

“Who is that God?”

English Transcript

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Speaker: Who is that God? This was the question of the proud and boastful King Nebuchadnezzar as he gazed upon the three Hebrews that dared to stand in defiance of his command to worship the golden image. "Who is that God that shall deliver you out of my hands?" [00:01:30] He asked. Here was a challenge by the heathen king, not to the three Hebrews, but to the monarch of the universe Himself.

Could God Himself deliver His people from the hands of the king? Could the power of man keep in check the power of the God of these Hebrews? Was God's power sufficient to deliver His people from bondage? What does the king's command to worship the golden image at a certain time reveal about the mark of the beast crisis in the last [00:02:00] days? As we compare Daniel Chapter 3 with Revelation 14, I pray we will see some important revelations here that we have not seen before.

In Daniel 3:1 we read, "Nebuchadnezzar the king made an image of gold whose height was threescore cubits, and the breadth thereof six cubits, he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, [00:02:30] and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces to come to the dedication of the image which Nebuchadnezzar the king had set up."

God had given a prophecy in Daniel Chapter 2 of this statue that had a head of gold, a chest and arms of silver, a belly and thighs of brass, and legs of iron and feet that were a mix of iron and clay. The head of gold represented the kingdom of Babylon. As [00:03:00] Daniel said to the king, "Thou art this head of gold, and after thee shall arise another kingdom inferior to thee." The deterioration of the materials from gold and silver and brass to iron and iron mixed with clay was to convey to mankind the decline and weakness of the kingdoms and systems of man.

When Nebuchadnezzar made the statue from his dream entirely out of gold from head to foot, he was thinking to change the meaning of the prophecy. [00:03:30] By so doing, intending that the significance of the prophecy would be lost. Sister White

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speaks of this distorted statue made all of gold saying the prophetic illustration was made to serve for the glorification of humanity. The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive.

[00:04:00] As the meaning and significance of the statue in the dream was lost by changing the statue from successive inferior materials to one olive gold, so too the meaning and significance of God's Sabbath has been lost by supposedly changing the day from the seventh day of the week to the first. Jesus compared the ancient image in Babylon with the prophecies of Revelation when he said, through Sister White, "There are thousands upon thousands who bear aloft **[00:04:30]** the standard of the world's Sabbath, exalting the image of the papacy created by the man of sin.

The churches worship the image of the beast and receive his mark, even as the inhabitants of Babylon worshiped the golden image which Nebuchadnezzar set up in the plain of Dura.

The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel, the sons and daughters of Judah were captive, and the sacred vessels of **[00:05:00]** the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and Ichabod, Ichabod, The glory is departed from Israel, was heard in the songs of lamentation."

The church of God was captive in Babylon, but why? Why did God allow His own temple to lay in ruins and His people become captives in Babylon? We are told why in the next sentence. Listen carefully. "The outward ordinances **[00:05:30]** had been allowed to take the place of God, ceremonial observances were worshiped while Christ, the foundation of all their ceremonial service, was lost sight of."

Now, these ordinances were God's own ordinances that he gave to his people. The problem wasn't with the ordinances themselves. The problem was that the people had the utmost regard for the outward observances of those **[00:06:00]** ordinances while Christ, who is the center and focus of those ordinances, was lost sight of. Now, look at this next quote because we read about this exact same problem again.

"The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God and cause the world to look upon Him as a tyrant. **[00:06:30]** The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified.

In presenting the sacrificial offerings, they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system **[00:07:00]** must be swept away."

God designed that these sacrificial ordinances should point his people to the coming Messiah, that they might be better prepared to recognize Him and to understand his

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ministry. "And when the reality came in the person of Christ they did not recognize in Him the antitype of all their types, the substance of all their shadows. They rejected the antitype and clung to their types and useless ceremonies. [00:07:30] They knew not when type met antitype in the Son of God. The sum was proved, the Son of God had come, but they continued to ask for the proof."

The ordinances that were designed by God to identify and reveal and point to the Son of God were made of none effect. Their ceremonies and offerings had become ritualistic and without meaning, and as a result, their significance had been lost. That is why they had become useless ceremonies. [00:08:00] They had ceased to look beyond the symbol to the thing signified.

This very sin is being repeated today in our midst. Seventh-day Adventists have been acknowledging the seventh day Sabbath now for around 178 years, but like the Jewish ordinances, the observance of the Sabbath has become lightly regarded. The day on which the Sabbath falls has been made of primary importance while the significance of the Sabbath rest has been lost sight of.

Speaker 2: God's great [00:08:30] sign of his authority as creator. The seventh day Sabbath will be the seal of his people and will triumph forever when Christ returns to take his people home to heaven.

Speaker 1: Like the Jewish people 2,000 years ago, Adventists have ceased to look beyond the symbol to the thing signified. It is time we look more carefully at the Sabbath, its true significance and how this relates to the worship of the golden image in ancient Babylon. What exactly is the Sabbath [00:09:00] a sign of? God tells us in Ezekiel 20, "And hallow my Sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God."

The Sabbath is a sign and a sign is a representation or symbol of that which makes it significant. Since God has declared the Sabbath to be a sign between me and you that ye may know that I am the Lord your God, then the Sabbath derives its significance [00:09:30] from the fact that it is a sign of the worship of the true God.

Sister White wrote in Volume IV of *The Great Controversy*, "The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue that points to God as the creator of the heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work of creation and thus to direct the minds of men [00:10:00] to the true and living God."

Consider carefully the words the Sabbath was instituted to. This is important because we are about to be told why the Sabbath was instituted and the reason why God gave it to men. It was instituted to commemorate the work of creation, and thus to direct the minds of men to the true and living God. The purpose of the Sabbath, the purpose or reason for having [00:10:30] a day to commemorate creation was to direct the minds of men to the true and living God.

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As such, the observance of the fourth commandment distinguishes the true God from all false gods. This statement would have proved a blessing to many Seventh-day Adventists to open their eyes to the significance of the Sabbath, but most have never read this statement since it was omitted from the later printings of *The Great Controversy* after 1884. In 1891, Ellen White [00:11:00] wrote, "In this warfare, the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment, the great lawgiver identifies himself as the creator of the heavens and the earth."

In many places, Sister White writes in this last warfare, that the Sabbath will be the great point at issue, but in this statement, she identifies why. For in the Sabbath commandment, the great lawgiver identifies [00:11:30] himself as the creator of the heavens and the earth. Again, the significance of the Sabbath is derived from the fact it is a sign that points us to the true God, the one who created the heavens and the earth. Furthermore, the one identified is the great lawgiver Himself, not themselves, but Himself.

We read in the *Desire of Ages*, no other institution, which was committed to the Jews tended so fully to distinguish [00:12:00] them from the surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry and their connection with the true God. If the seventh day Sabbath is a sign of the worship of the true God and of separation from idolatry, then what would the observance of the counterfeit Sabbath be? It would be exactly the opposite.

