

ADVENTISM

**First
Commandment
OR
The Trinity**



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There are no new doctrines in this book; rather, it presents documented evidence of what we, as Seventh-Day Adventists, used to teach and believe, right up to 1931.

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Introduction

Why was this book written? Because of the various doctrines in existence in Laodicea, which have sadly brought in conflict among the believers. For almost 100 years in our faith we did not believe in the doctrine of the Trinity, especially in its present form. Before we begin this topic, I would like to emphasize, that Jesus is truly God and that He is not a created being, that the Holy Spirit is a Divine Personality, and that the Adventist church is the last true church before before Jesus' second coming.

What inspired visions of the Holy Spirit did Ellen White have? What does the Spirit of Prophecy tell us: Who is the Holy Spirit? A Third Being or the Divine Personality which flows out of the Father and the Son?

- "We want the **Holy Spirit, which is Jesus Christ.**" Ellen White: Letter 66, April 10, **1894** par. 18
- "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the **Holy Spirit** from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the **Spirit of Jesus** would not allow them to." Acts 16:6-7, NIV
- "And because ye are sons, God (the Father) hath sent forth **the Spirit of his Son** into your hearts, crying, **Abba, Father.**" Galatians 4:6

Jesus Himself was personally present as another Comforter, the Holy Spirit, i.e. He was present with us in another way, which we cannot fully understand.

- "**The Saviour is our Comforter.** This I have proved Him to be." Ellen White: 8MR 49.3, 1892
- "The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and **the Holy Spirit is the Comforter, as the personal presence of Christ to the soul.**" Ellen White: Review & Herald November 29, 1892, par. 3
- "I am crucified with Christ: nevertheless I live; yet not I, **but Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20

The sentence, "The Holy Spirit is Himself, divested of the personality of humanity..." recently (about a few years ago) was officially released completely in its original form. The comma was missing after the word "Himself", in order to clearly emphasize the identity of the Holy Spirit. The enemy of souls is making his greatest efforts to reduce and stultify the prophetic word. God allows deceptions to happen, for reasons unclear to us, but He also gives light to those sincerely searching for truth.

- "After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and **Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself**, and after He was glorified it was manifest." Ellen White: Signs of the Times, 17 May, 1899, par. 3

Remark: Ellen White used the neuter pronoun *It* in many places for the Holy Spirit, which is in no way compatible with a doctrine of three beings.

- "I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me... but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus... A line of action was laid out before me as if the unseen presence were speaking with me." Ellen White: Manuscript Releases, Vol. 11, p. 326, 1896

Today people use the word "Godhead" as evidence of the Trinity, and try to explain that the prophet of God had the Trinity in mind whenever she wrote it. But this doctrine is completely unbiblical. The Bible and Spirit of Prophecy do use the word "Godhead", i.e. Deity, only to express the divine attributes, not as another word for God or the Trinity, which as seen in the verse and quote below we can see completely clearly:

- "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and **Godhead** (Deity); so that they are without excuse:" Romans 1:20
- "Christ in his **Godhead** (Deity) shone forth as he burst from the tomb, and rose triumphant over death and the grave." Ellen White: Signs of the Times, May 30, 1895, par. 7
- "Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks." Ellen White: Testimonies, Volume 9, page 189.3 1905

In the above quote from 1905 we can completely clearly see that Ellen White never "shifted paradigms" to adopt the Trinity, as it is claimed today!

Why are we analyzing these statements from the Spirit of Prophecy on this as well as all other topics? Today within the Omega apostasy a large number of official members and high-ranking theologians reject the prophetic inspiration of Ellen White, calling her just a gifted writer, and are headed towards ecumenism.

Such theologians and members are actually unwittingly directly excluding themselves from the church of God and His people, for the Bible is clear that the people of God immediately before Jesus' coming worship the one true God, preach the three angels' messages, do not believe in evolution, keep all of the 10 commandments, have come out of Babylon i.e. ecumenism, and they possess the testimony of Jesus which is the Spirit of Prophecy.

- “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.” Revelation 14:7
- “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17
- “...worship God: for **the testimony of Jesus is the spirit of prophecy.**” Revelation 19:10
- “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.” Revelation 18:4

If God had set these conditions for us as the last generation to belong to Him, then it would be enough for us to omit one of them to be found on the enemy's side. If we read here, “give glory to God,” and simultaneously the entire Bible says “there is but one God” and His Son, what right do we have to claim that the name there means the Trinity and not God the Father?

- “Let the missionaries of the cross proclaim that there is **one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.” Ellen White: 1888 Materials, p. 886 1891
- “They shall have an experimental knowledge of **the only true God** (the Father) **and** of Jesus Christ whom He has sent.” Ellen White: SW October 25, 1898, par. 2
- “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3

The quote below speaks directly to belief in the Trinity:

- “No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. **Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal.**” Ellen White: Review & Herald December 3, **1908**, par. 2

The quote speaks of various forms of apostasy, but emphasizes idolatry and erroneous, i.e. false conceptions of God. Trinitarians claim that Ellen White changed her position on this question. But that would have meant that until that time she worshiped a false god! If that were true, then she could not be a prophet, for prophets do not change their instructions and clear visions received directly from God! In spite of the claims by the advent people that truth is “progressive”, the faithful remnant know that God never changes, only man does.

Whose is the glory? Does it belong to the Holy Spirit as well, which would seem necessary were it truly a separate being?

