

**“And without controversy great is the mystery of godliness.”  
1 Timothy 3:16.**

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**THE  
MYSTERY  
OF  
GODLINESS  
AND  
THE  
MYSTERY  
OF INIQUITY  
REVEALED**

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**PREPARED BY:**

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ODETTE BOILY  
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## **THE MYSTERY OF MYSTERIES**

“And without controversy great is the mystery of godliness: God was manifested in the flesh, justified of the Spirit, seen of angels, preached unto the Gentiles, believed in the world, received up into glory.”

1 Timothy 3:16.

### **A MYSTERY TO INTRODUCE THE SUBJECT**

It seems that the mysteries of the Bible are becoming the subjects of discussion and even sermons. Although not intended to be his primarily subject, I heard this preacher a few Sabbaths ago, declaring that “When man sinned, God became the Father and Jesus became the Son.” Totally taken by surprise by such a declaration, I wanted to clarify his statement, so I waited after Church to ask him personally if I had understood his English properly since he spoke with a strong accent. His answer was: “I am not saying that, the Bible says so in Psalm 2 verse 7.”

I will declare the decree the Lord hath said unto me, Thou art my son; this day have I begotten thee. Psalm 2:7.

Since it is a Scripture song that I know, I quoted it to him right in the parking lot of the church and asked him to explain what he meant. He said that what he said is what the Bible says and no more.

While visiting a Websites presumably prepared by a SDA group and suggested by a friend of mine, I came across similar statements which led me to prepare this study on The Mystery of Mysteries.

These statements can be resumed in 3 points:

1. Jesus was non-existent at one time
2. Jesus is not to be considered a God
3. The Holy Spirit does not exist as a person

### **THE 3 PERSONS OF THE GODHEAD AND THE NATURE OF CHRIST**

Basically, if we look at these 3 points, they cover the Nature of Christ and the 3 Persons of the Godhead. Based on these 3 points, I have prepared The Mystery of Mysteries with the understanding that the 3 Persons of the Godhead may not be identified and appreciated until we have a fuller understanding of the Nature and the Person of Christ our Savior. Thus this study will cover:

1. The Nature and the Person Of: Christ our Savior – Who was He? God or Man or both? Did He exist from Eternity?
2. The Nature and the Person Of: The Heavenly Father – Who is He? Can He be seen in external form?
3. The Nature and the Person Of: The Holy Spirit – Who is He? A real person or just a Power?

4. Baptism in the Name of the Father, Son and Holy Spirit: What is the significance and its importance?
5. The 3 Persons of the Godhead: Can they be called the Trinity? Where did that term originate?
6. The Mystery of Iniquity: Where did it originate? Who is the author of the mystery of iniquity? Is he still active today? How to identify him?
7. A mysterious conclusion: Revelation 10:7.

### **COMPARING SCRIPTURES WITH SCRIPTURES AND THE SOP**

The Bible, KJV version and the Spirit of Prophecy will be used in order to give a better understanding of these great mysteries. By simply reading and receiving what the Spirit is willing to reveal to us, my hope and prayers are that we will both, you the reader and myself the researcher of this paper, be richly rewarded with a greater understanding of these mysteries hidden from the beginning of times.

- The Gospel of John will be used mainly for this research along with other powerful Scriptures.
- Clarifying quotes from the Spirit of Prophecy will complete the study.
- The Biblical and Gregorian Calendars it will be shown, are part of these mysteries
- When searching these mysteries, we are entering Holy Ground.
- Much prayer are required before approaching these subjects.

#### **NOTE:**

- **THE TRINITY: ORIGIN OF THE WORD AND ITS MEANING:**

The term Trinity is not a biblical term and will not be used in this research. Excerpts of the Dogma of the Trinity as presented by Kevin Knight in the Catholic Encyclopedia are submitted in Appendix 1 for your perusal. It also includes the nature of The Father, Son and Holy Spirit as taught by the Catholic Church. It will hopefully show why the word Trinity should not be used when speaking or writing about the Mystery of Godliness and the 3 Persons of the Godhead.

- **THE GODHEAD: THE USE OF THE WORD**

In this research, the term Godhead will be used to represent the three Persons of the Godhead: Father, Son and Holy Spirit as it is used in the Bible.

“For in Him dwelleth all the fullness of the Godhead bodily.”  
Colossians 2:9.

## QUESTIONS THAT DEMAND ANSWERS

### 1. THE NATURE AND THE PERSON OF: CHRIST OUR SAVIOR – WHO WAS HE? GOD OR MAN OR BOTH? DID HE EXIST FROM ETERNITY?

#### CHRIST EXISTED FROM ETERNITY A DISTINCT PERSON YET ONE WITH THE FATHER

In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not any thing made that was made.” John 1:1-3.

*If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense, He was with God from all eternity. God over all, blessed forevermore. RH April 5, 1906.*

Who being in the form of God, thought it not robbery to be equal with God. Phil. 2:6.