For Christians who believe [00:12:30] the Sabbath is Sunday, the first day of the week would be a token, therefore, of their separation from the true God and of their connection with idolatry. How could Protestant Christians be so easily deceived, for the same reason they have lost sight of the significance of the Sabbath. Even the Jews lost sight of the significance of the ordinances God gave them, and it resulted in them departing from [00:13:00] God.

"As the Jews departed from God and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them." Now, this statement is very interesting, not because the Sabbath lost its significance to them, but why it lost its significance, because they failed to make the righteousness of Christ their own by faith. Have Seventh-day Adventist ever failed to make the righteousness of Christ their own by faith? What about [00:13:30] 1888?

Recounting the rejection of righteousness by faith in 1888 and the years following, Sister White wrote, "The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself [00:14:00] did not know was so firm, so full, so thorough upon the subject of justification by faith and the righteousness of Christ is our only hope.

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The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on the subject were working on the enemy's side of the question. That light they have cast aside as unworthy of their respect." A great number of Seventh-day Adventist leadership in **[00:14:30]** 1888 rejected the message of Christ's righteousness.

What is Christ's righteousness? Ellen White wrote in 1888, "Why should we not see in that law the righteousness of Jesus Christ comes in and imputes to me his righteousness in his perfect obedience to that law." The righteousness of Christ is what? It is his perfect obedience to that law. E. J. Waggoner, **[00:15:00]** one of the men through whom God was working to bring this message wrote, "By the obedience of Christ are many made righteous or obedient. Righteousness is obedience to the law."

Christ's righteousness is Christ's obedience. Christ comes in and imputes to me His righteousness in His perfect obedience. Even today, there's still an abundance of opposing and varying ideas as to what righteousness by faith really is. **[00:15:30]** I have not given you my opinion, I have given you the definitions from two of the 1888 messengers, Ellen G. White, and E. J. Waggoner.

In proportion to our understanding of righteousness by faith will be our regard for the Sabbath rest. For it is by ceasing from our own works and remembering the Sabbath day to keep it holy that we demonstrate our faith in the completion of Christ's works of obedience. Since He has wrought out a perfect **[00:16:00]** life in our behalf, we are able to rest in that righteousness.

E. J. Waggoner wrote, "The true keeping of God's Sabbath, therefore, instead of being an attempt to get righteousness by works, is the acceptance of righteousness by faith." He also wrote in 1897, "But I think anybody here can see that the third angels message is righteousness by faith, for the Sabbath is righteousness by faith. Now is **[00:16:30]** explained why, for by it a man comes into God's works, and those works are perfect."

Seventh-day Adventists in 1888 rejected the merits of Christ's obedience to the law, His righteousness, and what would this mean for the Sabbath? The consequence would be the same as it was for the Jews. "As the Jews departed from God and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to **[00:17:00]** them." Today, having rejected, disregarded, or failed to understand Christ's righteousness, the Sabbath has lost its significance to Seventh-day Adventists. The day on which the Sabbath falls is acknowledged, but Adventists, like the Jews, have departed from the true God the day it points to.

Do you remember what needed to be done when the Jews had lost the significance of the ordinances that pointed to Christ? There was only one thing that could be done. **[00:17:30]** Let's read it again. "The ordinances which God Himself had appointed were made that means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away."

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Sister White was shown by God that the same fate would meet the corporate Seventh-day Adventist Church. She writes of this new Adventist organization, "The Sabbath, of course, would be lightly regarded [00:18:00] as also the God who created it." There you see, the regard for the Sabbath is in proportion to their regard for the God who created it. Having lost sight of the significance of the Sabbath, they would consequently lose sight of the worship of the true God, and then comes the prophecy foretelling the same fate.

She continues, "Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being [00:18:30] removed, they would place their dependence on human power, which without God is worthless." She adds, "Their foundation would be built on the sand, and storm and tempest would sweep away the structure."

You see, once the ordinances that God gave to point to the Son of God had been made the means of rejecting the Son of God, God could do no more for man through these channels, and the whole system must be swept away. [00:19:00] Therefore, the day on which the Sabbath occurs, like the Jewish ordinances, has also been made the means of blinding the mind and hardening the heart to the true significance of the Sabbath, and that points to the true and living God.

What did she mean by their foundation would be built on the sand? The answer is earlier in the same paragraph. "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day [00:19:30] Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization."

What would this reorganization consist of? The answer is right there. It would consist in giving up the doctrines which stand as the pillars of our faith, but which doctrines was it specifically that would be given up? We read the answer in the following sentences. [00:20:00] Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded, our religion would be changed. The fundamental principles that have sustained the work for the last 50 years would be accounted as error.

Here she points out the fundamental principles that have sustained the work for the last 50 years. These 28 fundamental principles were published [00:20:30] in 1872 and 1889, not the least of which was their non-Trinitarian understanding of God as described in principles one and two. Sister White spoke of these fundamental principles saying, "We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience [00:21:00] until the present time. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are, Seventh-day Adventists."

These fundamental principles of our denominated faith, she says have made us what we are, Seventh-day Adventists, so when she writes of this new organization, that it

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would consist in giving up the doctrines which stand as the pillars of our [00:21:30] faith, it is no wonder she could say our religion would be changed.

David Asscherick: Question, did our church make a mistake leaving the position of Ellen White and the pioneers regarding God of adopting the Catholic position of the Trinity? Absolutely not.

Dr. Jud Lake: Anti Trinitarians because of the church's position today, its strong position, we're never going to change. We've been through a century and a half of evolution [00:22:00] and we've come to this very strong position, this biblical position that I've articulated to you today in our fundamental beliefs. We're never going to change. We're never going back. We're never going back to where the pioneers were at the beginning of the movement regarding their teaching on the Trinity.

Elder Ted Wilson: Someone in the congregation has said, "You said this and this and acting as if I was in support of an anti Trinitarian, as we call it, viewpoint," and I wrote back and explained the [00:22:30] full truth that absolutely not.

Steve Wohlberg: I believe the Lord led our church into a more biblical view of the Godhead, but the anti Trinitarians, they said they believe that we simply left the pioneers and now we've joined the Catholics because we believe in the Trinity [00:23:00] and Jesus said, "He will speak only what He hears and He will glorify me." The Holy Spirit is not Jesus, even though he's called the Spirit of Christ. He's not Jesus.

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Speaker 1: These fundamental principles from 1889 have been discarded and given up by the present day corporate Seventh-day Adventist Church and accounted as error by all its leading evangelists and theologians. The warning that the fundamental principles that have sustained the work for the last 50 years would be accounted as error has already been fulfilled, but guess what, there are thousands of Seventh-day Adventists all over the world who [00:24:00] are standing on the foundation principles of the faith.

They are the true Seventh-day Adventist, but the present day corporate Seventh-day Adventist Church is the new organization that has discarded the fundamental principles and accounted them as error. They have built a new foundation with new doctrines, the one true God and His literally only begotten son have been given up and removed, and a new three in one idol put in his place. This is why [00:24:30] she writes, "Their foundation would be built on the sand and consequently storm and tempest would sweep away the structure." The last part of this prophecy is the only portion that remains to be fulfilled.