- “**The Father and the Son alone are to be exalted.**” Ellen White: The Youth's Instructor, July 7, **1898**, par. 2
- “I saw a **throne**, and on it sat the **Father and the Son.**” Ellen White: Broadside 1, April 6, 1846, par. 7

- **"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One** (the Father) **encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. **The Son of God had wrought the Father's will in the creation of all the hosts of heaven;** and to Him, as well as to God, their homage and allegiance were due." Ellen White: Patriarchs and Prophets, 36.2
- **"Christ is our Example. He was next to God** (the Father) **in the heavenly courts...** -Letter 48, **1902**" Ellen White: Notebook Leaflets from the Elmshaven Library, vol. 1, p. 114, par. 9
- "The hour for joyful, happy songs of praise **to God and his dear Son** had come. **Satan had led the heavenly choir.** He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader." Ellen White: The Spirit of Prophecy Volume One, p. 28, par. 2, 1870
- "And the **years of eternity**, as they roll, will bring richer and still **more glorious revelations of God and of Christ...** '...Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.' Revelation 5:13. The great controversy is ended. Sin and sinners are no more. The entire universe is clean." Ellen White: Great Controversy, p. 678, paras. 1-3
- "In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in **filling all heaven with songs of praise to God and His Son.**" Ellen White: Australasian Union Conference Record, January 15, **1903**, par. 14
- "Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, **Salvation to our God and unto the Lamb.**" Ellen White: Spirit of Prophecy Vol. 4, p. 480.1
- **"All the redeemed saints will see and appreciate as never before the love of the Father and the Son,** and songs of praise will burst forth from immortal tongues." Ellen White: That I May Know Him, p. 371.4
- "The years will move on in gladness. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while **God and Christ will unite in proclaiming,** 'There shall be no more sin, neither shall there be any more death.'" Ellen White: Child Guidance, p. 568.1
- "Heaven and earth will unite in praise, as 'from one Sabbath to another' (Isaiah 66:23) the nations of the saved shall bow in **joyful worship to God and the Lamb.**" Ellen White: Desire of Ages, p. 769.2

All of these words are actually a clear confirmation that the Holy Spirit flows from the Father and Son, and that it isn't a third Diving Being. Within belief in the Trinity there is the opposite claim, which is that the Holy Spirit has withdrawn from receiving worship *only* in the *context* of the plan of salvation. This doctrine results from the fact that there is absolutely no inspired statement of any kind that shows the Holy Spirit being glorified as are the Father and Son. In the above quotes we see clearly that even after the completed plan of salvation as well before the existence of sin the Holy Spirit receives neither worship nor the title of being God, for it is the Spirit of God, who reproves and guides us.

In all of the Bible and Spirit of Prophecy it is stated that the Holy Spirit is the Spirit **of God** and of Christ; **nowhere** does it **ever** say **God** the Holy Spirit. Instead of comprehending that the Holy Spirit is not an independent being come unbelievable “arguments” that even Jesus, though being the Son of God, is nevertheless an independent being, so therefore the Holy Spirit must likewise also be an independent being!

Can we also say that our bodies and the spirits we possess are also independent beings? When I say “**the spirit of man and the body of man**,” is it to say that we are made up of two independent beings? Of course not! It is just the same situation with God, in whose image we are created. His Spirit is a part of Him, it is Himself.

To whom does blasphemy against the Holy Spirit apply? Inasmuch as the Holy Spirit is really a third Being, that would mean that the Holy Spirit is above the Father and Son, which in itself refutes the doctrine of the Trinity. Below we will see that blasphemy on the Holy Spirit applies personally to the Father and Jesus!:

- “Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, **provoke him not; for he will not pardon your transgressions: for my name is in him.** But if thou shalt indeed obey his voice...” Exodus 23:20-22
- “But in the transgression of man both **the Father and the Son were dishonored.**” Ellen White: Signs of the Times, December 12, 1895, par. 7
- “Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.**” 1 John 2:22

Why isn't the Holy Spirit mentioned, i.e. dishonored in the above quotes? Because the Bible says that the Holy Spirit is the Spirit of God, just as the spirit of man is a part of man, and not a separate being:

- “He therefore that despiseth, **despiseth not man, but God, who hath also given unto us his holy Spirit.**” 1. Thessalonians 4:8
- “In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and **vexed his holy Spirit:** therefore he was turned to be their enemy, and he fought against them.” Isaiah 63:9-10

Refusal to believe in the doctrine of the Trinity isn't a new apostasy, as it has been represented to everyone! It is rather a return to old truths which have sadly been rejected. When was this done? In 1919 at the secret Bible conference of the leading General Conference theologians the first steps were taken, by certain few individuals around professors Prescott and Wilcox, which were decidedly rejected by an absolute majority, but the breakthrough came only in 1931, when the majority of those pioneers had passed away!

The Adventist church began, as a church, only in 1931, nevertheless without a resolution of the entire General Conference, to teach the Trinity!

If the doctrine of the Trinity were so “clear,” and if it were, as it is said, truly “adopted” as a fundamental belief yet during the time of Ellen White, isn't it strange then that even after her death it was vigorously rejected by almost all of the leading General Conference theologians? How is it that even after her death it wasn't “understood” that she had “accepted” the Trinity, if the church “believed” in it, and “only” a few pioneers had rejected it?

As “evidence and argument” of new truths, only a handful of seemingly “clear” quotes are used, which talk about e.g. the heavenly Trio or three heavenly Powers, while on the other hand there are innumerable, precisely clear quotes by EGW and all the pioneers against such beliefs. A prophet of God certainly cannot contradict himself or herself, nor the Bible. If we have only a few lesser-understood quotes, which at first glance seem to speak in favor of the Trinity, then don't we need a deeper study on this topic, instead of blind acceptance?

In fallen Christianity, the spirit of Samuel that talked to Saul is used as “evidence” of life after death, for there isn't a sincere desire to study what God truly says through the Bible. When we go deeply astray in our beliefs, we exploit the Bible in search of verses which will support our positions, and we cease to be teachable out of God's word.

But is it really possible that such an incomprehensibly great change could come upon us, without the Spirit of Prophecy declaring it?

- “Study the 9th chapter of Ezekiel. **These words will be literally fulfilled...**” Ellen White: Letter 106, **1909**, par. 17
- “I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. **I tell you now, that when I am laid to rest, great changes will take place.** I do not know when I shall be taken; and I desire to warn all against the devices of the devil. **I want the people to know that I warned them fully before my death.**” Ellen White: Manuscript 1, February 24, **1915**

Have these announcements been fulfilled? Who, according to the words of the prophet Ezekiel, in the official church of his time bring in worship to false gods? Did even then the majority of the people accept the false god and only an insignificant number remain faithful to the true God? Would such a people in the General Conference in that phase of apostasy still be able to vote correctly and have the authority of God's decisions?

What did the son of Ellen White say, regarding the entrance of the doctrine of the Trinity into Adventism?

