible well over twice as many times as the Protestant and much more accurate King James Version, demonstrates a thinking that does Seventh-day Adventists no credit. The fearfully faulted and inaccurate New International Version (not a Protestant version) is used almost five times the frequency of the best Bible version in the English Language, the King James Version. This choice of Bible versions is a serious indictment against the SDA hymnal.

**Scripture Reading, No. 756 (From Psalm 51, NIV) Teaches the Catholic doctrine of Original Sin!** That this hymnal would prefer the NIV translation of Psalms 51:5, with its blatant distortion of Scripture, in order to uphold the disgraceful concept of original sin is unconscionable. It reads thus: *Surely I have been a sinner from birth, sinful from the time my mother conceived me. From Psalm 51:5, N.I.V.* The Seventh-day Adventist Hymnal Committee has included apostate doctrines of the fallen churches of Babylon. It is difficult to believe that there was not a determined element on the Committee deviously implanting Roman Catholic concepts into this hymnal, fully aware of that which they were achieving. A like number of passages from the Jerusalem Bible and the use of modern versions palatable to Roman Catholics, is but one evidence of this.

## ROMAN LITURGY

The Roman Catholic unity is based upon conformity to their liturgy. Thus, it is alarming that the Roman Catholic liturgical terms have been introduced into the Seventh-day Adventist Hymnal. Such serve to desensitize Seventh-day Adventists to the inroads of Roman Catholic thinking. Even the use of the term “Canticles” in the sub-heading “Canticles and Prayers,” prior to No. 831 achieves this purpose. And the term is used by Roman Catholics for all the Scripture passages in the back of their hymnbooks. Yet, much more serious is the use of Roman Catholic liturgical terms for some of these canticles.

**Canticles and Prayers No. 833** shows this fact by its Latin designation, the *Sanctus*,

**No. 835** is termed the *Magnificat*,

**No. 836** the *Benedictus*,

**No. 837** the *Nunc Dimittis*, and

**No. 832** the *De Profundis*.

Seventh-day Adventists have never heard of these Latin terms before! Listen to this quotation from the Catholic Encyclopedia. p. 93: “Canticles have been incorporated into the Divine Office of the Church [the best known are] the *Magnificat* (Lk. 1:46-55), the *Benedictus* (Lk. 1:68-79), and the *Nunc Dimittis* (Lk. 2:29-32).” Why were these Catholic names for Scripture printed in the SDA Hymnal?

## HYMNS CAREFULLY SELECTED & CHANGED

The hymns below have all had been added, or had their wording changed to teach Catholic doctrine. Was this accidental? No. How do we know? The new SDA Church Hymnal tells us:

**“The committee has sought hymns well suited for congregational singing and examined each one for scriptural and doctrinal soundness. They sought hymns that affirm the distinctive beliefs of Seventh-day Adventists as well as those that express points of faith we hold in common with other Christian bodies. Hymnals old and new provided texts and tunes of enduring value from other churches. Sometimes it was necessary to alter the text of these hymns to eliminate theological aberrations or awkward, jarring expressions.**

**“With great caution, the text committee replaced archaic and exclusive language whenever this could be done without disturbing familiar phrases, straining fond attachments, or doing violence to historical appropriateness.” *SDA Hymnal, 6, 7.***

## NEW CATHOLIC HYMNS ADDED

**Hymn No. 3 (God Himself Is With Us):** Verse two of this hymn also elevates the Roman Catholic concept of Mary, *Come, abide within me; Let my soul, like Mary, Be Thine earthly sanctuary.* This again assumes Mary is still alive. Gerhardt Tersteegen wrote the words of this hymn in German. A literal translation of the German words which he originally penned possesses no reference to Mary whatsoever. The original words were, *Lord, come dwell in me, Let my heart and my spirit, Be another temple for Thee.* Why did the SDA church hymnal committee accept a Catholic change to an originally Protestant hymn?

**Hymn No. 142 (Angels We Have Heard on High):** In this hymn, verse four uplifts the Catholic notion that the dead are heavenly saints who can assist us: *Mary, Joseph, lend your aid, while we raise our hearts in love.* This verse has no place in a true Seventh-day Adventist Hymnal. In fact, this song was never found in earlier SDA hymnals. We should not be invoking the aid of Mary.

**Hymn No. 403 (Let Us Break Bread Together):** In this hymn abject sun worship is promoted. It is probably the best known of the aberrant hymns. *When I fall on my knees, With my face to the rising sun, O Lord, have mercy on me.* This comes straight out of Babylonian paganism. Such sun worship was condemned by God in the days of the prophet Ezekiel. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. Ezekiel 8:16-18.

With the above hymn, you could use **Call To Worship No. 864**. This Call to Worship is based on Psalm 118:24-26. But instead of reading, *This is the day which the Lord hath made. We will rejoice and be glad in it*, as it does in the KJV, the SDA hymnal committee chose to use the The Good News Bible which says, *This is the day of the Lord's victory; let us be happy, let us celebrate!* These words point the minds of many worshippers to Sunday, the day that Christ rose from the grave.