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Speaker 1: Fear God and give glory to Him is the message that must be given to the world at this time, but how can we give this message if we fear gods and give glory to them? Such a message is a counterfeit of the first angel's message, and we have just such an example in **[00:25:30]** Daniel Chapter 3. Let's take a look at it. "Then an herald cried aloud, to you it is commanded O people, nations, and languages that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. **[00:26:00]**

Therefore, at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations and the languages fell down and worshiped the golden image that Nebuchadnezzar the king had set up." What is worthy of notice here is that a command goes forth calling the people of Babylon to worship at a certain time.

Can you think of another place in the Bible where a command goes forth calling the people **[00:26:30]** to worship at a certain time? How about Revelation Chapter 14, "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 in kindred, and tongue, and 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."

Now let's compare this last warning and call **[00:27:00]** to worship God with a counterfeit command to worship the golden image in Babylon. In Daniel Chapter 3 the message is given by an herald. In Revelation, God sends another angel. In Daniel 3, the herald cried aloud, whereas in Revelation the angel sounded with a loud voice. In Daniel 3, the message was given to the people, nations, and languages, and in Revelation 14, the message is given to every nation, and kindred, and tongue, and people. **[00:27:30]**

In these verses, in Daniel, we see the command was to worship the golden image, and in Revelation 14, there is the command to worship Him. That is to worship God, the creator. What we have in Daniel Chapter 3 is a counterfeit of the first angel's message, and in both messages there is time connected with the worship. In Daniel we read at what time they heard the music they were to fall down and worship the golden image. **[00:28:00]** This time is repeated in verse six as the same hour, and in verse seven saying, at that time.

In Revelation 14, we also see time connected with the worship of God in the words, the hour of his judgment is come, and because this hour had come, the command is to worship Him, the only true God, but the purpose of the time was to specify who they were worshipping. When they were to fall down **[00:28:30]** and worship the image, it was to be at a certain time, and at that time when the music played, it was to be a sign that they were worshipping the golden image.

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At the end of time when God's people worship Him, when the hour of His judgment is come, it was to be a sign that they were worshiping Him that made the heaven and the earth and the sea and the fountains of waters. What time did God designate and set aside to be a sign of the worship of the creator? **[00:29:00]** Of course, it was the Sabbath. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and arrested the seventh day wherefore the Lord blessed the Sabbath day and hallowed it."

Again, the significance of the time in both of these passages was that the time was to be a sign of who the people were worshiping. When Nebuchadnezzar associated the time the music played with the worship of the golden image, it wasn't because he thought that when the music is playing **[00:29:30]** it would be a nice time to worship the image. There was a more sinister purpose. It was Satan's intention to associate a certain time with the worship of the image to secure the people in idolatry.

What was the consequence of refusing to worship the golden image at the time specified in the decree? It was death. "For whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace." **[00:30:00]** What will be the consequence at the end of time for those who refuse to worship the image of the beast? We read, "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."

"For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace, but God preserved His servants in the midst of the flames and the attempt to enforce idolatry **[00:30:30]** resulted in bringing the knowledge of the true God before the assembled princes and the great men of the vast kingdom of Babylon."

Here we see the decree of the king was not about honoring the time of the music, it was about using the time as a tool to enforce idolatry. The same is true of the mark of the beast at the end of time. The law commanding all to honor the first day of the week in the worship of the image of the beast is not so much about worshipping **[00:31:00]** at the wrong time as it is about enforcing the people to worship the wrong God.

Not coincidentally, in Babylon what did the decree to enforce idolatry result in? We read, "The attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and the great men of the vast kingdom of Babylon." Would it not also be true then that when the decree goes forth to worship the image of the beast and enforce **[00:31:30]** idolatry at the end of time, it too would result in bringing the knowledge of the true God before every nation and kindred and tongue and people?

I think many of us who have recognized the heresy of the Trinity doctrine and have returned to the fundamental principles of true Seventh-day Adventism, we have often seen the detrimental effects of this false doctrine has made upon the Adventist church and wondered how the true knowledge of God fits into the prophetic framework of the last days **[00:32:00]** It is reasoned that it must be there somewhere

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because the entire world is deceived on the most fundamental doctrines of the Bible, that there is one God and that this one God had an only begotten son.

In professing the doctrine of the Trinity, the entire Christian world has been deceived into rejecting those two foundational doctrines of the Christian faith. Even those who have spent years or decades in the Adventist churches believe that the last great crisis this **[00:32:30]** world will face is merely choosing between the right day and the wrong day. If this is our thinking, then we too have lost sight of the significance of the Sabbath. The Sunday law will be a command to worship the day, but the real issue is not about the day, it is about enforcing idolatry, causing the earth and its inhabitants to worship an idol just as the time of worship was used to enforce idolatry in ancient Babylon. **[00:33:00]**

Who is the God of the beast and its image? It is without controversy the monstrous three in one trinity. This polytheistic idol parading as the one God of the Bible is the God who receives the homage of those who observe the day of the Son. The Catholic catechism clearly states of Sunday, "It is a day dedicated by the apostles to the honor of the most holy Trinity." It must be at such a time as this when the true God of the **[00:33:30]** Bible is maligned, and discarded, and challenged that those who observe the true Sabbath will make known to the inhabitants of the earth the true God that the Sabbath points to and His only begotten son.

"Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, has made a **[00:34:00]** decree that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music shall fall down and worship the golden image. And whoso falleth not down and and worshippeth, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego. These men, O king, have not regarded thee. **[00:34:30]** They serve not thy gods nor worship the golden image which thou has set up." Here again, we see the king made a decree which pertains to time as we read at that time. That is at that time when the music began to play, everyone was commanded to engage in an act of worship. For the decree commanded everyone shall fall down and worship the golden image.

Now, let me ask you a question, which is more important? The time **[00:35:00]** when you worship or the God you worship? Obviously, the God we worship is most important and that is exactly why the Seventh-day Adventist Church was eventually accepted as a mainstream Protestant denomination. Despite keeping the Sabbath on the seventh day and being out of sync with all of the fallen Protestant denominations on that point, the Adventist church narrowly avoided being labeled a cult, but was embraced by evangelicals as a mainstream Christian denomination **[00:35:30]** due to the church abandoning its non-Trinitarian history and fully adopting the doctrine of the Trinity.

Seventh Adventist historian, George Knight, published a paper called *Questions on Doctrine: Symbol of Adventist Theological Tension*. In this paper, he wrote about

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Walter Martin and Donald Barnhouse, both evangelical authors who were writing a book called *The Kingdom of the Cults* in 1956. Both of the evangelical authors were dialoguing with Seventh-day Adventist [00:36:00] leadership about their doctrines to determine if the Seventh-day Adventist Church is a cult or a legitimate mainstream Christian denomination.