- **“The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”** Letter from William C. White to H. W. Carr, April 30th, 1935

Why did he fight against the Trinity if it was the truth? Why did God show Ellen White that her son wouldn't depart from the truth?:

- It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. **I was shown that the Lord would guide him, and that he would not be led away,** because he would recognize the leadings and guidance of the Holy Spirit... The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.” Ellen White: Selected Messages, Book 1, p. 54, 55

Actually, the Trinity represents the extension and completion of the Alpha “project” begun by Dr. Kellogg. He began to believe in the doctrine of the Trinity in another phase. He believed in God the Father, God the Son and God the Holy Spirit, after which he was kicked out of God's church. Are there people today who believe the same?

The characteristics of the Omega apostasy are concerned with the nature of the Holy Spirit, that the majority will accept it, and that it began immediately after the death of Ellen White:

- “In the book ‘Living Temple’ there is presented the **alpha** of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.” Ellen White: Special Testimonies Series B No. 2, p. 50, par. 2, letter, August 7th **1904**
- “‘Living Temple’ contains the alpha of these theories. I knew that the **omega would follow in a little while**; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in “Living Temple” in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.” Ellen White: Special Testimonies Series B No. 2, p. 53, par. 2
- “**We have now before us the alpha of this danger. The omega will be of a most startling nature.**” Ellen White: Special Testimonies, Series B, No. 2, p. 16 par. 2, written July 24, **1904**

Why a most startling nature? Because, instead of back then where only a certain number of people deceived by the Alpha apostasy, after the death of Ellen White, through the Omega apostasy, the majority were led away from the truth, and because it also opened the door to abandonment of other points of faith. Is the bringing in of the doctrine of the Trinity only a small theological adaptation?

No, it's a replacement of the very foundation of truth, exactly of the kind which the Spirit of Prophecy declared and also warned us to remain on the pillars of faith. We haven't abided in the truth, but now claim that we have “progressed” in knowledge and understanding, wherein the very fundamental truth of “Whom we pray to,” is thrown into the abyss.

Is there anything new about that kind of “deeper knowledge”? No, it represents a return to the teachings of churches of Babylon, which we came out of over 150 years ago, rejecting the doctrine of the other side, the Trinity. The staunchest Trinitarians do not dispute that that doctrine was “recognized and established” only just around 1900. Didn't Ellen White invite us to the old truths, when the attacks of “new insights” began strengthening?:

- “**We are to repeat the words of the pioneers in our work**, ...who labored to lay the foundation of our work... The word given me is, **Let that which these men have written in the past be reproduced.**” Ellen White: Review & Herald, May 25, **1905**, par. 21

The opposing arguments are that Dr. Kellogg was caught up in several different apostasies, and that the warnings of Ellen White aren't about believing in “god” the Holy Spirit, i.e. the Trinity. But we all know that his apostasy was exclusively regarding the nature of God, and that the Omega of apostasy would further develop those theories.

What other new doctrine came immediately after the death of Ellen White, and captured the majority? Some consider that Ellen White thought of the entire apostasy as liberalism. But the doctrine of Dr. Kellogg wasn't liberalism but a false view of the Holy Spirit, and its development may be exclusively in this area.

- “Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the **personality of God or of Christ**, are working as blind men.” Ellen White: Manuscript Release 760, p. 9.5
- “Reject every phase of error, even though it be covered with a semblance of reality, which denies the **personality of God or of Christ.**” Ellen White: Manuscript 124, **1905** par. 12

The subject of personality directly relates to the Holy Spirit, which is described as a personality, but is not autonomous, but rather the special conscious manifestation of Jesus' and the Father's personalities in omnipresence:

- "The Lord encourages all who seek Him with the whole heart. **He gives them His Holy Spirit, the manifestation of His presence and favor.**" Ellen White: Testimonies for the church, Vol. 9, p. 230.3 **1909**

How did we lose the truth? What were our beliefs immediately before the death of Ellen White? As you read the fundamental principles of our faith in 1914, and compare them to the ones from 1931 (set out below), you will see that they conflict. You will also note the gradual introduction of the Trinity. The truth that Jesus is the literal Son of the heavenly Father lingered but it too was eventually rejected after the passing of the pioneers.

The fundamental principles and all the writings of the pioneers paint a very clear picture of our beliefs at the time. Often, one single article written in 1913, by Francis McLellan Wilcox, who would later apostatize, is used as "evidence" for an Adventist belief in the Trinity, despite all of the proof to the contrary, which clearly show that Seventh-day Adventists rejected the Trinity as their God.

Adventist Yearbook, 1914, p. 293 docs.adventistarchives.org/docs/YB/YB1914__B.pdf:

1. That there is **one God**, a personal, spiritual being, **the Creator of all things**, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and **everywhere present by his representative, the Holy Spirit**.
2. That there is one **Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things**, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and, as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.

Adventist Yearbook, 1931, p. 377 docs.adventistarchives.org/docs/YB/YB1931__B.pdf:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice.
2. That the **Godhead, or Trinity, consists of the Eternal Father**, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the **Lord Jesus Christ, the Son of the Eternal Father**, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; **the Holy Spirit, the third person of the Godhead**, the great regenerating power in the work of redemption.

What today, since the year 1980, is the official doctrine of our church and the final step in abandoning the truth in this regard?

Fundamental Belief 2: <https://www.adventist.org/en/beliefs/god/trinity/>

- There is **one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.** (That one, melded) **God is** immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation.

Let us notice here that it says that this one God, consists of the Father, Son and Holy Spirit. The Bible and Spirit of Prophecy in contrast to this say something completely different! The title “one God,” as we have seen in all the quotes always meant only and exclusively God the Father, and the Holy Spirit is the Spirit of God and the Spirit of Christ, not a third Divine Being.

- “And this is life eternal, that they might know thee the **only true God, and** Jesus Christ (his son), whom thou hast sent.” John 17:3

Our church, as we have already seen, as led by the Bible and Spirit of Prophecy up until 1931, taught something completely the opposite, which is the heavenly Trio:

- “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.” Ellen White: Testimonies for the church, Vol. 9, p. 189.3 **1905**
- “For I know that this shall turn to my salvation through your prayer, and the supply of the **Spirit of Jesus Christ**,” Philippians 1:19

Likewise the above verse shows us the same truth, because it didn’t say “God the Holy Spirit” but rather “the Spirit of Jesus Christ.” God as the Ruler of the whole universe in his infinite power is personally present everywhere in it, and namely before the creation of the earth. This next verse, which describes His presence before the creation of life on the earth, does not mean that a third being participated in creation when God the Father called Jesus and said to Him, “let us create man in Our image.”