**Hymn No. 471 (Grant Us Your Peace)** All the verses of this hymn are virtually identical to the hymn sheet handed out in the Vatican Square when the Pope lectures the assembled crowd. The four verses are identical in four languages, Latin, English, French, and Spanish. The English states: *Father, grant us, grant us Your peace; Oh, loving Father, grant us Your peace. Grant us, grant us peace; Grant us, grant us, grant us Your peace. Grant us, grant us peace; Loving Father, grant us Your peace.* In four different languages, thousands of faithful Catholics, with their eyes fixed on their holy father standing in the distant window, intone their worshipful prayer to him. Consider the Latin version of what they tell him, as it is written in our new SDA Hymnal. *Dona nobis pacem, pacem; Dona nobis pacem. Dona nobis pacem. Dona nobis pacem. Dona nobis pacem. Dona nobis pacem.* This same Latin phrase is in a Catholic mass. (Did not Jesus say not to use vain repetitions in Matth 6:7?)

Seventh-day Adventists are to sing all four stanzas. Latin is the official language in only one country of the world—the Roman Catholic Church (a.k.a. the Vatican). Why are SDA's given a stanza in Latin to sing?

## THE TWELVE TRINITY HYMNS

Never before in any SDA Hymnal was there an entire section of hymns dedicated to **THE TRINITY**. This hymnal has at least twelve such hymns, which designates it as acceptable to Babylon (the Roman Catholic church and the World Council of Churches). All twelve will be mentioned, but we will mention nine of them here:

**Hymn No. 73 (Holy, Holy, Holy)** This hymn was originally written in 1826 by Reginald Heber. In its original form it was a Trinitarian song, which read at the end of the first and fourth stanzas as follows: **“God in three persons, blessed Trinity!”**

This song was put into the 1909 and 1941 Seventh-day Adventist Hymnals, but the trinity part was changed to: “God over all who rules eternity!” and “Perfect in power, in love and purity.” This song was purposely changed into a non-trinitarian song by Seventh-day Adventists, reflecting their views on the Trinity at the time of the change.

In the new 1985 Adventist Hymnal this song was changed back to its original, reflecting the new views of the Adventist Church at this time. Unless there is a public repentance, we can only conclude that once it was Non-Trinitarian, but now has changed into a Trinitarian church.

**Hymn 47: (God, Who Made the Earth and Heaven)** In this hymn, SDA’s sing, “Blest Three in One.”

**Hymn No. 71 (Come, Thou Almighty King)** Again, the wording of this hymn was changed in the new hymnal! In this hymn, SDA worshippers are led to worship the Catholic Trinity concept of God: “To Thee, great One in Three, eternal praises be.” Old SDA hymnals did not have this wording.

**Hymn No. 72 (Creator of the Stars of Night)** This hymn written in the 800’s in Latin probably by a Catholic during the Dark Ages. Adventists are again led to sing to a false God with these words: “To God the Father, God the Son, and God the Spirit, Three in one.”

**Hymn 27: (Rejoice, Ye Pure in Heart!)**

Verse 5 was taken out of the old hymnal and replaced with: “Praise Him who reigns on high, The Lord whom we adore, The Father, Son, and Holy Ghost, One God forevermore.”

**Hymn 30: (Holy God, We Praise Your Name – Stanza 4)** “Three we name You; While in essence only one.” In the “trinity” concept all three “manifestations” of God are of one substance.

**Hymn No. 116 (Of The Father’s Love Begotten)** This new hymn teaches Adventists that Christ was begotten “Ere the worlds began to be.” That Jesus is begotten from all eternity and through all eternity is a Trinity concept. SDA’s believe that Jesus had life original, unborrowed, and underived.

**Hymn No. 234 (Christ Is the World's Light)** This hymn teaches SDA's to pray to the Catholic Trinity. Three Persons are the same god: "Give God the glory, God and none other. Give God the glory, Spirit, Son, and Father; Give God the glory." by the way there is no place we are told to pray to pray or give glory to the Holy Spirit

**Hymn No. 235 (Christ is Made the Sure Foundation)** This was a "Latin hymn" of the 7th century. It was in the old SDA hymnal, but the hymnal committee decided to replace the old fourth stanza with a new one that now leads Seventh-day Adventists to worship the Catholic Trinity concept of God: "Praise and honor to the Father, Praise and honor to the Son, Praise and honor to the Spirit, Ever three and ever one." The oneness meant is a physical oneness, for in the Trinity, all are composed of the same identical substance.

**Scripture Reading No. 709 ("Trinity", from Eph. 1, 2, and 4, R.S.V.)** This Scripture teaches about the Godhead, but the title teaches Adventists to call God by the Catholic term—"Trinity".

The inclusion of these Trinitarian songs makes every hymn to God in the book directed to the trinity. Seventh-day Adventist believe in the God-head (God family) composed of 3 distinct eternal Beings not a "three in one" concept. Spirit of Prophecy calls the Father, Son, and Holy Spirit—"The Heavenly Trio."

## **HYMNS BY JOHN M. NEALE (1818-1866)**

When the Second Advent movement was preaching the coming of Christ in 1843-44, John M. Neale was part of the Oxford Movement a movement originating from Oxford University in England to encourage the Romanization of the Anglican church and England. John M. Neale helped in this movement by translating old Catholic hymns into English. Those who made the new SDA hymnal saw their value—selecting 13 of them. They are: **Hymn No. 42, 72, 115, 116, 136, 169, 170, 230, 235, 424, 429, 629, 646**. Three of these (*italicized*) are in the list of the ten new Trinity hymns.

## **CLEMENT OF ALEXANDRIA (c. 200)**

Clement, the founder of the Alexandrian school of theology, which mixed pagan philosophy with truth and corrupted the Bible manuscripts, gives us **Hymn No. 555**.

## **THE VENERABLE BEDE (673-735)**

This Benedictine monk in Northumbria, England, wrote **Hymn No. 228** in the SDA hymnal, where Adventists can sing about Jesus, who is “with Father and with Spirit, one”—another hymn devoted to the Trinity that Bede believed in.