George Knight writes, "Central to the concerns of Martin were four points that were widely held concerning Adventist beliefs. One, that the atonement of Christ was not completed upon the cross. Two, that salvation is the result of grace plus the works of the law. Three, that the Lord Jesus Christ was a [00:36:30] created being, not from all eternity. Four, and that He partook of man's sinful fallen nature at the incarnation. There were other issues, but those four were crucial since the evangelicals could not consider Adventists to be true Christians unless they were Orthodox on them."

Point number three, that the Lord Jesus Christ was a created being is at the root of the doctrine of the Trinity. Our Seventh-day Adventist pioneers, and James and Ellen White were [00:37:00] non-Trinitarian. They believed in one God, the Father, and that He had an only begotten Son. Said Sister White, "The Eternal Father, the unchangeable one, gave His only begotten Son, tore from His bosom, Him who was made in the express image of His person, and sent Him down to earth to reveal how greatly He loved mankind."

Lest some think that of this tearing of Christ from the bosom of the Father as purely symbolic, [00:37:30] she also wrote, "Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf, and what material did He use? A part of Himself." The word material does not denote a symbolic reference, but a very physical literal reference. This belief reflected the fundamental principle number two as published by Seventh-day Adventist one [00:38:00] year prior to this statement in 1889, that there is one Lord Jesus Christ, the Son of the Eternal Father.

In the Trinitarian mind, Jesus is without beginning. They say that this aspect of His nature, being without beginning, is what constitutes His divinity. Therefore they reason, if Jesus had a beginning, then Jesus cannot be divine. Based on this erroneous premise, they make the argument that if Jesus is a real Son brought [00:38:30] forth of the Father's own substance, then you are denying the divinity of Christ, for then Christ would have a beginning.

For this reason, the Trinity was one of the main points of contention. Now, Walter Martin had done his research and well knew that the Seventh-day Adventist pioneers and Ellen White were non-Trinitarian, and so he was ready to classify Seventh-day Adventist as a cult in his upcoming book. The Seventh-day Adventist church leadership such as LeRoy Froom [00:39:00] and Roy Allan Anderson weren't ready to have the Adventist Church labeled a cult, and undertook titanic efforts to prove to Walter Martin that the church's present position was in support of the Trinity.

Perhaps this was all arranged in God's providence to bring the Adventist church to the test. Ellen White wrote, "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God. As I see what the

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Lord has wrought, I am filled with **[00:39:30]** astonishment and with confidence in Christ our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Now the Seventh-day Adventist Church was under fire. Would the church leadership reject their past history? Would the church leadership in 1956 reject that which caused Ellen White to exclaim, "Praise God"? Would the Adventist Church deliberately forget **[00:40:00]** the way the Lord has led us, and would they deny his teaching in our past history in order to avoid being labeled a cult? Was Ellen White's prophecy to come true with the principles of truth that God in His wisdom has given to the remnant church be discarded with the fundamental principles that have sustained the work for the last 50 years would be accounted as error?

The test had come. Did the church hold true to God's leading and His teaching in our past history concerning **[00:40:30]** the fundamental principles that have made us what we are, Seventh-day Adventists? George Knight reveals how the church leadership responded to the test. "On the other side of Adventism's theological dynamic during the 1940s were the Froomled forces that were seeking to demonstrate that Seventh-day Adventists were truly in the mainstream of orthodox evangelicalism.

Their emphasis led to the revising of certain current Adventist books to **[00:41:00]** remove anti-trinitarian ideas and statements about Christ having a sinful human nature, and to demonstrate that Adventism was a part of mainline Christianity through such works as Froom's *Prophetic Faith of Our Fathers* and FD Nichol's *Midnight Cry*." The Froomled forces at the helm of The Seventh-day Adventist Church not only denied the non-trinitarian teaching of our past history, but **[00:41:30]** went so far as to go back and revise Adventist literature to remove what they believed to be a dreaded truth that Seventh-day Adventists were not Trinitarians.

This teaching in our history would label the denomination a cult, and they would not allow it. How could The Seventh-day Adventist Church argue away the teachings of their past history? George Knight explains in the book *Questions on Doctrine*. "All this has made it desirable **[00:42:00]** and necessary for us to declare our position anew upon the great fundamental teachings of the Christian faith, and to deny every statement or implication that Christ, the second person of the Godhead, was not one with the Father from all eternity, and that his death on the cross was not a full and complete sacrificial atonement.

The belief of Seventh-day Adventists on these great truths is clear and emphatic, **[00:42:30]** and we feel that we should not be identified with, or stigmatized for, certain limited and faulty concepts held by some, particularly in our formative years." Our past history was denied for they said we feel that we should not be identified with or stigmatized for certain limited and faulty concepts held by some, particularly in our formative years.

Now, here he is **[00:43:00]** downplaying the reality, for these books were not certain limited books, but were books that were well-circulated throughout the denomination and concepts and ideas and biblical doctrines that were held by almost all Seventh-

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day Adventists, so that they could say, there is, so far as we know, entire unanimity throughout the body. This historic moment when the church was tested with questions on doctrine will continue to go down in history as one of the key moments of the downfall **[00:43:30]** of Adventism, and one of the most shameful moments of the church in the almost two centuries of its existence.

With our past history rejected and our non-trinitarian fundamental principles accounted as error, the idolatrous objective so long coveted was obtained, the friendship and acceptance of the fallen churches of Babylon at the expense of denying Christ their leader. After the Adventist Church leadership denied the way the Lord has led us and His teaching **[00:44:00]** in our past history, and distanced themselves from Ellen White and the writings of the doctrines of our pioneers by changing what they wrote, Walter Martin and Donald Barnhouse were satisfied and reversed course, deciding after all not to label Seventh-day Adventists as a cult.

Barnhouse published the results of the Adventist Evangelical Conferences in *Eternity Magazine* in September 1956 in an article titled *Are Seventh-day Adventist Christians*. **[00:44:30]** In speaking of his revised opinion of Adventism, he wrote, "I should like to say that we are delighted to do justice to a much-maligned group of sincere believers, and in our minds and hearts, take them out of the group of utter heretics, like the Jehovah's Witnesses, Mormons, and Christian scientists, to acknowledge them as redeemed brethren and members of the body of Christ."

The point I want to make in all this is that the **[00:45:00]** Seventh-day Adventist Church did not have to give up the Sabbath in order to obtain the friendship of apostate protestantism. All they had to do was give up the God of the Sabbath and embrace wholeheartedly the doctrine of the trinity in order to avoid being labeled a cult and gain the fellowship and approval of Christendom.

This further demonstrates that the God we worship is more important than the day we worship, and certainly shows that in the heart of **[00:45:30]** Satan, even acknowledging the correct day of rest is of no consequence so long as the true God and His son are firmly denied. The same holds true today with the World Council of Churches. On their website, the World Council of Churches describes itself as a fellowship of 352 churches from more than 120 countries, representing over 580 million Christians worldwide.