*The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was not robbery with God. (Prov. 8:22-27 quoted).*

*There are light and glory in the truth that Christ was One with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light unapproachable and incomprehensible. RH April 5, 1906.*

#### CHRIST THE CREATOR

Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:

For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things and by him all things consist. Colossians 1:12-17.

For in him dwelleth all the fullness of the godhead bodily.  
Colossians 2:9.

*In Christ is gathered all the glory of the Father, In Him all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied... Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity with humanity.  
MS. 44 1898.*

### **CHRIST HIGHER THAN THE ANGELS CHRIST THE EXPRESSED IMAGE OF HIS FATHER**

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.  
Heb.1:1-9.

*Christ represented God not as an essence that pervaded nature, but as a God who has a personality, Christ was the expressed image of His Father's person; and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become*

*enstamped with the divine image and character – adorned with the beauty of divine loveliness. MS 24 1891.*

*In this language is represented the omnipotence of the Lord Jesus. He is introduced to the Bible student as the Creator of the world, and was its rightful Ruler.*

*The first chapter of Hebrews contrasts the position of the angels and the positions of Christ. God has spoken words concerning Christ that are not to be applied to the angels. They are “sent forth to minister for them who shall be heirs of salvation.” but Christ, as Mediator, is the great Minister in the work of redemption.*

*The Holy Spirit is His representative in our world to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer. All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them. MS 57 1907.*

*The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. MS 140 1903.*

### **CHRIST A DIVINE-HUMAN SAVIOUR**

Let this mind be in you, which was also in Christ Jesus: 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:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil 2:5-11.

*The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and humane. Here is the description of the divine: “Who, being in the form of God, thought it not robbery to be equal with God.” He was “the brightness of his glory, and the express image of his person.*

*Now of the human: He “was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death.” He voluntarily assumed human nature. It was His own act, and by His own consent.*

*He clothed His divinity with humanity. He was all the while God, but He did not appear as God. He veiled the demonstration of deity, which had commanded the homage, and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. RH June 15, 1905*

*Christ had not exchanged His divinity for humanity, but He had clothed His divinity in humanity. RH October 29, 1895.*

### **CHRIST WAS TALLER THAN ANY OF THE ANGELS**

*Before Christ left heaven and came into the world to die, He was taller than any of the angels. He was majestic and lovely. But when His ministry commenced, He was but little taller than the common size of men then living upon the earth. Had He come among men with His noble, heavenly form, His outward appearance would have attracted the minds of the people to Himself, and He would have been received without the exercise of faith. 2SP 39.*

*In Christ dwells all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred of sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself.*

*This is the mystery into which the angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin. ST Jan. 20, 1898.*

### **THE INCARNATION: AN UNFATHOMABLE MYSTERY**

Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke 1:31-35.

*When we want a deep problem to study, let us fix our minds on the most marvelous things that ever took place in earth or heaven – the incarnation of the Son of God. God gave His Son to die for sinful human beings, a death of ignominy and shame. He who was Commander in the heavenly courts laid aside*

*His royal robes and kingly crown and clothing His divinity with humanity, came to this world to stand at the head of the human race as the pattern-man. He humbled himself to suffer with the race, to be afflicted in all their afflictions.*

*The whole world was His, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." MS 76, 1903.*

*In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger? How can we span the distance between the mighty God and a helpless child?*

*And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger... Divinity and humanity were mysteriously combined, and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person. ST July 30, 1896.*

*The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which had been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh and dwelt among us." Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this.... Christ did not make-believe take human nature. He did verily take it. He did in reality possess human nature. RH April 5, 1906.*

*There is no one who can explain the mystery of the incarnation of Christ. Yet we know He came to this earth and lived as a man among men. MS 140, 1903.*

### **THE MYSTERY OF ALL MYSTERIES: THE INCARNATION**

Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. Rom. 16:25.

*The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, 'even the mystery which hath been hid from ages.' It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise His heel.*

*To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work He entered upon when He came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that He made,*

*must be declared to every son and daughter of Adam.... His sufferings perfectly fulfilled the claims of the law of God. ST Jan. 30, 1912.*

*The incarnation of Christ is the mystery of all mysteries. Letter 276, 1904.*

**ANOTHER MYSTERY LEFT UNEXPLAINED:  
CHRIST WAS TEMPTED AS WE ARE YET WITHOUT SIN**

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. John 14:30.

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.

*Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience.*

*But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.*

*Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply and thus you lose or dim the clear perceptions of His humanity combined with divinity. His birth was a miracle of God...*

*It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet without sin. The incarnation of Christ has ever been and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such as one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity. Letter 8, 1895.*

**CHRIST: SECOND PERSON OF THE GODHEAD  
POSSESS ETERNAL LIFE**

In him was life; and the life was the light of men. John 1:4.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10:18.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.