Before creation God the Father and Jesus were physically present and created everything on the earth. The Holy Spirit, in contrast, was Their personal spiritual presence still while the earth was without form and void! Ellen White writes completely clearly that the Holy Spirit has no ties to creation, which according to the Trinity would be illogical.

- “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Genesis 1:2
- “**The Father and the Son** engaged in the mighty, wondrous work they had contemplated, of **creating the world**... And now God says to his Son, ‘Let us make man in our image.’” Ellen White: Spirit of Prophecy Volume One, p. 24, par. 1, 2 1870
- “God, in counsel with his Son, formed the plan of creating man in their own image.” Ellen White: Review & Herald, February 24, 1874, par. 3
- “**In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.**” Ellen White: Desire of Ages, p. 769.3

In the context of this subject you will also encounter abuse of the word “Elohim,” which in the Old Testament signifies one God although it is a word in the plural form.

Sadly, proponents of the new doctrine try to exploit the word “Elohim” as evidence that the one God is a Trinity. According to this interpretation there should also have been 3 Moseses or 3 Dragons, which in the Bible were also called “elohim.”

This plural form, called the “plural of majesty,” indicates the authority of the person. The Hebrews certainly weren’t describing the Trinity or a pagan plurality of beings for they decisively believed in only one God as a single Being!

Attacks on Ellen White’s early visions which clearly refute the Trinity, the opposite side argues thus: that she only later recognized the truth and understood that Jesus was also a Divine Being, and thereby the Trinity is the truth! In the quote below we see the exact opposite, i.e. that she in 1879, for example, clearly wrote that Jesus is God, wherein it was also clear that before the existence of the world He was the literal Son of His heavenly Father. The position of the literal Son completely excludes the Trinity, because according to it All are equal!

- “Fallen men, in one sense, could not be companions for **Christ**, for they could not enter into sympathy with **his divine nature**, and hold communion with the world’s Redeemer.” Ellen White: Signs of the Times, December 11, **1879**, par. 3
- “But the **Son** of God, who was with the Father **before** the world was...” Ellen White: The Youth’s Instructor, August 1, 1852, par. 6
- “Satan was well acquainted with the position of honor **Christ had held in Heaven as the Son of God, the beloved of the Father.**” Ellen White: Review & Herald, March 3, 1874, par. 21
- “Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the **Father had proclaimed the honor which He had conferred upon His Son.** They clearly set forth that **Christ was the Son of God, existing with Him before the angels were created**; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute. They urged that Christ’s receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? Lucifer refused to listen.” Ellen White: The Story of Redemption, Chapter 1, p. 15,16
- “Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ.” Ellen White: This Day with God, p. 128.2 (“[fallen]” appears in the original quote)

Is this fact being obscured even today in God’s church, that Christ was always the Son of God, and not just only after dwelling upon the earth, and who is encouraging this doctrine, which has completely consumed our church?

Ellen White even wrote in Great Controversy as well as other places that the only two Divine Beings in the universe are God the Father and Jesus:

- “Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—**the only being in all the universe that could enter into all the counsels and purposes of God.**” Ellen White: Great Controversy, p. 493.1
- “The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “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.” John 1:1, 2. **Christ**, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God.**” Ellen White: Patriarchs and Prophets, p. 34.1
- “Satan had sympathizers in heaven, and took large numbers of the angels with him. **God and Christ and heavenly angels were on one side, and Satan on the other.**” Ellen White: Testimonies for the church, Vol. 3, p. 328.1

Where is the Holy Spirit here, if it were a third Being?

Based on such clear statements, even Ellen White’s son later wrote down a confirmation of belief in this truth:

- **“Only one Being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ.”** James Edson White: The Coming King, p. 27, 1913

Did Ellen White ever deny this statement, since she was still alive at the time? Were the Trinity the official doctrine then, she would have instantly warned about the “apostasy” of her son, and she would have had to react especially because he was her son.

If the Holy Spirit is truly an autonomous being, how is it that it didn’t know of or participate in any plan which only the Father and Son know?

- “In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.” Ellen White: Signs of the Times, December 23, 1897 par. 2
- “No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**” Ellen White: Bible Echo, October 28, 1895 par. 4
- “**God** (the Father) **and Christ alone** know what the souls of men have cost.” Ellen White: Signs of the Times, January 13, 1909, par. 8

The saddest fact is that even some worldly people can often more deeply perceive the errors that have entered than those who God as lifted up to proclaim the three angels’ messages:

- “But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels.” Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary

Have we departed from Biblical truth? The comparison we made between the two statements of belief, as well as what is written in the Bible and Spirit of Prophecy, and the obvious contradictions, has given us the answer. And even if many can see this to a certain extent, they believe that the majority cannot be wrong. But if Elijah and the 7,000 faithful had this view during the apostasy of God’s people of that day, then even they would have prayed directly to Baal!

People on the other side of this question soothe their consciences with the statement that everyone has a right to a different view, and that God is not so strict, for this is not so important.

As if the Bible, i.e. truth were a rubber band, which each person could stretch it to fit their preferences, and which each person has a right to interpret it according to their own desires! But would our God, who in the first commandment decisively requires "Thou shalt have no other gods before me," be full of love if He did not also reveal the complete truth?

Many of those who fully accept the old truth of our pioneers consider that it's not so important to proclaim it, because its proclamation causes discord in church. That past shows us that Ellen White resolutely stood against Dr. Kellogg when he brought in erroneous teachings specifically about the Holy Spirit despite the fact that it then divided the church! The truth must be proclaimed, for its rejection is what destroys the church, and nullifies the spread of the God's messages to the world and eliminates God's blessings!