The World Council of Churches is the broadest and **[00:46:00]** most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity. The goal of this massive fellowship of churches is stated to be Christian unity. With 352 churches worldwide and representing 580 million Christians, you can only imagine the wide variety of differing doctrines and beliefs and interpretations of the Bible they must have, and yet, they are united.

They claim to be the broadest and most inclusive of Christian organizations, but there is one thing they will not tolerate, and that is anyone who rejects the Trinity. In 1961, *Christianity Today* wrote, "World Council of Churches approves a trinitarian basis." The article states, "Although almost 1 in 10 of the delegates voting on the issue opposed approval of the trinitarian basis, including some liberal leaders who

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thought the action would launch the World Council **[00:47:00]** along the pathway of creed making, the St. Andrews proposal swept through the general assembly by a 383-36 vote. Its immediate effect was to disqualify Unitarians from WCC membership."

If your church believes, like Jesus, that the Father is the only true God, then your church would be disqualified from membership. Inevitably, this would also disqualify the **[00:47:30]** Apostle Paul, for he wrote, "There being gods many and Lords many, but to us there is but one God, the Father of whom are all things, and we in Him, and one Lord Jesus Christ by whom are all things and we by Him."

The demands of the World Council of Churches may be similar to that of King Nebuchadnezzar. You can think what you want, practice what you want, and wear what you want, and hold doctrine that you want so long as you worship the gods specified in the decree. **[00:48:00]** God will always have a people who will worship Him and refuse to worship the gods of this world, and so it was in Babylon. "There were certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego. These men, O King, have not regarded thee, they serve not thy gods nor worship the golden image which thou has set up."

Refusing to become polytheists and worship the gods, plural, and **[00:48:30]** thereby rejecting the one true God of the Bible, the faithful Jews were ready to give up their lives. How many of God's people today are prepared to reject every form of polytheism and the gods of this world even if it costs them their lives? Rather than turning with disgust upon a polytheistic three-in-one gods of Babylon, most Christians will find themselves bowing to the image of the beast, like the citizens of Babylon and the captive Jews on the plane of Dura.

Yet even while **[00:49:00]** many Christians are kindling the anger of the Lord by their transgression of the first commandment, yet His hand is stretched out still. "Now for a long season, Israel hath been without the true God and without a teaching priest and without law. But when they in their trouble did turn unto the Lord God of Israel and sought Him, He was found of them."

Just as King Nebuchadnezzar made a decree commanding the people to worship the golden image at a certain time, so **[00:49:30]** too in our day soon there will be a law commanding the people to worship the image of the beast at a certain time. From the beginning of the great controversy in heaven, the warfare of Satan has always been about securing worship to himself, and his purpose will be no different with this last effort, to secure the worship of the people of God to himself.

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego, then they brought these men before the king. **[00:50:00]** Nebuchadnezzar speak and said unto them, is it true O Shadrach, Meshach, and Abednego do not ye serve my gods nor worship the golden image which I have set up? Now, if ye be ready, that at what time you hear the sound of the cornet, flute, harp, sackbut, sawtry and dulcimer and all kinds of music, ye fall down and worship the image which I have made. Well, but if ye worship not, ye shall be cast the same

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hour into the midst of a burning fiery furnace [00:50:30] and who is that God that shall deliver you out of my hands.

Notice here that even this hidden king contrasted his gods, plural with that god singular of the three Hebrews, which made me wonder when he said, my gods just which gods were these anyway? Well, Marduk was one. According to the encyclopedia of Britannica, Marduk was the chief god of the City of Babylon and the national [00:51:00] god of Babylonia. As such, he was eventually called simply Bel or Lord.

This is also what we read from encyclopedia.com, which says, Marduk was also known as Bel, is there evidence Nebuchadnezzar actually worshiped Marduk? Several historians and even the prophet Jeremiah indicate he did. In the *History of the Ancient World* by Susan Bauer, she writes, "Babylon was the home of the god Marduk and Nebuchadnezzar's devotion to [00:51:30] Marduk was also a celebration of Babylonian triumph."

In the book *Ancients In Their Own Words* by Michael Kerrigan, he writes that Nebuchadnezzar addressed Marduk by name. He writes, "Upon ascending to the throne, Nebuchadnezzar spoke to the gods in his inaugural address saying, 'O, merciful Marduk, may the house that I have built endure forever. May I be satiated with its splendor, attain old age therein with abundant offspring and receive therein tribute [00:52:00] of the kings of all regions from all mankind.'"

In fact, the prophet Jeremiah, who prophesied against Babylon wrote about Marduk or Bel in chapter 50:2 saying, "Declare ye among the nations and publish and set up a standard. Publish and conceal not, say Babylon is taken, Bel is confounded Marduk is broken in pieces. Her idols are confounded, her images are broken in pieces. The [00:52:30] *McClintock and Strong Cyclopedia* from 1880 comments on this verse saying In the above passage of Jeremiah, Bel and Marduk are coupled together and threatened with destruction in the fall of Babylon.

It has commonly been concluded from this passage that Bel and Marduk were separate gods, but from the Assyrian and Babylonian inscriptions, it appears that this was not exactly the case. Marduk was really identical with the famous [00:53:00] Babylonian Bel, and here is where our investigation of the gods of Nebuchadnezzar gets really interesting. Because Bel or Marduk was not alone.

He was one of a triad of Babylonian deities, the other two being Anu, the god of the sky, and Ea, the god of water. The 1911 *Encyclopedia Britannica* wrote of Anu saying his that's Anus unique position as the chief god of the highest heavens [00:53:30] was always recognized in the theological system developed by the priests, which found an expression in making him the first figure of a Triad consisting of Anu, Bel, and Ea. Among whom the priests divided the three divisions of the universe, the heavens, the earth with the atmosphere above it, and the watery expanse respectively.

Think about what is happening here with Nebuchadnezzar's decree on the plain of Dura. When the king said in verse 14, [00:54:00] "Is it true, O Shadrach, Meshach,

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and Abednego, do not ye serve my gods?" The king was demanding the three Hebrews worship his Gods Anu, Bel, who is Marduk, and Ea. The Babylonian triad or trinity. Speaking of Bel author Lewis Spence in his book, *Myths and Legends in Babylonia and Assyria* wrote of Bel saying, "It was his association with Anu and Ea as one of a triad presiding over the **[00:54:30]** heavens, the earth, and the deep which kept him in power.

Moreover, the very fact that he was a member of such a triad proves that he was regarded as theologically essential to the wellbeing of the Babylonian religion as a whole. The manufacturer or slow evolution of a trinity of this description is by no means brought about through popular processes. It is indeed the work of a school of a college of priests."

Some of you may **[00:55:00]** have heard of Carl Young. He was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Young's work has been influential in the fields of psychiatry, anthropology, archeology, literature, philosophy, and religious studies. In an article he wrote called *Pre-Christian Parallels to the Trinity in Babylonia*, he wrote, "Triads of gods appear very early at a primitive level.