*It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, which was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Lifegiver, takes it again. Man has no control over his life. But the life of Christ was unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3. This is the open fountain of life for the world, ST February 13, 1912.*

## QUESTIONS THAT DEMAND ANSWERS

### 2. THE NATURE AND THE PERSON OF: THE HEAVENLY FATHER – WHO IS HE? CAN HE BE SEEN IN EXTERNAL FORM?

#### MANIFESTATION OF THE FATHER: THE FIRST PERSON OF THE GODHEAD

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1:18.

*What speech is to thought, so is Christ to the invisible Father He is the manifestation of the Father and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and the attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character. MS 77, 1899.*

I and my Father are one. John 10:30

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Matthew 11:27.

*The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. MS 140 1903.*

#### GOD'S CHARACTER REVEALED THROUGH CHRIST

*As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person." Jesus, as a personal Saviour came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Hebrews 1:3; Revelation 1:13.*

*Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and His Maker, no man has seen God at any time, except as He is manifested through Christ. "I and my Father are one." John 10:30.*

*Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.*

*God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and attributes of the invisible God. MH 419.*

### **GOD CANNOT BE SEEN IN EXTERNAL FORM**

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. John 14:8-10.

*Philip's doubt was answered with words of reproof. He wished Christ to reveal the Father in bodily form: but in Christ, God had already revealed Himself. Is it possible, Christ said, that after walking with Me, hearing My words, seeing the miracle of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know Me? Is it possible that you do not discern the Father in the works that He does by Me?*

*Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human beings. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.*

*As Christ was speaking these words, the glory of God was shining in His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. They felt their hearts more decidedly drawn to Him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from the heavenly Father. MS 41, 1897.*

### **THE DIVINE AUTHORITY OF CHRIST EQUAL TO THE FATHER**

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. John 14:11.

*The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one.*

*As Legislator, Jesus exercised the authority of God, His commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the*

*Father. He was so perfectly connected with God, so completely embraced in His encircling light, that He who had seen the Son, had seen the Father. His voice was as the voice of God. RH Jan. 7, 1890.*

#### **RELATION OF FATHER AND SON: PERSONALITY AND INDIVIDUALITY**

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast send me, and hast loved them, as thou hast loved me. John 17: 23.

*The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. "Father, the hour is come," Christ said: "glorify thy Son, that thy Son may glorify thee." Here is personality and individuality. MS 124, 1903.*

*Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a Mediator; the favor He entreats in the manifestation of that divine glory which was possessed by Him when He was one with God. Let the veil be removed, He says, and let My glory shine forth – the glory which I had with Thee before the world was. ST May 10, 1899.*

## QUESTIONS THAT DEMAND ANSWERS

### 3. THE NATURE AND THE PERSON OF: THE HOLY SPIRIT – WHO IS HE? A PERSON? OR JUST A POWER?

#### THE NATURE OF THE HOLY SPIRIT: A MYSTERY

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. John 16:7-12.

*The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. AA. 50, 51.*

#### THE HOLY SPIRIT: THE THIRD PERSON OF THE GODHEAD AND HIS WORK REPENTANCE AND OBEDIENCE

“When He is come, He will reprove the world of sin, and of righteousness, and of judgment. John 16:8.

*The office of the Holy Spirit is distinctly specified in the words of Christ. “When He is come, He will reprove the world of sin, and of righteousness, and of judgment. John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.*

*To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. “He shall receive of Mine, and shall show it unto you.” Christ said, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 16:14; 14:26.*

*Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. AA. 52. 53.*

#### THE HOLY SPIRIT: THE SPIRIT OF TRUTH

*The Comforter is called the “Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth and thus He becomes the*

*Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. DA 671.*

### **THE HOLY SPIRIT REVEALS THE GLORY OF CHRIST**

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. John 16: 13, 14.

*Sin could be resisted and overcome through the mighty agency of the third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His Church.*

*Of the Spirit Jesus said, He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. DA 671.*

### **THE HOLY SPIRIT: THE EFFECTUAL TEACHER OF DIVINE TRUTH**

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. John 16:14.

*The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present of the letter of the word of God, he might be familiar with all its commands and promises, but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God.*

*The sowing of the gospel seed will not be a success unless the seed is quickened unto life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon was preached after Christ's ascension, the Holy Spirit came upon the praying apostles. DA. 671. 672.*

## QUESTIONS THAT DEMAND ANSWERS

### PRACTICAL CONCLUSION OF THIS STUDY AND AN APPEAL

#### 4. BAPTISM IN THE NAME OF THE FATHER, THE SON AND THE HOLY SPIRIT: WHAT IS THE SIGNIFICANCE OF BAPTISM AND ITS IMPORTANCE?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6:3, 4.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:2-8.

*In baptism we are given to the Lord as a vessel to be used. Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son and the Holy Spirit, man is laid in the watery grave, buried with Christ in baptism and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present.*

*In the first chapter of Second Peter is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons – the Father, the Son and the Holy Spirit. MS 57, 1900.*

### **IMPRINT OF GOD: RECEIVED AT BAPTISM**

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.  
2 Cor. 6:17, 18.

*Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King.*

*Those who do this are to make all worldly considerations secondary to their own relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name's glory.*

*Those who are baptized in the threefold name of the Father, the Son and the Holy Ghost, at the very entrance of their Christian life declare publicly that they have accepted the invitation. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 17, 18. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."*

*Let those who received the imprint of God by baptism heed these words, remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters.*

### **NAME ENTERED IN THE LAMB'S BOOK OF LIFE THROUGH BAPTISM**

*The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God and their names are inscribed in the Lamb's book of life.  
MS 271/2, 1900.*

### **A DOOR OF COMMUNICATION WITH HEAVEN**

*At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to cooperate with sanctified human instrumentalities,.If we are true to our vow, there is opened to us a door of communication with heaven —a door that no human hand or satanic agency can close.*

*RH May 17,1906.*

## QUESTIONS THAT DEMAND ANSWERS

### 5. THE 3 PERSONS OF THE GODHEAD: CAN THEY BE CALLED THE TRINITY? WHERE DID THIS TERM ORIGINATE?

To answer these questions, I encourage you to read Appendix 1. It is a part of the Catholic Encyclopedia which can be obtained on the Internet. I found it by searching the Catholic Trinity and was impressed with the fact that the Copyright is 2009 and dedicated to the Immaculate Heart of Mary.

If you choose to read it, you will find the Greek origin of the word Trinity as appearing around 180 AD although it may have been in use earlier. The word would not be offensive if it was not for the presumptuous description of the 3 Persons of the Godhead offered by the Catholic scholars.

*The Trinity is the term employed to signify the central doctrine of the Christian religion — the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another.*

*Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system.*

*In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word trias (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom (To Autolyucus II.15). The term may, of course, have been in use before his time. Afterwards it appears in its Latin form of trinitas in Tertullian (On Pudicity 21). In the next century the word is in general use. It is found in many passages of Origen ("In Ps. xvii", 15). The first creed in which it appears is that of Origen's pupil, Gregory Thaumaturgus.*

*It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of today. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth,*

as the result of the [Arian](#) and [Macedonian](#) controversies. In view of this assertion it is [necessary](#) to consider in some detail the evidence afforded by [Holy Scripture](#). Attempts have been made recently to apply the more extreme theories of comparative [religion](#) to the [doctrine](#) of the Trinity, and to account for it by an imaginary law of nature compelling [men](#) to group the objects of their worship in threes. It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation.

Excerpts taken from: The Catholic Encyclopedia

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Dedicated to the Immaculate Heart of Mary.

### **A taste of what to expect from the Catholic Encyclopedia regarding the nature of Christ:**

*One explanation only can be given, namely, that the perfection we call fecundity must needs be found in [God](#) the Absolutely Perfect ([St. John Damascene](#), [Of the Orthodox Faith I.8](#)). Indeed it would seem that the great majority of the [Greek Fathers](#) understood logos not of the [mental](#) thought; but of the uttered word ([Athanasius](#), [Dionysius of Alexandria](#), *ibid.*; [Cyril of Alexandria](#), "De Trin.", II). They did not see in the term a [revelation](#) that the [Son](#) is begotten by way of [intellectual](#) procession, but viewed it as a metaphor intended to exclude the material associations of [human](#) sonship ([Gregory of Nyssa](#), [Against Eunomius IV](#); [Gregory Nazianzen](#), [Oration 30](#); [Basil](#), "Hom. xvi"; [Cyril of Alexandria](#), "Thesaurus assert.", vi).*

*We have already adverted to the view that the [Son](#) is the Wisdom and Power of the Father in the full and formal sense. This teaching constantly recurs from the [time](#) of [Origen](#) to that of [St. John Damascene](#) ([Origen](#) apud [Athanasius](#), [De decr. Nic.](#); [Athanasius](#), [Against the Arians I](#); [Cyril of Alexandria](#), "Thesaurus"; [John Damascene](#), [Of the Orthodox Faith I.12](#)). It is based on the [Platonic philosophy](#) accepted by the Alexandrine School. This differs in a fundamental point from the [Aristoteleanism](#) of the [Scholastic theologians](#). In [Aristotelean philosophy](#) perfection is always conceived statically. No action, transient or [immanent](#), can proceed from any agent unless that agent, as statically conceived, possesses whatever perfection is contained in the action. The Alexandrine standpoint was other than this. To them perfection must be sought in dynamic activity. [God](#), as the supreme perfection, is from all [eternity](#) self-moving, ever adorning Himself with His own attributes: they issue from Him and, being Divine, are not [accidents](#), but subsistent realities. To these thinkers, therefore, there was no impossibility in the supposition that [God](#) is wise with the Wisdom which is the result of His own [immanent](#) action, powerful with the Power which proceeds from Him.*

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Dedicated to the Immaculate Heart of Mary.

Many different concepts of the Godhead are offered in the Catholic Encyclopedia which are too numerous to enumerate in this essay. Our main concern should be to study and know the Truth in order to recognize and avoid falsehood.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?  
1Cor.1:18-20.