This battle for the old truth has become even more important than before, because in recent years besides transgressions of the first commandment, unbiblical doctrines have explosively appeared before our eyes: that Jesus didn't literally die on the cross, but rather only the humanity He was clothed in died and that He slept alive in the grave and that He awoke Himself and that God the Father didn't resurrect Him from the tomb. This blasphemously tramples upon Jesus' sacrifice on the cross!

In support of this doctrine we see less precise verses and quotes applied, which at first glance could leave such an impression, e.g. "Divinity did not die" or "I have power to lay it [My life] down and take it up again." Would any of us have believed twenty years ago that Jesus didn't completely die for us on the cross? Does any prisoner receive his or her death sentence this way, where only their clothes are incinerated or it is treated like a theatrical production detached from reality?

- "I am he that liveth, **and was dead...**" Revelation 1:18
- "As a member of the human family, **he was mortal...**" Ellen White: Review & Herald September 4, **1900**, par. 5
- "Christ did not make believe take human nature; he did verily take it. **He did in reality possess human nature.**" Ellen White: Review & Herald, April 5, **1906**, par. 4
- "The **God** of our fathers **raised up Jesus**, whom ye slew and hanged on a tree." Acts 5:30
- "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart **that God hath raised him from the dead**, thou shalt be saved." Romans 10:9
- "**Satan suggested to his mind that if Jesus was the Son of God he could not die.**" Ellen White: Spirit of Prophecy, Vol. 3, p. 231.1
- "Remember that **Christ risked all**; 'tempted like as we are,' **he staked even his own eternal existence upon the issue of the conflict.**" Ellen White: General Conference Bulletin 1st December **1895**. Art. B, par. 23
- "...Our friend **Lazarus sleepeth**, but I go, that I may **awake him out of sleep.**" John 11:11

One of the champions of this doctrine in our church is Woodrow Whidden, who is incidentally the co-author of the “evidentiary” reference books *The Trinity*, whose cover carries a spiritualistic druidic pagan symbol on its cover. Accident? That book has abridged quotes from Ellen White, taken out of context, along with added descriptions of her alleged beliefs or histories for which there is not a single shred of evidence, but are presented as facts!

Dr. Kellogg also worked in a similar fashion, although back then he wouldn't have dared openly and triumphantly show the symbols of the opposing side!

It is truly sad that such clear warnings are being refused and rejected, whereby also those who are fighting to restore the old truths are accused of bringing in new false doctrines!

In the two quotes below we can see statements by Ellen White, that everything she wrote she received in vision from God Himself, and that in all those decades (in which we also see her statements rejecting the Trinity), she didn't write anything as her own opinion, but rather as a director conduit of God's words:

- “Yet now when I send you a testimony of warning and reproof, many of you declare it to be **merely the opinion of Sister White. You have thereby insulted the Spirit of God.** You know how the Lord has manifested Himself through the Spirit of prophecy. Past, present, and future have passed before me. **I have been shown** faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind and I have written, at midnight, letters that have gone across the continent, and arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. **Is this work of the last thirty-six years from above or from beneath?...**” Ellen White: Selected Messages, Book 1, p. 27.1 1906
- “When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. **In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne....**” Ellen White: Selected Messages, Book 1, p. 27.2 1906

There is misinformation being spread among our believers that all those who don't believe in the Trinity allegedly teach:

- That the Holy Spirit is only an impersonal power and *not* a Person,
 - That Jesus is *not* a Divine Being,
 - That the so-called lunar calendar, which leads to abandoning the Sabbath is *correct*,
 - That the Jewish feasts are “still” *valid*,
 - That the Adventist church is *not* the remnant church.
 - That the earth is “not round” und that the whole universum (also Orion of God) revolves around the earth. EGW ist in Patriarchs and Prophets and many other books very clear about this question:
- “The hand of God in continually guiding the GLOBE in its continuous march AROUND the SUN. The same hand which holds the mountains, and balances them in position, guides and keeps in order the respective planets.” Ellen White: The Christian Educator, April 1, 1899, par. 5

Is it just the private meaning of Ellen White, because she “could not” understand this question?

- “In these letters which I write, in the testimonies I bear, I am presenting to you that which the LORD HAS PRESENTED TO ME. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne.” Ellen White: Selected Messages, Vol 1, page 27

She wrote also, that we are not here to discuss about this question! While there are certain individuals who might ascribe to these groups, the majority of those who disbelieve the Trinity do not hold these wrong beliefs. What many of them do believe, and the Biblical and Spirit of Prophecy bases for these beliefs, are set out below. These accusations are baseless and those beliefs are only held in certain groups gone astray.

In this book we will find the material beliefs of the old Adventists until 1931, without any new doctrines from the other side! Of course we will never be able to understand everything about the Holy Spirit. We have no right to explore the nature of Jesus’ Spirit!

And yet this is exactly what has happened, with regard to God’s nature, someone has granted themselves the right to define a Trinity and a new god, which is not found in God’s Word. Are there any recommendations of how best to find out and understand the truth? Of course, and that is for us to read the beginnings of Ellen White’s books: *Patriarchs and Prophets* and *Desire of Ages*, as well as the chapter “The Origin of Evil” from *Great Controversy*.

May God bless us in recognizing the truth while it’s not too late, and give us the power to remain firmly on His side!

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1. Who Is Our Comforter?

- “I, even I, am he that comforteth you.” Isaiah 51:12
- “Blessed be God, even the Father of our Lord **Jesus Christ**, the Father of mercies, and the God of all comfort; **Who comforteth us in all our tribulation**, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:3-5
- “Let them study the seventeenth of John, and learn how to pray and how to live the **prayer of Christ. He is the Comforter. He will abide in their hearts**, making their joy full.” Ellen White: RH, January 27, **1903**, Art. A, par. 13
- “**The Saviour is our Comforter**. This I have proved **Him** to be.” Ellen White: Manuscript Releases Volume 8, par. 49.3, July 16, 1892
- “**Christ** is to be known by the blessed name of **Comforter**.” Ellen White: Manuscript 7, par. 10, January 26, **1902**
- “He has sought to shut **Jesus** from their view as **the Comforter**, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.” Ellen White: RH, August 26, 1890
- “**Jesus** says, ‘I will send you the Comforter. **My Spirit Alone** is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment.’” Ellen White: Manuscript 40, para. 60