The archaic of triads in the religions of antiquity and of the East **[00:55:30]** are too numerous to be mentioned here. Arrangements in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity." Now, this is significant for if correct shows, the Trinitarian construct of the triads in Babylon in all probability formed the basis of the Christian Trinity, which is the three-in-one God of modern spiritual Babylon."

Then Young continues saying, "Often these triads do not **[00:56:00]** consist of three different deities, independent of one another. Instead, there is a distinct tendency for certain family relationships to arise within the triads. I would mention as an example the Babylonian triads, of which the most important is Anu, Bel, and Ea." So here is the question. Is the Trinity God of spiritual Babylon today simply a Christianized relic of the ancient Babylonian triad? **[00:56:30]**

When the earthly monarch was astonished and said to the Hebrews, "Do not ye serve my gods." By "my gods" did he mean the triad of gods Anu, Bel whom he revered as Marduk and Ea? The evidence suggests that this was the case. This would mean in ancient Babylon, the attempt to enforce idolatry was an attempt to have gods people worship an idol triad of gods in place of the one true God. **[00:57:00]**

This really should be no surprise as this concept of trinitarianism really has its roots in ancient Babylon. The well-known writer and historian Alexander Hislop wrote in his book, *The Two Babylons*, "The trinity got its start in ancient Babylon with Nimrod, Tammuz, and Semiramis. Semiramis demanded worship for both her husband and her son as well as herself. She claimed that her son was both the father and the son. Yes, he was "god the **[00:57:30]** father" and "god the son", the first divine incomprehensible trinity."

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The origin of these trinitarian sentiments, therefore, go all the way back to the very beginning of Babylon. From its inception, ancient Babylon has incorporated these ideas into the worship of its gods. While the worship of Nimrod, Semiramis, and Tammuz marked the very beginnings of Babylon, the worship of Anu, Bel, and Ea, came more than a thousand years later and were more contemporary **[00:58:00]** to the time of Nebuchadnezzar in the 5th century BC.

This decree to worship the golden image and the trinity gods in ancient Babylon at a certain time foreshadows the prophecy in the last days where there will be another attempt to enforce idolatry by having God's people worship the image of the beast and the three in one trinity at a certain time. At this time, what will this worldwide attempt to enforce the worship of an idol trinity through Sunday laws **[00:58:30]** result in? It will have the same result as it did on the plains of Dura. For the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon.

"On that eventful day, the powers of darkness seemed to be gaining a signal triumph. The worship of the golden image bade fair to become connected permanently with the established forms of idolatry recognized as the state **[00:59:00]** religion of the land." The worship of the golden image was to become connected permanently with what? With the established forms of idolatry recognized as the state religion.

As we just saw, the established forms of idolatry in ancient Babylon, primarily meant the worship of Anu, Bel, and Ea, the Babylonian triad. What does this mean for us concerning the worship of the image of the beast? Who is the image of the beast? **[00:59:30]** "The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose **[01:00:00]** rise and mild professions render it so striking a symbol of the United States. Here is to be found in image of the papacy. When the churches of our land uniting upon such points of faith as are held by them in common, shall influence the state to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy."

[01:00:30] The Roman Church, the first beast mentioned in the book of Revelation 13 was an ecclesiastical body clothed with civil power or a church and state power. The image of the beast will be formed when Protestant America will likewise use the civil power of the state to enforce its ecclesiastical dogmas, undoubtedly concerning the points of faith as are held by them in common, most notably the observance of Sunday and the Trinity God to whom Sunday is dedicated.

[01:01:00] Just as the golden image in ancient Babylon became connected permanently with the established forms of idolatry recognized as the state religion, so too the worship of the image of the beast being a symbol of apostate Protestantism directing the power of the state will be connected permanently with the established forms of idolatry such as Sunday observance and the worship of the Trinity and recognized as the state religion of the land. **[01:01:30]**

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What is Satan's purpose in all this? Sister White writes, "This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God." What better way to obliterate the knowledge of God than to cause God's profess commandment keepers to forget the significance of the **[01:02:00]** Sabbath, that it is a sign of the worship of the one true God. Then to enforce the observance of a false Sabbath that compels all to render homage to the trinity gods of Babylon.

Think it's a stretch and that it can't happen, or that it's not even in the minds of some to enforce the worship of their counterfeit God just as readily as their counterfeit Sabbath. In the Adventist Review in Sabbath Herald in 1894, there appeared an article titled Sunday Enforcement. The article **[01:02:30]** speaking of the newly formed International Sunday Observance League, said it will also be noticed that this league has other plans besides the intention to prosecute those who will not bow to their manmade Sabbath.

Perhaps they will prosecute those who do not believe in the Trinity. Their spiritual ancestors, the Puritans considered the arrest and punishment of those who rejected this church dogma as something pleasing to the deity. Our Unitarian **[01:02:59]** friends should be on the alert. The doctrine of the Trinity and the sacredness of Sunday are both orthodox plums of marvelous sweetness to the ministerial tooth.

If all may be compelled to receive one, there is no good reason why all may not be required to accept the other. Just as the seventh day Sabbath and the worship of the true God are linked together in meaning and significance so too is the counterfeit Sabbath linked with the counterfeit **[01:03:30]** God. Just as there was a small remnant who defied the decree to worship the Babylonian triad on the plains of Dura, so too there will be a small remnant who will defy the decree to observe the day of the sun and the trinity to whom it is sacred.

Let's look again at this verse. When the king with a boastful and defiant challenge that reached the ears of the king of heaven, who is that God that shall deliver you out of my hands? Nebuchadnezzar **[01:04:00]** had just challenged the power of the God of the Hebrews. The death of the Hebrews in the fiery furnace would demonstrate the unchallenged superiority of the power of the gods of Babylon, but who is that God? He declared, echoing the words, uttered more than a thousand years earlier by the king of Egypt, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord. Neither will I let Israel go."

One way Satan continues to try to demonstrate his power **[01:04:30]** and supremacy is by keeping God's people in captivity. God loves to demonstrate his almighty power to all by delivering his people from bondage. The most significant sign and symbol of God's power to deliver is the Sabbath. "And remember that thou was a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm. Therefore the Lord thy God commanded the to keep the Sabbath **[01:05:00]** day."

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What is the significance of the Sabbath? It is the day wherein God's people are to remember that just as they were slaves in Egypt and God exercised the power of His mighty hand to deliver them from Egypt, so too the Sabbath stands as a sign of his power to deliver His people from the bondage of sin. At the end of time, Satan will exercise his power to keep God's people captive in the bondage of sin by having them worship a philosophical idol on the false **[01:05:30]** Sabbath.

Satan boasts the words, "A sign between me and you throughout your generations, I will make to serve on the side of my Sabbath. Thus the world will become mine. I will be ruler of the earth prince of the world. I will so control the minds under my power that God's Sabbath will be an object of contempt, a sign I will make the observance of the seventh-day sign of disloyalty to the authorities of earth. **[01:06:00]**.