## QUESTIONS THAT DEMAND ANSWERS

### 6. THE MYSTERY OF INIQUITY: WHERE DID IT ORIGINATE? WHO IS THE AUTHOR OF THE MYSTERY OF INIQUITY? IS HE STILL ACTIVE TODAY?

#### THE ORIGIN AND AUTHOR OF THE MYSTERY OF INIQUITY: THE ANGEL WHO WANTED TO BE AS GOD

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms. Isa.12:16.

*Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like Himself. RH Sept. 24, 1901.*

*The records of some are similar to that of the exalted angel who was given a position next to Jesus Christ in the heavenly courts. Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God created and entrusted with power, became desirous of being as God. He gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God.*

*This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven.*

*God desired that a change take place, and that the work of Satan be brought out in its genuine aspect. But the exalted angel standing next to Christ was opposed to the Son of God. The underworking was subtle that it could not be made to appear before the heavenly host as the thing it really was; and so there was war in heaven, and Satan was expelled with all who would not stand on the side of loyalty to God's government. The Lord God stood forth as Supreme Ruler. This condition of things existed a long period of time before Satan was unmasked and the evil ones expelled. Letter 162, 1906.*

## WHY GOD COULD DO NO MORE

Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou has sinned;

Therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.  
Ez.28:14-19.

*Little by little Lucifer came to indulge the desire for self exaltation. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet the homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. PP 35.*

## REBELLION TRANSFERRED TO THIS WORLD

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Rev. 12:7-9.

*Satan declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan,*

*and to see how he despises to follow the direction of Christ, their exalted and loving Commander.*

*The Father decides the case of Satan, and declares that he must be turned out of heaven for his daring rebellion, and that all those who united with him in his rebellion should be turned out with him. Then there was war in heaven, Christ and His angels, fought against Satan and his angels, for they were determined to remain in heaven with all their rebellion. But they prevailed not. Christ and loyal angels triumphed and drove Satan and his sympathizers from heaven. 3SG 38.*

**THE DECEIVER WAS CAST DOWN BY THE DEATH OF CHRIST:  
THE MYSTERY OF GODLINESS UNMASKED THE MYSTERY OF INIQUITY**

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev. 12:10.

*The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice His life for him. Satan, knowing that the empire he had usurped would in the end be wrestled from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in His image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition. 3SP 194, 195.*

In carrying out his enmity to Christ until He hung on the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind, The Creator was revealed in the Son of the infinite God. Here the question, 'Can there be self-denial with God' was forever answered. Christ was God, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice. MS 50, 1900.

**LAST ATTEMPT OF LUCIFER TO OVERCOME THE LAW OF GOD:**

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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.

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be

revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.  
2Thess.2:3-12.

### **MYSTERY OF INIQUITY AT WORK TODAY: THE REPRESENTATIVE OF SATAN**

*There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestion of Satan concerning the law of God, which is as unchangeable as His throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility.*

*But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that He came to do was to exalt that law, and show to the created world and to heaven that God is just and that His law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the Papacy – the Sunday institution. They have nourished it, and will continue to nourish it until Protestantism shall give the hand of fellowship to the Roman power.*

*Then there will be a law against the Sabbath of God's creation, and then it is that God will do His "strange work" in the earth. He has borne long with the perversity of the race. He has tried to win them to Himself. But the time will come when they shall have filled their measure of iniquity, and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall be made a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full. RH March 9, 1886.*

### **THE MAN OF SIN AND THE COUNTERFEIT SABBATH**

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear... And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is 666. Rev. 13: 6-18

*The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate His work; and in its stead, he has presented to the world a common working day. This day he has set up as a rival Sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that He has sanctified the day of His rest.*

*But though every member of the human family should accept this child of the Papacy in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin and assail the government of God. But the man of sin cannot annul what God has declared shall stand forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error. RH July 26, 1898.*

**THE MYSTERY OF INIQUITY REVEALED UPON EARTH:  
THE MARK OF DISTINCTION: WORSHIP - THE MARK OF THE BEAST**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Rev.14:6-12.

*It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. (Ex. 31: 12-17 quoted). The Sabbath question will be the issue in the great conflict in which all the world will act a part. (Rev. 13: 11, 15-17 quoted). This entire chapter is a revelation of what will surely take place. MS 88, 1897.*

*John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast.*

*Letter 31, 1898.*

**GUARD AGAINST THE MYSTERY OF INIQUITY**

*The third angel's message increases in importance as we near the close of this earth's history... God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel's message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may*

*learn how to guard against the mystery of iniquity, which plays so large a part in the closing scene of this earth's history.*

*There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteen chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power. MS 135, 1902*

### **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH**

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Rev.18:1-8.