## JOHN OF DAMASCUS (676-749)

John was a monk in Syria, who composed hymns which are still in everyday use in Eastern Christian monasteries throughout the world. Two are in the SDA hymnal! Hymn Nos. 169 and 170 (two versions of the same hymn) call the Catholic faithful to celebrate Easter—“the royal feast of feasts.”

## BERNARD OF CLAIRVAUX (1090-1153)

In the early 1100's AD, a great hero of the persecuted Church of the Wilderness, Henry of Lausanne, rose up in southern France preaching the true Word of God—that baptism avails nothing without faith; that Christ is only spiritually present in the sacrament; that prayers and alms profit not dead men; that purgatory is a mere invention; and the church is not made up of cemented stones, but of believing men. Thousands flocked to hear his sermons. Rome's churches were emptying; the priests were without flocks; and pilgrimages, fasts, invocation of saints, and oblations for the dead were all neglected.

**Bernard of Clairvaux, the most commanding figure in the papal world, was sent to oppose Henry. Bernard, was the only man in Europe, who could and did (at the Papacy's behest), persuade the leaders of Europe to engage in the Second Crusade. It was he, who had determined who would be the next pope, and, in fact, his power was greater than the pope. He elevated the worship of Mary in the Catholic church. He helped to start the order of the Knights Templar. He helped to direct the Romanizing of the Celtic church in the British isles.**

Against Henry, Bernard had the civil arm to cooperate with his eloquence. Henry was seized, carried before Pope Eugenius III, who presided at a Council that condemned and imprisoned him. From that time we hear no more of him, and his fate can only be guessed at.

Bernard of Clairvaux has three hymns respectfully placed in the middle of our "Protestant" SDA hymnal by his admirers—**Hymns No. 156, 241, and 242. Today, in the last hymn, he teaches Adventists to sing these words that Catholics can sing concerning the Eucharist: "We taste Thee, O thou living Bread, and long to feast upon thee still; We drink of Thee, the Fountainhead, and thirst our souls from thee to fill."**

## BERNARD OF CLUNY (Early 1100's)

A Benedictine monk of the first half of the twelfth century, Bernard has two hymns in the SDA church hymnal—Hymns No. 424 and 429—which together teach Adventists that the righteous dead are not resting in the grave awaiting their resurrection, but are now in heaven praising the Trinity God that he believed in.

## FRANCIS OF ASSISI (1181-1226)

Hymn No. 2 (All Creatures of Our God and King) is written by one of the most famous and popular of Catholic “saints,”—the founder of the “Franciscan” order. In this Catholic hymn, not found in any previous SDA hymnal, Adventists worship the Catholic concept of God with these words: “Oh, Praise the Father, praise the Son, and Praise the Spirit, Three in One.” (Interestingly, Francis is a favorite among ecumenicals. His “Song of Brother Sun” was chosen at one major interfaith gathering as the single song that everyone present—Christian and non-Christian—could sing together.)

## THOMAS A KEMPIS (1380-1471)

This Roman Catholic monk has given the SDA hymnal yet another Hymn No. 148 devoted to “the Trinity whom we adore forever and forevermore.”

## CHRISTINA ROSSETTI (1830-1894)

Christina was an English poet. She, her mother, and her sister became seriously interested in the Anglo-Catholic movement that was part of the Church of England. Her Hymn No. 126 stanza 2 teaches SDA's that there are many arch-angels.

## ALTERED HYMNS

Altered Hymns Nos. 27, 71, 73, and 235 are already mentioned.

**Hymn No. 402 (By Christ Redeemed):** There is a major Catholic error in this hymn as verse two upholds the blasphemous doctrine of **transubstantiation** in the eucharist:

**“His broken body in our stead Is here, in this memorial bread.”**

This is the false Catholic doctrine that the substance of the bread and wine are changed into the actual flesh and blood of Jesus Christ in the Eucharist, even though the external appearance remains the same. We, as Protestants believe that the communion bread and unfermented grape juice are symbols of Christ flesh and blood.

George Rawson, the author of this hymn, did NOT write “Is here”, but “is shown”. Who changed the words? Unless there is a public repentance, we can only conclude that the changes reflect current SDA theology.

**Hymn No. 300 (Rock of Ages):** Investigative Judgment Downgraded. In verse three, the message of God's judgment is taken from the hymn. Augustus Toplady had written,

**“When I soar to worlds unknown, see Thee on Thy judgment throne”**

But in the new hymnal the words were changed to:

**“When I soar to worlds unknown, And behold Thee on Thy throne.”**

Why was the word “judgment” left out, especially at a time when the judgment hour message is so essential to be shared with the inhabitants of the world? **The previous Church Hymnal, No. 474 made no such deletion in the fourth verse. Surely this was a deliberate decision to eliminate the judgment message from this hymn.** There is a judgment before the Second Advent! New theology teaches that the judgment occurred at the cross when Jesus died. **Again every hymn was carefully examined, and we must conclude this was not an accident—until we hear a public apology made, and of course, a reprinting of the hymnal.**

**Hymn No. 125 (Joy to The World):** Second Advent Down-graded. The words of verse one in this well-known hymn in the new SDA Hymnal state:

“Joy to the world, the Lord is come!”

Isaac Watts’ original words were:

“Joy to the world, the Lord **will** come!”

Surely the original words of this hymn would have been far more appropriate for Seventh-day Adventists looking for the second advent of our Lord.