Human laws will be made so stringent that men and women will not dare to observe the seventh day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law and the earth will be holy under my dominion." How will Satan plan to keep the world in bondage sin? "Human laws will be made so stringent." He says that, "For fear of wanting food and clothing, they will join with the world in transgressing **[01:06:30]** God's law."

How typical that Satan should counterfeit the Sabbath, the sign of the worship of the true God and of his power to deliver man from sin, and institute a counterfeit Sabbath as a sign of the worship of idols and of his power to keep men enslaved to sin. Such was the meaning of the golden image in Babylon for sister White wrote, "Not all had bowed the knee," to what? "To the idolatrous symbol of human power."

[01:07:00] Have Seventh-Day Adventists lost the significance of the Sabbath? Do they realize the rest of the seventh day is a symbol of our rest and trust and faith in the power of God to deliver us from sin? Do they understand that this rest is not in any gods, but in the one and only true God who created the heavens and the earth and the fountains of waters? If Seventh-Day Adventists do not themselves understand the significance of the Sabbath rest, how shall they give the third angels message to the **[01:07:30]** world?

In the Bible, the 10 Commandments are recorded twice, once in Exodus and once in Deuteronomy. God recalls his deliverance of his people from Egypt once in Exodus and twice in Deuteronomy. In the fourth commandment in Deuteronomy, we just saw that God recalled his power to deliver his people from Egypt or sin as a reason for keeping the Sabbath. In Exodus 20, he brings to mind his power to deliver his people from Egypt as a **[01:08:00]** reason for keeping the first commandment. He says, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shall have no other gods before me."

The first commandment and the fourth commandment are linked together because God's power to deliver His people is given as a reason for keeping both the fourth commandment and the first. It is impossible to keep the Sabbath on the right day while worshiping an idol for this makes **[01:08:30]** of none effect the significance of the Sabbath as a sign of the worship of the true God. With this in mind, we can see

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the magnitude of the sin Ellen White warned God's people would commit in turning away from the true God to the idle trinity.

1 Selected Messages, page 204, the two last sentences read, "The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which without **[01:09:00]** God is worthless. Their foundation would be built on the sand and storm and tempest would sweep away the structure." In this statement where Ellen White Warns that Satan would lead Seventh-Day Adventist to give up the doctrines, which stand as the pillars of our faith, are those doctrines represented in the fundamental principles.

The reason she writes our religion would be changed is because there would come a time when the fundamental principles that have sustained the work for the last 50 years would be accounted as error. **[01:09:30]** What doctrine is it within the fundamental principles that if given up would constitute a change of religion? She writes, "The leaders would teach that virtue is better than vice, but God being removed." Here you see, one of the doctrines to be given up, which stands as a pillar of our faith is the doctrine or understanding of God.

Only this could constitute a change of our religion. As a result of removing **[01:10:00]** the true God from our fundamental principles and turning to an idol, she continues. They would place their dependence on human power, which without God is worthless. All this has been fulfilled in the Seventh-Day Adventist Church exactly as Ellen White warned it would, all because Seventh-Day Adventist, though clinging to the right day, have forgotten the significance of the Sabbath in that it is a sign that points us to the one and only true God who alone **[01:10:30]** can deliver us from the bondage of sin. It goes without saying that in consequence of turning away from such a mighty God, that one must depend upon human power, which without God is worthless.

Just like the worshipers on the plain of Dura, who in bowing to the golden image bowed the knee to the idolatrous symbol of human power. **[01:11:00]** "Then was Nebuchadnezzar full of fury and the form of his Vistage was changed against Shadrach, Meshach, and Abednego. Therefore, he spake and commanded that they should heat the furnace seven times more than it want to be heated, and he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and the Abednego and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their **[01:11:30]** hosen, and their hats and their other garments, and were cast into the midst of the burning fiery furnace." We see Nebuchadnezzar commanded the most mighty men that were in his army. Why? What was the king so afraid of that he figured he needed the most mighty men to secure the three Hebrews? He felt that it required more than ordinary power to deal with these noblemen. His mind was strongly impressed that something unusual would interpose in **[01:12:00]** their behalf and his strongest men were ordered to deal with them.

Will not Satan order his strongest angels to keep men bound in sin, bound in transgression, and worshipping and counterfeit God? Again, we have the mightiest of

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men representing the power of man pitted against the God of heaven, and even the king knew his power might not be enough, and we read then these men were bound. Are God's people **[01:12:30]** today bound, bound about with lies, deceptions, false doctrine, temptations, sin, love of the world, pride, and selfishness?

Is there any power at all that can deliver men from the deceptions of Satan or from the deceitfulness of his own selfish heart? We continue. "Therefore, because the King's commandment was urgent and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abednego and **[01:13:00]** these three men, Shadrach, Meshach, and Abednego fell down bound into the midst of the burning fiery furnace." Here again, we see the three Hebrews were bound, but now we see they fell down. What does that mean? Would it not mean that they were powerless to help themselves?

Do you feel powerless when trying to free yourself from the temptations and sins that bind you to satanic agencies? There is good news because right here in the story, there is a big change. **[01:13:30]** Someone new arrives on the scene. "Then Nebuchadnezzar, the king, was astonished or astonished and rose up in haste and spake and said unto his counselors 'Did not we cast three men bound into the midst of the fire?' They answered and said unto the king, 'True O king.' He answered and said, 'Lo, I see four men loose walking in the midst of the fire and they have no hurt and the form of the fourth is the **[01:14:00]** Son of God.'"

The new figure that has arrived on the scene is none other than the Son of God. Now think about this. Even before Jesus became a man more than 500 years before his incarnation, the Bible here declares him to be the Son of God, and what was the result of the arrival of the presence of the Son of God? What change took place when God's son arrived, the king said, "I see four men loose." **[01:14:30]**

The Son of God had liberated his people who refused to worship the golden image or the Trinity of Babylonian Gods, the strongest of chords of the most mighty men that had been fastened upon God's people were utterly broken. Even more than that, so complete was the deliverance by the Son of God that the fire meant to consume them had no effect upon them. Said the king, "They have no hurt."

The power of the Son of **[01:15:00]** God had overruled and overturned the captivity of his people who refused to worship anyone but their own God, the one true and living God the Father of whom are all things. All the efforts, the good works, and the zeal of the three Hebrews amounted to nothing. They were bound and fallen in the fire and could not save themselves, but the Son of God delivered them proving that the father and son alone have the power to redeem man from slavery **[01:15:30]** and of sin and sanctify him and as we saw the sign of this deliverance is the Sabbath rest. For God said, "I gave them my Sabbath to be a sign between me and them that they might know that I am the Lord that sanctified them."

Some may ask, how did Nebuchadnezzar know that the form of the fourth was like the Son of God? Sister White explains, "He had heard of the son of God from the Hebrew captives that were in his kingdom. They had brought **[01:16:00]** the knowledge of the living God who ruleth all things. The three Hebrews had brought

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the knowledge of the living God," and it was through them the king also heard of the Son of God and this is what the knowledge of the true and living God brings back to God's people, the presence and indwelling of his only begotten son, that Jesus Christ by his own spirit dwells within you, not some other person but Jesus Christ himself.