*We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has the right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to*

*counterwork God's purposes. God has designed the seventh day as His Sabbath (Ex. 31:13, 17, 16, quoted).*

*Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. Thus they are distinguished from the disloyal, who have accepted a manmade institution in place of the true Sabbath. The observance of God's rest day is a mark of distinction between him that serveth God and him that serveth Him not.*

*RH April 23, 1901.*

### **THE LAST ACT IN THE DRAMA**

*The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity.*

*RH April 23, 1901.*

## **THE END OF ALL THINGS: A MYSTERIOUS CONCLUSION**

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Rev.10:7.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. Isa. 58: 12-14.

This study of the Mystery of Godliness and the Mystery of Iniquity would not be complete unless a full study of the Calendar is added to it. Surely the enemy of souls has made sure through the centuries to add confusion upon confusion by changing not only the day of the week on which to worship the true and living God. But it can be proven through the discovery of the Grace Amadon Collection hidden away for over 70 years and further important researchs on the calendar throughout history and added in Appendix 2 of this work, that Lucifer has indeed attempted "to change the times and the laws" Dan. 7:25, by altering the way to establish the calendar.

His great knowledge of the law of the Creator and His planetary system has allowed the arch-deceiver to tamper with the Barley Harvest Law and replacing it with the Roman, pagan, papal system in use today, namely the Gregorian Calendar.

Please do not accept my words as truth. Check it for yourself and see if these things are so. The capacity of Lucifer's deception, his repeated attacks against the law of the Creator know no limits and unless we are standing on solid ground, our faith will fail us in the testing times ahead. Saturday is just as much another god instituted by Lucifer as is Sunday. Saturnalia, the Sun, Jupiter, all the planetary gods celebrated every day of the week are a replacement of the true God.

Just as Daniel and his friends refused to partake of the food offered to idols, so should we refuse to worship on any day once consecrated to false gods.

May the Heavenly Father guides us as we seek to repair the breach made in His law, the very expression of His character for which Christ died for.

*This planetary week was paganism's counterfeit of the true, Biblical week instituted by the Creator in the beginning of Earth's history. In the counterfeit week employed in ancient paganism "the venerable day of the Sun" was esteemed by the heathen above the other six days because it was regarded as sacred to the Sun, the chief of the planetary deities . . .*

*Just as the true Sabbath is inseparably linked with the Biblical week, so the false Sabbath of pagan origin needed a weekly cycle. Thus we have found that the planetary week of paganism is Sunday's twin sister, and that the two counterfeit institutions were linked together . . . .92*

*When the historical facts of the Julian calendar are understood, it becomes clear that Sunday is not the only worship day founded upon paganism. Saturday, dies Saturni, as the original first day of the pagan week, is also a counterfeit. As the seventh day of the modern week, it is a counterfeit for the true seventh-day Sabbath of the Bible.*

*92 Odom, op. cit., p. 243-244, emphasis supplied.  
Excerpts from History of a lie, Appendix 2 of this study.*

# **APPENDIX**

## APPENDIX 1

### The dogma of the Trinity

The Trinity is the term employed to signify the central [doctrine](#) of the [Christian religion](#) — the [truth](#) that in the unity of the [Godhead](#) there are Three [Persons](#), the Father, the [Son](#), and the [Holy Spirit](#), these Three [Persons](#) being truly distinct one from another.

Thus, in the words of the [Athanasian Creed](#): "the Father is [God](#), the [Son](#) is [God](#), and the [Holy Spirit](#) is [God](#), and yet there are not three [Gods](#) but one [God](#)." In this Trinity of [Persons](#) the [Son](#) is begotten of the Father by an [eternal](#) generation, and the [Holy Spirit](#) proceeds by an [eternal](#) procession from the Father and the [Son](#). Yet, notwithstanding this difference as to origin, the [Persons](#) are co-eternal and co-equal: all alike are uncreated and [omnipotent](#). This, the [Church](#) teaches, is the [revelation](#) regarding [God's nature](#) which [Jesus Christ](#), the [Son of God](#), came upon earth to deliver to the world: and which she proposes to [man](#) as the foundation of her whole [dogmatic](#) system.

In [Scripture](#) there is as yet no single term by which the Three Divine [Persons](#) are denoted together. The word *trias* (of which the Latin *trinitas* is a translation) is first found in [Theophilus of Antioch](#) about A.D. 180. He speaks of "the Trinity of [God](#) [the Father], His [Word](#) and His Wisdom ([To Autolyucus II.15](#)). The term may, of course, have been in use before his [time](#). Afterwards it appears in its Latin form of *trinitas* in [Tertullian](#) ([On Pudicity 21](#)). In the next century the word is in general use. It is found in many passages of [Origen](#) ("In Ps. xvii", 15). The first [creed](#) in which it appears is that of [Origen's](#) pupil, [Gregory Thaumaturgus](#). In his [Ekthesis tes pisteos](#) composed between 260 and 270, he writes:

There is therefore nothing [created](#), nothing subject to another in the Trinity: nor is there anything that has been added as though it once had not existed, but had entered afterwards: therefore the Father has never been without the [Son](#), nor the [Son](#) without the [Spirit](#): and this same Trinity is immutable and unalterable forever (P.G., X, 986).