**Hymn No. 518 (Standing on the Promises):** The fourth verse that teaches how to gain victory over sin—“Standing on the promises I cannot fall, listening every moment to the Spirit’s call, Resting in my Savior as my all in all,”— **was deleted.**

## **TWO STRANGE HYMNS**

**Hymn No. 194 (Sing We of the Modern City)** This hymn has this strange wording in stanza 2: “Christ is present, and among us; In the crowd we see Him stand. In the bustle of the city Jesus Christ is every man.”

**Hymn No. 648 (I Vow to Thee, My Country)** This is a strange hymn exhorting the worshipper to vow a nationalistic vow to give one’s life to his earthly country: “I vow to thee, my country, all earthly things above, Entire and whole and perfect, the service of my love: The love that asks the reason, the love that stands the test, That lays upon the altar the dearest and the best; The love that never falters, the love that pays the price.” **What is this doing in a church hymnal?**

We would be very naïve if we did not believe that there are those within our Church, obviously in positions of influence, who are working deceptively to change the very foundations of our faith. Since 1985, the SDA church officially has a hymnal that Catholics would approve of and from which Adventists worship the god of the beast system.

# George Knight, Ministry, Oct., 1993



“Most of the founders of Seventh-day Adventism would **not be able to join the church today** if they had to subscribe to the denomination’s Fundamental Beliefs.

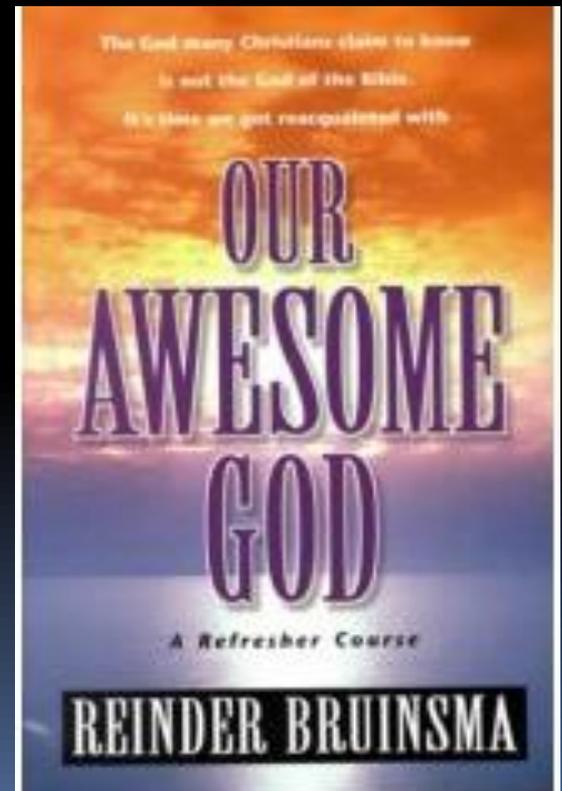
More specifically, **most would not be able to agree to belief number 2, which deals with the doctrine of the trinity.**”

# 1999 Polish SDA—Catholic Agreement

“The SDA Church  
...in its teaching and service,  
cultivates the most important  
principles of Catholic faith,  
**especially the belief  
in the Blessed Trinity.”**

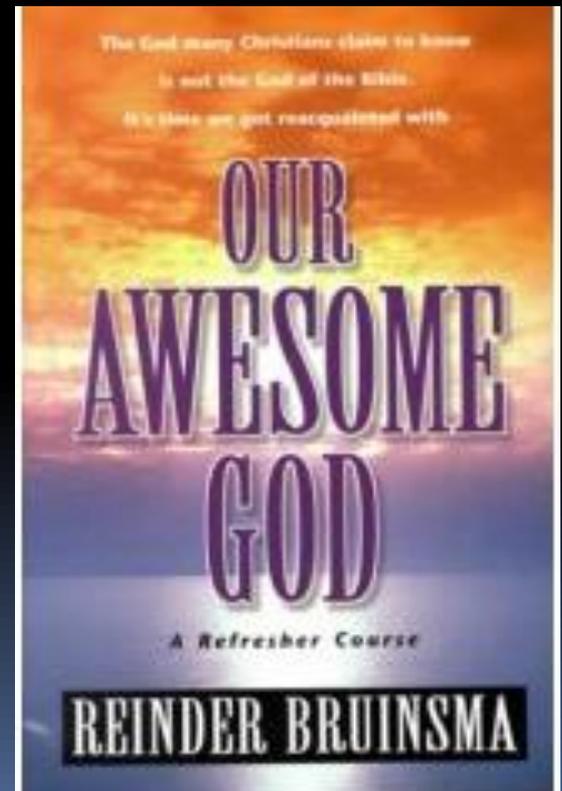
# 2000-OUR AWESOME GOD

“It is a basic Christian doctrine that God is a Trinity of three persons (‘modes of eternal manifestation’) having one substance (essence or being).”



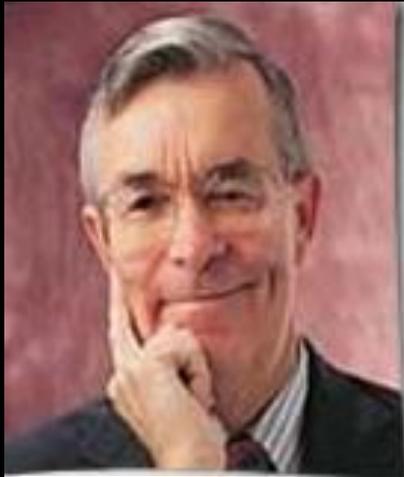
# 2000-OUR AWESOME GOD

“It took the Adventist Church until far into the 19<sup>th</sup> century to agree that the doctrine of the Trinity was indeed biblical and belonged among the fundamental Adventist beliefs.”