The **[01:16:30]** one who is touched with the feeling of our infirmities, but was in all points tempted as we are yet without sin. He is the one that abides in us and can deliver us from the of temptation and sin. This understanding that the Holy Spirit is the indwelling of Jesus himself has largely been rejected and for this very reason, the churches are weak and sick and ready to die, said the inspired messenger. "The reason why the churches are weak **[01:17:00]** and sickly and ready to die is that the enemy has brought influences of a discouraging nature to bear upon trembling souls."

What did he do? "He has sought to shut Jesus from their view as the comforter, as the one who reproves, who warns, who admonishes them saying, 'This is the way walk ye in it.'" Two years later, Sister White added, "The Savior is our comforter. This I have proved him to be," and to remove any confusion she added **[01:17:30]** two years after that, "We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency.

That is exactly what the three Hebrews received, strength and grace and efficiency, for this is what Jesus brings into our lives when we acknowledge the Holy Spirit as the indwelling presence of Jesus Christ. And after she writes, the Hebrews had brought the knowledge of the living God who ruleth all things she **[01:18:00]** adds, "Then Nebuchadnezzar called forth the servants of God and they had not so much as the smell of fire upon them."

If you are called to go through the fiery furnace for Christ's sake, Jesus will be where? At your side. When thou passes through the waters, he promises I will be with thee, and through the rivers, they shall not overflow thee. When thou walketh through the fire, thou shalt not be burned. Neither shall the flame kindle upon **[01:18:30]** thee." Why could they pass through the waters and the fire and not be burned? Because the presence of Jesus was with them, and this knowledge is what Satan has shut out from God's people that God is now restoring to His people before they are called to stand before the most mighty men and the kings of spiritual Babylon that they might have his strength and grace and efficiency and presence when thrown into the fiery furnaces that await them.

"Then Nebuchadnezzar came **[01:19:00]** near to the mouth of the burning fiery furnace and spake and said, 'Shadrach, Meshach, and Abednego, ye servants of the most high God come forth and come hither.' Then Shadrach, Meschach, and the Abednego came fourth of the midst of the fire and the princes, governors, and captains and the king's counselors being gathered together saw these men upon whose bodies the fire had no power, nor was there in hair of their head singed.

Neither were their coats changed nor the smell of **[01:19:30]** fire had passed on them. Then Nebuchadnezzar spake and said, "Blessed be the God of Shadrach,

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Meshach, and Abednego who have sent his angel and delivered His servants that trusted in Him and have changed the king's word and yielded their bodies that they might not serve nor worship any god except their own God."

There are some amazing things in these verses. The most obvious is the remarkable change of the king who now instead of asking the Hebrews to **[01:20:00]** serve his gods, plural, he calls Shadrach, Meshach, and Abednego, servants of the most high God, not gods, but the most high God, singular. This is just after acknowledging the form of the fourth one in the fire was the Son of God.

Even this hidden king understood the Son of God is a person and that He is in fact the Son of God. He acknowledges here, the most high God, that is the Father, **[01:20:30]** and that they are two distinct individuals, a truth that is destroyed by the doctrine of the Trinity. Then Nebuchadnezzar goes even further and says, "Blessed be the God, singular, of Shadrach, Meshach, and Abednego." And then says that they would not serve nor worship any god except their own God. That was the real underlying point of contention in this chapter. Would they worship false gods or remain faithful **[01:21:00]** to the one true God?

Nebuchadnezzar concludes, "Therefore I make a decree that every people, nation, and language, which speak anything amiss against the God, singular, of Shadrach, Meshach and Abednego shall be cut in pieces, and their houses shall be made in a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon." There is the conclusion **[01:21:30]** of the lesson God has for us in this chapter.

There is no other God that can deliver after this sort. Only the most high God, the Father, and the Son of God are able to deliver man from the fiercest decrees and the most exacting laws concerning the time when this earth is commanded to worship the beast, its image, and receive its mark. When God's people are outcasts, locked and hated, and driven from society, being unable to buy or sell, the presence of the Son of God **[01:22:00]** will be with them and deliver them.

Think of this whole experience in Daniel Chapter 3, about the king's decree concerning when they should worship the golden image and that at that time the music played, they were to fall down and worship and realize and take note of this fact, that in this whole trial, Satan did not care when they worshipped until the decree came, that the time in which they worshipped was to designate who they were worshipping. **[01:22:30]** Again, the time was not the reason for the test.

The test from the beginning of this controversy was about who the Hebrews are worshipping, and Satan's endeavor to enforce idolatry and secure homage to himself that should be rendered to God alone. This chapter in Daniel 3, with all its connections and parallels to the war over worship in Revelation Chapter 13 and 14, which is about to break upon the world is not about the time **[01:23:00]** as much as it is about who the people of earth will worship.

The time of worship only has significance when the time is indicative of the God being worshipped. The time or day on which the Sabbath falls, derives its

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significance from the fact that the day points to the worship of the one true God, and this is what many have lost sight of. We must understand this, less-than-mere ceremonial observance of the right day **[01:23:30]** become the means of blinding us and others from the worship of the one true God and His only begotten Son, in the same way, the ritualistic observances of the ordinances became the means of blinding the Jews from accepting Jesus as the Son of God.

If we enter into the Mark of the Beast crisis, thinking the test is about the day only, and we acknowledged the correct day, but bow the knee to the Trinity, we will receive the mark of the beast. **[01:24:00]** How is that you might ask? If we perfectly observe the Sabbath day but reject the God the Sabbath day points to, we are not only transgressors of the fourth commandment, but also the first, the second, the third, and the entire law. Such will never receive the seal of God or receive the Father's name in their foreheads. Because the image of the beast will become connected permanently with the established forms of idolatry, recognized as the state religion of the land, **[01:24:30]** the worship of the Trinity will be accepted as worshipping the image of the beast.

Acknowledging the right day and worshipping an idol, even a philosophical one is what God calls whoredom in Ezekiel Chapter 20 when Israel as devout as they may have been with their Sabbath observance and obviously lost sight of the significance of the Sabbath. For God said, "They polluted my sabbaths; for their heart went after their idols." I thank God that He is bringing back **[01:25:00]** a knowledge of himself and his only begotten Son, as outlined in the 1889 fundamental principles that have made us what we are, Seventh Day Adventists.

Though these fundamental principles have been discarded and accounted as air in fulfillment of Ellen White's prophecy in 1903, these principles still today contain the knowledge that God's people must have before entering the world's last war over worship. Sister White comments on the verse, **[01:25:30]** "That they might not serve nor worship any god except their own God." and adds, "Thus these youth, imbued with the Holy Spirit, declared to their whole nation their faith, that he whom they worshipped was the only true and living God.

This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, His servants must reveal their own reverence for God. **[01:26:00]** They must make it manifest that He is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry."

[music] **[01:26:30]**

[01:26:47] [END OF AUDIO]