It is manifest that a [dogma](#) so [mysterious](#) presupposes a [Divine revelation](#). When the fact of [revelation](#), understood in its full sense as the speech of [God](#) to [man](#), is no longer admitted, the rejection of the [doctrine](#) follows as a [necessary](#) consequence. For this reason it has no place in the [Liberal Protestantism](#) of today. The writers of this school contend that the [doctrine](#) of the Trinity, as professed by the [Church](#), is not contained in the [New Testament](#), but that it was first formulated in the second century and received final approbation in the fourth, as the result of the [Arian](#) and [Macedonian](#) controversies. In view of this assertion it is [necessary](#) to consider in some detail the evidence afforded by [Holy Scripture](#). Attempts have been made recently to apply the more extreme theories of comparative [religion](#) to the [doctrine](#) of the Trinity, and to account for it by an imaginary law of nature compelling [men](#) to group the objects of their worship in

threes. It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation.

### **Mediate and immediate procession**

The [doctrine](#) that the [Spirit](#) is the image of the [Son](#), as the [Son](#) is the image of the Father, is characteristic of Greek [theology](#). It is asserted by [St. Gregory Thaumaturgus](#) in his [Creed](#). It is assumed by [St. Athanasius](#) as an indisputable premise in his controversy with the [Macedonians](#) (Ad Serap., I, xx, xxi, xxiv; II, i, iv). It is implied in the comparisons employed both by him (Ad Serap. I, xix) and by [St. Gregory Nazianzen](#) ([Orations 31.31-32](#)), of the Three Divine [Persons](#) to the sun, the ray, the light; and to the source, the spring, and the stream. We find it also in [St. Cyril of Alexandria](#) ("Thesaurus assert.", 33), [St. John Damascene](#) ([Of the Orthodox Faith I.13](#)), etc. This supposes that the procession of the [Son](#) from the Father is immediate; that of the [Spirit](#) from the Father is mediate. He proceeds from the Father through the [Son](#).

[Bessarion](#) rightly observes that the Fathers who used these expressions conceived the Divine [Procession](#) as taking place, so to speak, along a straight line (P.G., CLXI, 224). On the other hand, in [Western theology](#) the symbolic diagram of the Trinity has ever been the triangle, the relations of the Three [Persons](#) one to another being precisely similar. The point is worth noting, for this diversity of symbolic representation leads inevitably to very different expressions of the same [dogmatic truth](#). It is plain that these Fathers would have rejected no less firmly than the Latins the later [Photian heresy](#) that the [Holy Spirit](#) proceeds from the Father alone. (For this question the reader is referred to [HOLY GHOST](#).)

### **The Son**

The Greek [theology](#) of the Divine Generation differs in certain particulars from the [Latin](#). Most [Western theologians](#) base their theory on the name, *Logos*, given by St. John to the Second [Person](#). This they understand in the sense of "concept" (*verbum mentale*), and hold that the Divine Generation is analogous to the act by which the [created intellect](#) produces its concept. Among Greek writers this explanation is unknown. They declare the manner of the Divine Generation to be altogether beyond our comprehension.

We [know](#) by [revelation](#) that [God](#) has a [Son](#); and various other terms besides *Son* employed regarding Him in [Scripture](#), such as *Word*, *Brightness of His glory*, etc., show us that His sonship must be conceived as free from any relation. More we [know](#) not (cf. [Gregory Nazianzen](#), [Oration 29.8](#), [Cyril of Jerusalem](#), [Catechetical Lectures XI.19](#); [John Damascene](#), [Of the Orthodox Faith I.8](#)). One explanation only can be given, namely, that the perfection we call fecundity must needs be found in [God](#) the Absolutely Perfect ([St. John Damascene](#), [Of the Orthodox Faith I.8](#)). Indeed it would seem that the great majority of the [Greek Fathers](#)

understood *logos* not of the [mental](#) thought; but of the uttered word ([Athanasius, Dionysius of Alexandria](#), *ibid.*; [Cyril of Alexandria](#), "De Trin.", II). They did not see in the term a [revelation](#) that the [Son](#) is begotten by way of [intellectual](#) procession, but viewed it as a metaphor intended to exclude the material associations of [human](#) sonship ([Gregory of Nyssa, Against Eunomius IV](#); [Gregory Nazianzen, Oration 30](#); Basil, "Hom. xvi"; [Cyril of Alexandria](#), "Thesaurus assert.", vi).