2. Who Comes as “Another Comforter”?

- “After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and **Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself**, and after He was glorified it was manifest” Ellen White: Signs of the Times, 17 May, **1899**, par. 3
- “**Christ comes** as a Comforter to all who believe.” Ellen White: 8MR 57
- “**He** is coming to us **by His Holy Spirit** today” Ellen White: RH, April 30, 1901, par. 8
- “We want to hear shouts of victory from those that have been overcome. We want to have the **sweet Spirit of Christ come freely** into our midst.” Ellen White: Review and Herald, August 17, 1869 par. 10

- “What saith our Saviour? ‘I will not leave thee comfortless; **I will come unto you.**’ ‘He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.’ When trials overshadow the soul, remember the **words of Christ**, remember that **He is an unseen presence in the person of the Holy Spirit**, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness” Ellen White: Letter 124, 7. March **1897**
- “**That Christ should manifest Himself to them, and yet be invisible to the world**, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. **They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world.** They did not understand the meaning of a spiritual manifestation.” Ellen White: The Southern Review, September 13, **1898** par. 2
- “To the poor and oppressed and downtrodden of earth, Christ says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you **another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,)** whom the world cannot receive, because it seeth him not: but ye know him, **for he dwelleth with you, and shall be in you. I will not leave you comfortless**” Ellen White: Manuscript 24, 22. February, **1898**
- “Christ declared that after His ascension, he would send to His church, as His crowning gift, **the Comforter, Who was to take His place.** This Comforter is **the Holy Spirit,—the soul of His life**, the efficacy of His church, the light and life of the world. **With his Spirit Christ** sends a reconciling influence and a power that takes away sin.” Ellen White, Review and Herald, May 19, **1904** par. 1
- “**I will not leave you comfortless; I will come to you.**” The **divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God.** He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them. The world cannot see the truth; **they know not the Father or the Son**, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, he will come in, gladdening the soul with the light and joy of his presence.” Ellen White: Signs of the Times, November 23, 1891
- “In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that **He would be near them. He spoke of His Omnipresence in a special way.** Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence** will be there. Labor in faith and confidence, for the time will never come when I shall forsake you.” Ellen White: Manuscript 138, **1897**
- “I will pray the Father, and He shall give you **another Comforter**, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: **but ye know Him, for He dwelleth with you, and shall be in you**” [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter.**” Ellen White: June 11, 1891, Manuscript Releases, vol.14, p. 179
- “**Cumbered with humanity, Christ could not be in every place personally;** therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.**” Ellen White: Manuscript Releases, Vol. 14 [Nos. 1081-1135], p. 23

- “And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: **but ye know him; for he dwelleth with you, and shall be in you.** I will not leave you comfortless: **I will come to you.** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and **I in you.**” John 14:16-20
- “And, lo, **I am with you alway**, even unto the end of the world. Amen.” Matthew 28:20

The above text, John 14:16-20 states that they know the Comforter, for He was dwelling with them and would be in them. Who had been dwelling with them? Christ Himself. Why then is Christ calling Himself “another” Comforter?

This is so that the disciples would understand that He would not be with them in bodily form; indeed, He would no longer be physically present **WITH** them but rather **IN** them by His omnipresent Spirit. Jesus calls Himself the Comforter (original Greek: παράκλητος - transliteration: paraklētos).

Jesus calls the Holy Spirit another Comforter (original Greek: ἄλλος παράκλητος; transliteration: allon Paraklēton). The word “another” (ἄλλος) means another of the same kind, and not another of a different kind, which would be ἕτερος’.

By this Jesus is also showing us that the Holy Spirit belongs to Him, and that in that sense it is not an independent being of a different kind, but rather the Spirit that proceeds from Him.

- “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, **and will manifest myself to him.** Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, **and come *again* unto you.** If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. **And now I have told you before it come to pass, that, when it is come to pass, ye might believe.**” John 14:21-29

When Christ says “another” Comforter, the Holy Spirit, does He mean a different being, or is He speaking of Himself, divested of a human body?

We have just read that Jesus said to His apostles that they know Him (the Holy Spirit), that is Jesus, Whom the world does not see nor know, and that He will not leave them (i.e. He will stay with them) and BE in them. Who do they already know if the Holy Spirit has not been sent yet?

Who was then with the apostles? We read clearly that the coming of the Holy Spirit is announced, and that Jesus is saying at the same time that He will not leave them and will come to them.

It is true that He will not leave them and will come back to them, through His Holy Spirit, which is in fact Jesus Himself, His conscious personality, Omnipresent and independent of His physical bodily presence.

If the Holy Spirit were an independent being, then He couldn't be the one that would not leave them (i.e. stay with them), because He had not yet come! "I will come to you" signifies the coming of Christ as the Holy Spirit on the day of Pentecost and not the second coming which is only mentioned after!

That was the answer to Judas when he did not understand what Jesus was saying. In order to clarify this, Jesus said that He and His Father will personally come and dwell in all who accept Them! Who, then, lives in us? Only the Holy Spirit, and that is Christ's Spirit!

3. Who Is Omnipresent?

- "The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and **was in a waiting attitude to see what the Spirit would say unto me.** I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. **I felt that I was in the presence of Jesus.** The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me **as if the unseen presence were speaking with me.**" Ellen White: Manuscript Releases, Vol. 11, p. 326, par. 3, 4
- "I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus; He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one whom I thought I should never be called upon to be troubled with again. I could not understand what it meant; but at once decided not to try to reason about this, but follow the directions. Not an audible word was spoken to my ear, but to my mind. I said, Lord, I will do as Thou hast commanded. —Letter 36, 1896, p. 2. (To Elder S. N. Haskell, April 26, 1896.)" Ellen White: Manuscript Releases, Vol. 5, p. 147.1

Remark: Jesus was personally present as the Holy Spirit, i.e. in His spiritual form.