November, 2006

William Johnsson Presentation to Presbyterian  
Church in Ecumenical Dialogue #1

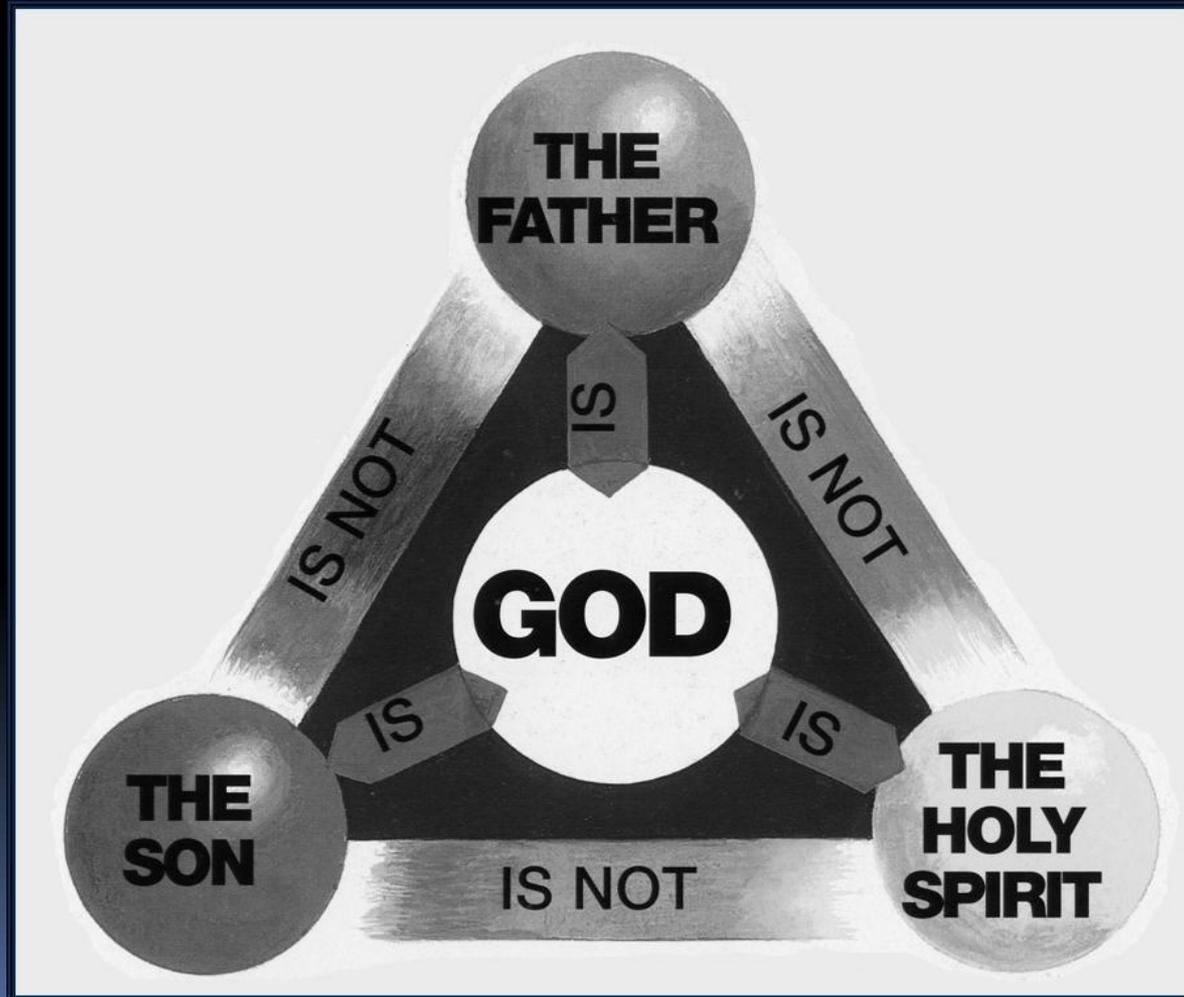


“As we look over the 28  
statements of Adventist doctrine,  
we are led to three conclusions:

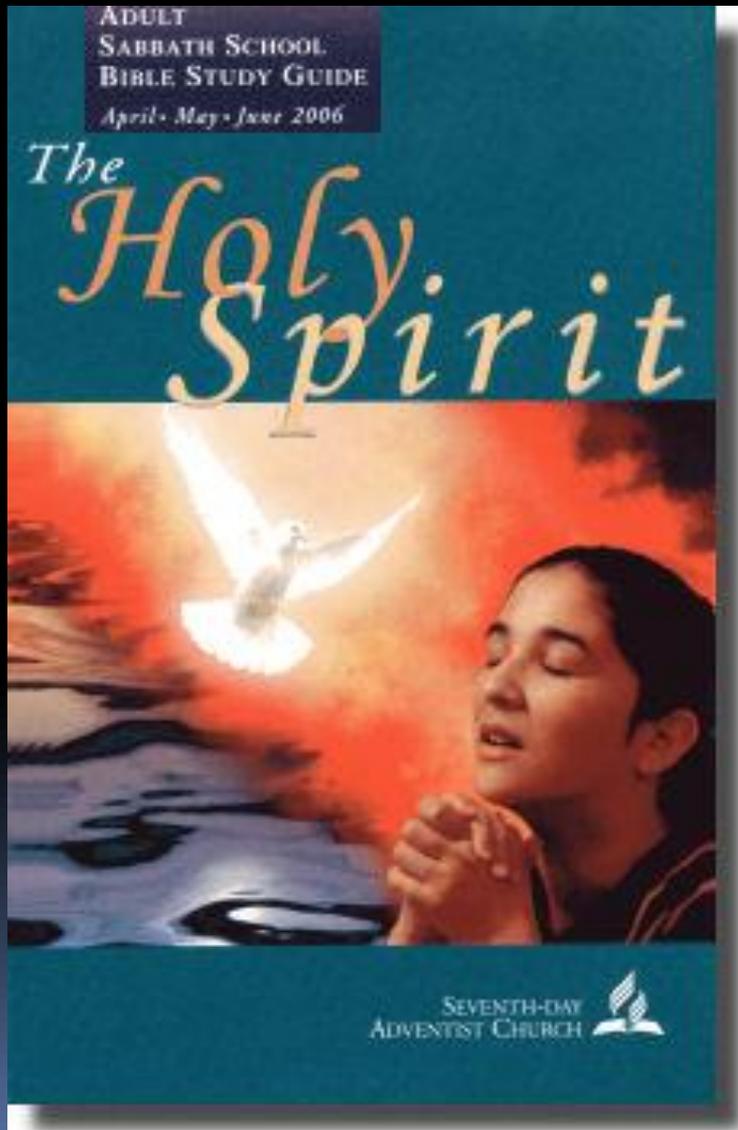
(1) Adventist belief in **the Trinity**,  
agrees with

orthodox Christian understanding.”

# TRINITY ILLUSTRATED IN SDA BIBLE STUDY HANDBOOK



# From 2006 Sabbath School Quarterly

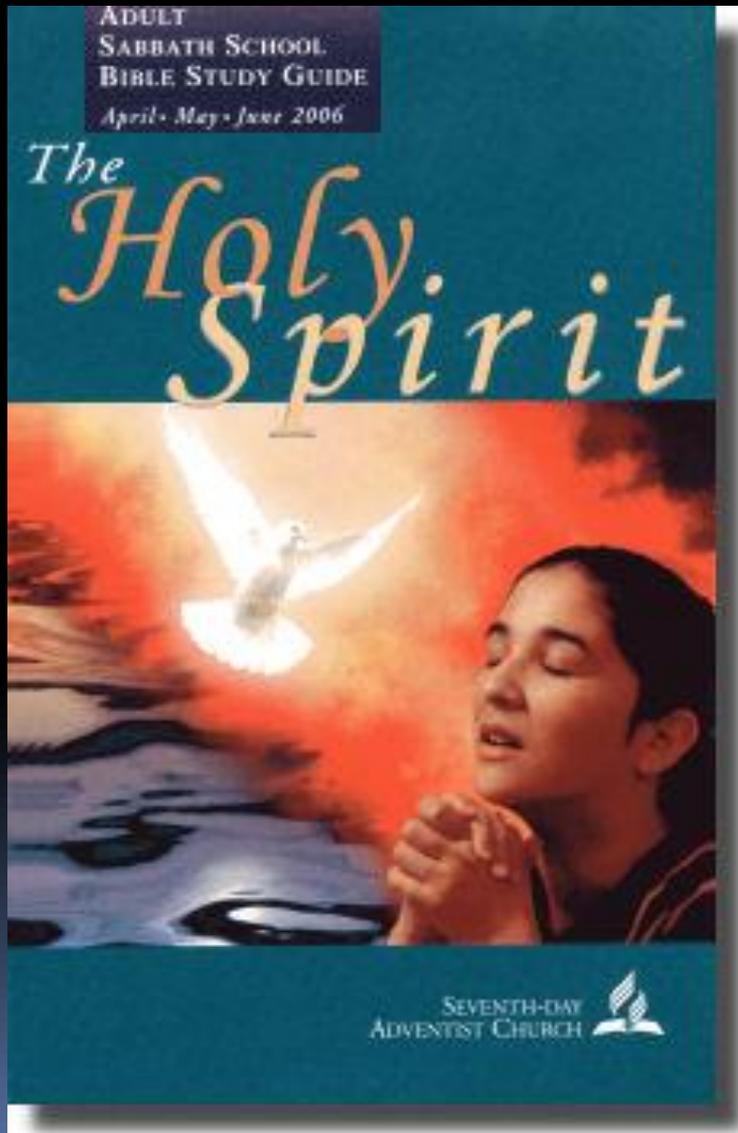


#1—The Triune God.

“ ‘There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.’

“In other words, Adventists—along with millions of other Christians—believe in the triune nature of God; that is, there is one God who exists as three Persons.”

# From 2006 Sabbath School Quarterly



#1—The Triune God.