We have already adverted to the view that the [Son](#) is the Wisdom and Power of the Father in the full and formal sense. This teaching constantly recurs from the [time](#) of [Origen](#) to that of [St. John Damascene](#) ([Origen apud Athanasius, De decr. Nic.](#); [Athanasius, Against the Arians I](#); [Cyril of Alexandria](#), "Thesaurus"; [John Damascene, Of the Orthodox Faith I.12](#)). It is based on the [Platonic philosophy](#) accepted by the Alexandrine School. This differs in a fundamental point from the [Aristoteleanism](#) of the [Scholastic theologians](#). In [Aristotelean philosophy](#) perfection is always conceived statically. No action, transient or [immanent](#), can proceed from any agent unless that agent, as statically conceived, possesses whatever perfection is contained in the action. The Alexandrine standpoint was other than this. To them perfection must be sought in dynamic activity. [God](#), as the supreme perfection, is from all [eternity](#) self-moving, ever adorning Himself with His own attributes: they issue from Him and, being Divine, are not [accidents](#), but subsistent realities. To these thinkers, therefore, there was no impossibility in the supposition that [God](#) is wise with the Wisdom which is the result of His own [immanent](#) action, powerful with the Power which proceeds from Him. The arguments of the [Greek Fathers](#) frequently presuppose this [philosophy](#) as their basis; and unless it be clearly grasped, reasoning which on their premises is conclusive will appear to us invalid and fallacious. Thus it is sometimes urged as a reason for rejecting [Arianism](#) that, if there were a [time](#) when the [Son](#) was not, it follows that [God](#) must then have been devoid of Wisdom and of Power — a conclusion from which even [Arians](#) would shrink.

## The Holy Spirit

A point which in [Western theology](#) gives occasion for some discussion is the question as to why the [Third Person of the Blessed Trinity](#) is termed the [Holy Spirit](#). St. Augustine suggests that it is because He proceeds from both the Father and the [Son](#), and hence He rightly receives a name applicable to both ([On the Trinity XV.37](#)). To the [Greek Fathers](#), who developed the [theology](#) of the [Spirit](#) in the light of the [philosophical](#) principles which we have just noticed, the question presented no difficulty. His name, they held, [reveals](#) to us His distinctive [character](#) as the Third [Person](#), just as the names *Father* and *Son* manifest the distinctive characters of the First and Second [Persons](#) (cf. [Gregory Thaumaturgus, Declaration of Faith](#); Basil, [Epistle 214.4](#); [Gregory Nazianzen, Oration 25.16](#)). He is *autoagiotos*, the hypostatic [holiness](#) of [God](#), the [holiness](#) by which [God](#) is [holy](#). Just as the [Son](#) is the Wisdom and Power by which [God](#) is wise and powerful, so the [Spirit](#) is the Holiness by which He is [holy](#). Had there ever been a [time](#), as the [Macedonians](#) dared to say, when the [Holy Spirit](#) was

not, then at that [time God](#) would have not been [holy](#) ([St. Gregory Nazianzen, Oration 31.4](#)).

On the other hand, *pneuma* was often understood in the light of [John 10:22](#) where [Christ](#), appearing to the [Apostles](#), breathed on them and conferred on them the [Holy Spirit](#). He is the breath of [Christ](#) ([John Damascene, Of the Orthodox Faith 1.8](#)), breathed by Him into us, and dwelling in us as the breath of [life](#) by which we enjoy the [supernatural life](#) of [God's](#) children ([Cyril of Alexandria, "Thesaurus"](#); cf. Petav., "De Trin", V, viii). The office of the [Holy Spirit](#) in thus elevating us to the [supernatural order](#) is, however, conceived in a manner somewhat different from that of [Western theologians](#). According to [Western doctrine](#), [God](#) bestows on [man sanctifying grace](#), and consequent on that [gift](#) the Three [Persons](#) come to his [soul](#).

In Greek [theology](#) the order is reversed: the [Holy Spirit](#) does not come to us because we have received [sanctifying grace](#); but it is through His presence we receive the [gift](#). He is the seal, Himself impressing on us the Divine image. That Divine image is indeed realized in us, but the seal must be present to secure the continued [existence](#) of the impression. Apart from Him it is not found ([Origen, Commentary on John II.6](#); [Didymus, "De Spiritu Sancto"](#), x, 11; [Athanasius, "Ep. ad. Serap."](#), III, iii). This Union with the [Holy Spirit](#) constitutes our deification (*theopoiesis*). Inasmuch as He is the image of [Christ](#), He imprints the likeness of [Christ](#) upon us; since [Christ](#) is the image of the Father, we too receive the [true character](#) of [God's](#) children ([Athanasius, loc. cit.](#); [Gregory Nazianzen, Oration 31.4](#)). It is in reference to this work in our regard that in the Nicaeno-Constantinopolitan Creed the [Holy Spirit](#) is termed the Giver of [life](#) (*zoopoios*). In the [West](#) we more naturally speak of grace as the [life](#) of the [soul](#). But to the Greeks it was the [Spirit](#) through whose personal presence we live. Just as [God](#) gave natural [life](#) to [Adam](#) by breathing into his inanimate frame the breath of [life](#), so did [Christ](#) give spiritual [life](#) to us when He bestowed on us the [gift](#) of the [Holy Ghost](#).

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## APPENDIX 2.