- "While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and **He comes personally by His Holy Spirit into the midst of His church.**" Ellen White: Letter 2d, December, 23 1892
- "**Christ** walks **unseen** through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. **He is in the midst of us**, to heal and to bless, if we will receive Him." Ellen White: Ministry of Healing, p 107.2
- "Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof.** He would represent *Himself* as *present in all places* by **His** Holy Spirit, as the *Omnipresent*." Ellen White: Letter 119, 1895, par. 18

Only Jesus had the personality and nature of humanity from which He could be divested, not the Holy Spirit. Jesus is the One who is omnipresent through the Holy Spirit. The Holy Spirit couldn't be the One who was omnipresent through the Holy Spirit, for then there would be two Holy Spirits.

The word “divested” means “stripped of,” or “deprived of,” and connotes the idea that what was formerly possessed is no longer. Some will claim that “divested” means that the Holy Spirit does not possess a human nature, and that the above quote is not talking about Jesus. The Holy Spirit does not have a human nature from which it could be divested! Only Jesus can be described by the word “humanity”, because He came in human form to die for us, and He returned in that same form to heaven in the heavenly sanctuary.

There are quotes by Ellen White in chapter 2 which fully substantiate the claims in the above quote!

The sentence, “The Holy Spirit is Himself, divested of the personality of humanity...” recently (about a few years ago) was officially released completely in its original form. The comma was missing after the word “Himself”, in order to clearly emphasize the identity of the Holy Spirit. The enemy of souls is making his greatest efforts to reduce and stultify the prophetic word. God allows deceptions to happen, for reasons unclear to us, but He also gives light to those sincerely searching for truth.

- “The greatness of God is to us incomprehensible. “The Lord’s throne is in heaven” (Psalm 11:4); yet by **His Spirit He is everywhere present**. He has an intimate knowledge of, and a personal interest in, all the works of His hand.” Ellen White: Education, p. 132.2 1903
- “Yes; **in giving the Holy Spirit, it was impossible for God to give more**. To this gift nothing could be added. By it all needs are supplied. **The Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.” Ellen White: Signs of the Times, August 7, **1901**, par. 4
- While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you always, even **unto** the end of the world.” Matthew 28:20. While He delegates His power to inferior ministers, **His energizing presence is still** with His church. Ellen White: Desire of Ages, p. 166.2
- “The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the **manifestation of His presence and favor**.” Ellen White: Testimonies for the church, Vol. 9, p. 230.3

And the verse below shows us that truth, for it does not say “God the Holy Spirit” but rather “the Spirit **of God**,” which is His presence. God as the ruler of the universe is everywhere present, even before the creation of life on the earth:

- “And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God** moved upon the face of the waters.” Genesis 1:2
- “For where two or three are gathered together in my name, **there am I in the midst** of them.” Matthew 18:20

Who is in the midst of us after Jesus’ ascension to heaven? The Holy Spirit. Who is, according to Jesus, in the midst of them, the Holy Spirit, the Comforter? According to the verse above, it’s Jesus! What does the Holy Spirit do? It speaks to our minds. Who is He? According to the Prophet of God, it’s Jesus Himself!

The Lord is in His earthly temple personally present by His Spirit, while in heaven He is sitting on His throne at the same time. Ellen White explains very clearly, that the Comforter sent from Jesus is the omnipresence of God, in our hearts, when we accept Him.

4. Who Is in Us?

Ellen White describes Jesus and His omnipresence in us as the the Holy Spirit:

- “Jesus is waiting to **breathe** upon all his disciples, and give them the inspiration of **his** sanctifying spirit, and transfuse the vital influence from himself to his people.” Ellen White: Signs of the Times, October 3, 1892, par. 4
- “Christ is formed **within**, and **by His Spirit** He fulfils the promise, ‘I will never leave thee nor forsake thee.’” Ellen White: Signs of the Times, September 27, **1899**, par. 9
- “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. **He is the Comforter**. He will **abide in** their hearts, making their joy full.” Ellen White: Review & Herald, January 27, **1903**, Art. A, par. 13
- “He will come, **not for one day merely**; for He says, ‘I will dwell **in** them, and walk **in** them; ... and they shall be My people.’ ‘He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.’ 2 Corinthians 6:16; Micah 7:19. His **presence** will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and ‘**an habitation of God through the Spirit**.’ Ephesians 2:21, 22.” Ellen White: Desire of Ages, p. 161.2
- “The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The **Spirit of the Son of God** was abiding **in** her soul.” Ellen White: Signs of the Times, October 26, 1888, par. 7
- “**Christ** draws them to himself by an unseen power. He is the light of life, and he **imbues them with his own Spirit**.” Ellen White: Review & Herald, March 26, 1895, par. 2
- “When God’s people take the position that they are the **temple of the Holy Ghost, Christ Himself abiding within**, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan’s followers....” Ellen White: Selected Messages, Book 3, p. 211.2, July 14, **1902**
- “**Christ was the spirit of truth**... But His disciples see in Him the Way, the Truth, and the Life. And they shall have **His abiding presence**.” Ellen White: Southern Review, October 25, **1898**, par. 2
- “The teacher must be **baptized with the Holy Spirit**. Then the mind and **spirit of Christ will be in him**, and he will confess Christ in a spiritual and holy life.” Ellen White: Review & Herald, February 9, 1892, par. 21

5. Who Is Our Intercessor, i.e. Mediator?

- “Let the missionaries of the cross proclaim that there is **one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be **worshippers of idols**, but of the living God. Idolatry exists in our churches.” Ellen White: 1888 Materials, p. 886.3, 1891

What a powerful thing it is to have an omnipotent Saviour, Comforter and Intercessor, i.e. Mediator Who died for us, Who comforts us and **intercedes** with prayer in the presence of the heavenly Father:

- “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: **but the Spirit itself maketh intercession for us** with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Romans 8:26-27

God's word never leaves us, as sincere seekers, without the truth, and it expands how, in the following verses, that **the Holy Spirit Who intercedes for us is Jesus Himself**:

- “He that **spared not his own Son**, but **delivered him up for us all**, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is **Christ** that died, yea rather, that is risen again, **who is even at the right hand of God, who also maketh intercession for us**. Who shall separate us from the love of Christ? ... Nay, in all these things we are more than conquerors through him that loved us.” Romans 8:32-37
- “Who can stand by you in the hour of fierce conflict, when in combat with the powers of darkness, with Satan and his host of invisible allies? You will, as far as human help is concerned, remain alone. The Lord alone understands. In Him you may trust. Commit the keeping of your soul to Him who has given your special work to you. **Your Mediator, your Comforter** will not leave you, although Satan will interpose his presence, his companionship. Be not afraid. I am your Redeemer who was tempted in all points like as you are tempted. I will impress your mind, and ever know I will not leave you nor forsake you.” Ellen White: Manuscript 154, March 1, **1907**, par. 27

The Trinity gives us the impression that there are two Intercessors between us and God: Jesus and the Holy Spirit. On the other hand, the Bible clearly says that there is only one Mediator between God and man and that is His Son, Jesus.