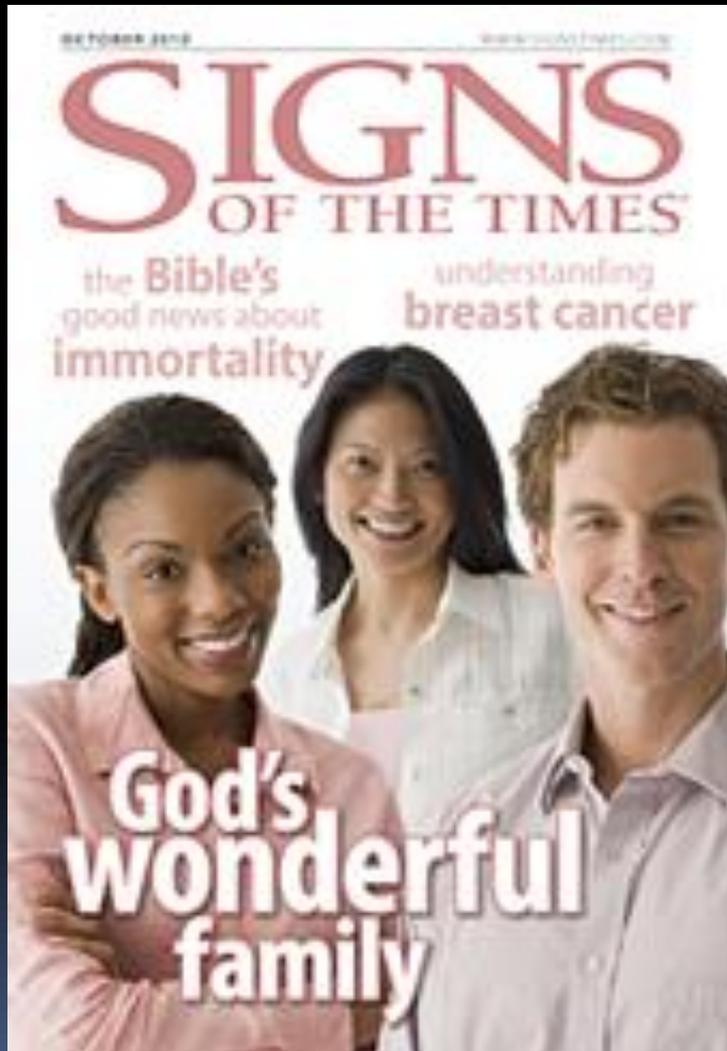
“What analogies—  
such as a ...  
**three-pronged fork**—  
can help someone  
understand the idea of  
how one God can be  
composed of three  
equal Persons?”



**From 2008:** Catholic Answers, article  
“Seventh-Day Adventism.”

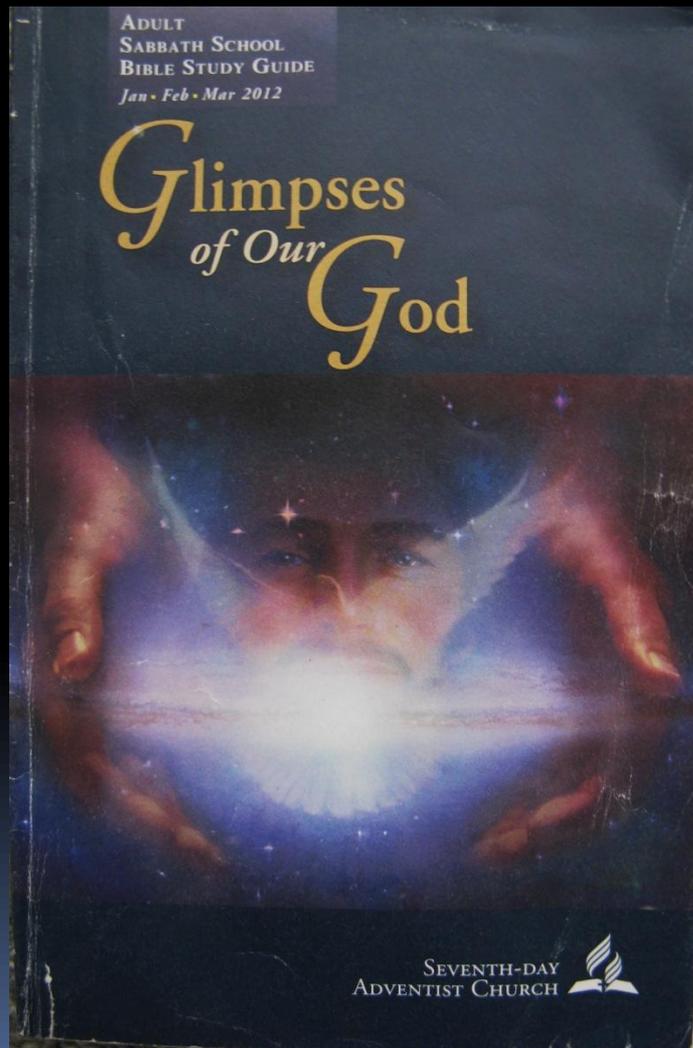
**Catholic church says:  
“Seventh-Day Adventists  
agree with  
many Catholic doctrines,  
including the Trinity.”**

# JUNE, 2010—SIGNS OF THE TIMES



“Although not itself a biblical term, ‘the trinity’ has been found a convenient term for **the one God** self-revealed in Scripture as **Father, Son, and Holy Spirit.**” *Signs of the Times*, June, 2010, p. 52.

# From 2012 Sabbath School Quarterly

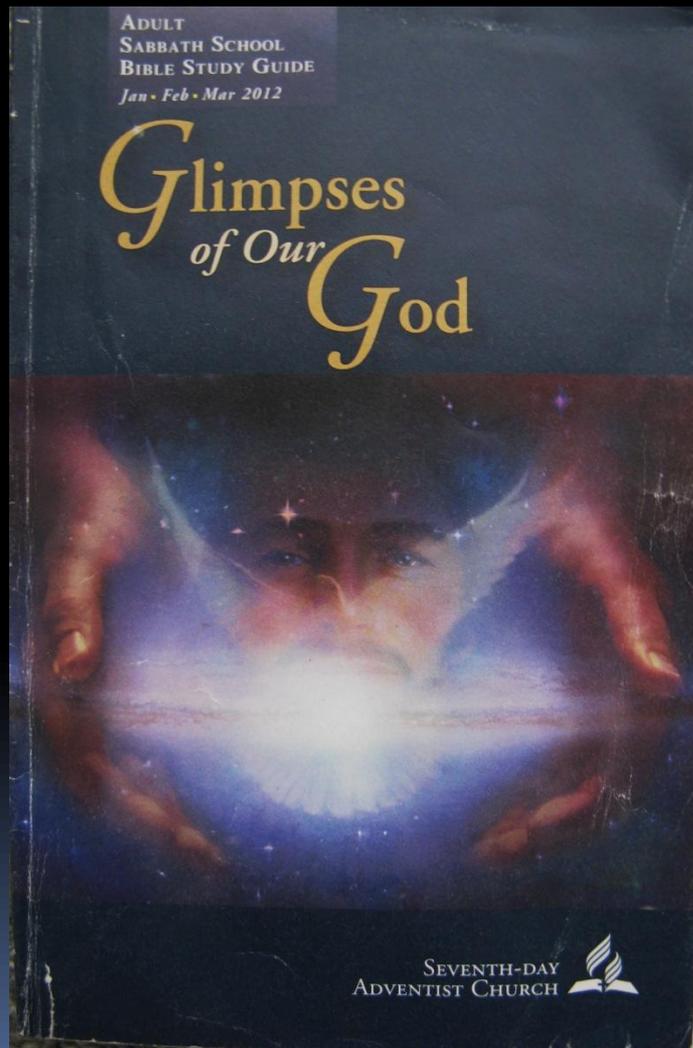


“The Triune God.”

“ ‘There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.’

“**The doctrine of the Trinity, that god is One and composed of three ‘Persons,’ is crucial....**”

# From 2012 Sabbath School Quarterly



“Some early Adventists struggled with the doctrine of the Trinity. Today the church has taken a firm stand on the doctrine.

How does this change over time reveal to us the unfolding nature of truth?

Küng, Hans. *Christianity: Essence, History, and Future*, p. 95:

“Throughout the New Testament, while there is belief in God the Father, in Jesus the Son and in God’s Holy Spirit, there is no doctrine of one God in three persons (modes of being), no doctrine of a ‘triune God,’ a ‘Trinity.’ ”



**Fear God and Give Glory to Him!**

**WORSHIP HIM**  
**that made heaven and earth**

**Church of Brisbane**  
**Firm Platform**  
**Three Angels'**  
**Messages**



**THE 1872 STATEMENT OF BELIEF**

# STAY ON THE FIRM PLATFORM

“I saw a company  
who stood well guarded and firm,  
**giving no countenance to those  
who would unsettle the established  
faith of the body.**

**God looked upon them  
with approbation.”**

Early Writings, 258,259.

# A STRUCTURE OF TRUTH!

**I was shown three steps—the first, second, and third angels' messages.**

Said my accompanying angel,

**“Woe to him who shall move a block or stir a pin of these messages.**

The true understanding of these messages is of vital importance.

The destiny of souls hangs upon the manner in which they are received.” Early

Writings, 258,259.

# JAMES WHITE

“The third angel’s message was, and still is, **a WARNING to the saints to “hold fast,” and not go back,** and “receive” the marks which the virgin band got rid of, during the second angel’s cry.”

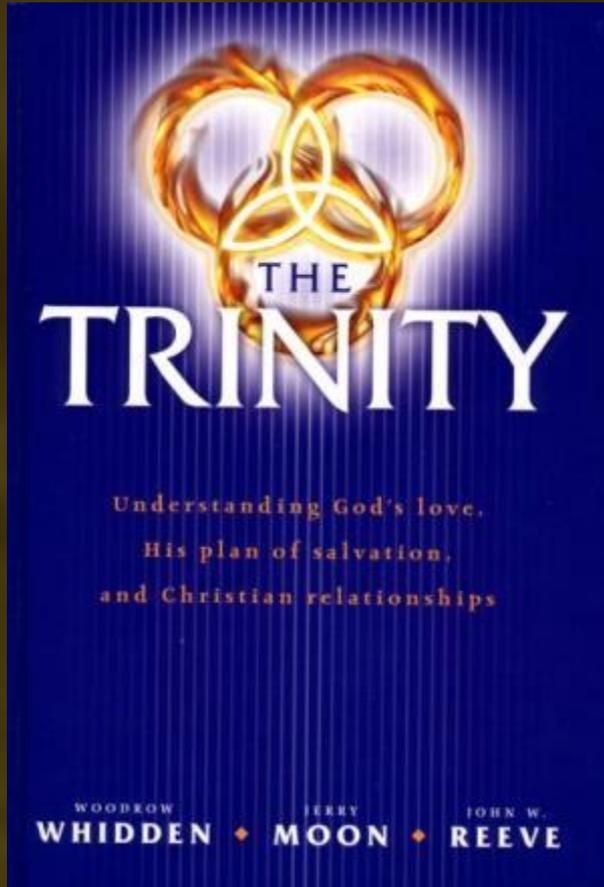
Word to the Little Flock, 11.



**HOW LONG HALT YE  
BETWEEN  
TWO OPINIONS?**

Are we in Elijah's day?  
Would you stand with him?

# Who will you worship?



or

# The true God