6. Who Knocks on the Door of Our Hearts and Speaks to the Church?

- “**Who but Jesus Christ, by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?**” Ellen White: Manuscript Releases, Vol. 2, p. 14.4, 1892
- “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in **his throne**. He that hath an ear, let him hear what the **Spirit saith unto the churches**.” Revelation 3:21-22

Who gives messages to the 7 churches and Who personally speaks to them?

- “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man... I am he that liveth, and was dead... Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks,” Revelation 1:12-13,18-20; 2:1

Did Jesus Himself speak to the 7 churches? According to Revelation it's totally clear that He did! Revelation itself is entitled the Revelation of Jesus Christ! Other verses from the same book expand the truth that the Holy Spirit spoke to the 7 churches, clearly confirming that Jesus is at the same the Holy Spirit:

- “But unto you I say... He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 2:24,29

All of these clear words help us to understand that Jesus Himself speaks as the Holy Spirit, and that the following words in the Bible described what Jesus Himself said by His Spirit. In the Bible Jesus is the One Who calls us, i.e. commissions us to the work. Jesus is that Holy Spirit Who called the apostles to separate Barnabas and Saul, and Christ is the One Who speaks to the churches, when the Holy Spirit speaks!

- “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Acts 13:2
- “Behold, I (Jesus) come quickly... ” Revelation 3:11
- “Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the **Holy Spirit** from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the **Spirit of Jesus** would not allow them to.” Acts 16:6-7, NIV

The last words of the above verse “but the Spirit suffered them not,” in the majority of more precise Bible translations in the world that are closer to the original, like e.g. in the quoted NIV “but the Spirit of Jesus would not allow them to,” because the Holy Spirit is not an autonomous being, but rather the Spirit of Jesus, i.e. that the Holy Spirit is Jesus Himself, consciously present in another form.

- “Behold, I stand at the door (of our hearts), and knock: if any man hear **my voice** (the voice of Jesus), and open the door, **I will come in to him** (in us as the Holy Spirit), and will sup with him, and he with me.” Revelation 3:20
- “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall **teach you all things**, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26
- “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and **His Son Jesus Christ, through whom He communicates** with the world.” Ellen White: S.D.A. Bible Commentary Vol. 1, p. 1117.9, 1903

- “I laid down my pen and was in a waiting attitude to see what the **Spirit** would say unto me... but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus... A **line of action was laid out** before me as if the unseen presence were speaking with me.” Ellen White: Manuscript Releases, Vol. 11, p. 326, **1896**

Who is in our hearts? The Holy Spirit. Who is He? Jesus Himself, who is knocking at the door of your hearts and comes in to us. This knocking can only be about us in the present day, and the presence of the Holy Spirit in us, and not the time of Jesus second coming - why? Because by then the time of grace has expired. Today Jesus is in heaven, and that's why this knocking can only come from the omnipresent Holy Spirit, because He is knocking simultaneously at the doors of every heart in the whole world!

And since Jesus has very clearly said that He is the One Who knocks, this is the deepest possible confirmation that His Holy Spirit is personally Himself, divested of the personality of humanity, of His heavenly body.

- “**We want the Holy Spirit, which is Jesus Christ.**” Ellen White: Letter 66, April 10, **1894** par. 18
- “**The Holy Spirit is Himself divested** of the personality **of humanity** and **independent thereof**. **He** (Jesus Himself) would represent **Himself** as present in all places by **His** Holy Spirit, as the Omnipresent.” Ellen White: Manuscript Releases, Vol. 14 [Nos. 1081-1135], p. 23, 1883

7. The Father and Son Are Spirit: the Holy Spirit Is God Himself and Not a Third Being

Many theologians claim that the Trinity is logical, and that the Holy Spirit is a Divine Being, because the Bible says that God the Father and God the Son are also Spirit at the same time. Is this an accurate claim?

- “Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward:... but our sufficiency is of God;... but the spirit giveth life... **Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:3-18

Who is that Spirit, who gives us liberty? According to the Bible it's Jesus Himself, for He is personally a Holy Spirit:

- “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36
- “God is a Spirit: and they that worship him must worship him in spirit and in truth.” John 4:24 (God = the Father)
- “**God (the Father) is a spirit; yet He is a personal being, for man was made in His image.** As a personal being, **God has revealed Himself in His Son.**” Ellen White: Education, p. 131.6 **1903**

The statement that the Father and Son are also Spirit at the same time actually confirms once more that they are omnipresent by their Holy Spirit, which we clearly see in the next verse. Why, even after the victory over sin, do we not see the Holy Spirit playing a divine role in the New Jerusalem, but rather only the Father and the Son, who according to the Bible are also Spirit as well?

- “And I saw no temple therein: for the Lord God Almighty (the Father) and the Lamb (Jesus) are the temple of it.” Revelation 21:22

The Holy Spirit also proceeds from the Father, in an incomprehensible way to us, and is therefore not an autonomous Being, for this is how the Father and the Son dwell in us:

- “But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God** (the Father) dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his. And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness. But if the **Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by **his Spirit that dwelleth in you**.” Romans 8:9-11
- “**By the Spirit the Father and the Son will come and make their abode with you.**” Ellen White: The Bible Echo, January 15, 1893, par. 8

The Spirit of Christ is also the Spirit of God, i.e. the Father. Even if we can't understand how this can be, we have no right to probe into that answer for it hasn't been revealed to us.

- “It is **GOD Himself** (the Father) who gives us this illustration of his love for us; for **his Spirit** (and not God the Spirit) caused the story of David and Absalom to be recorded, and his Spirit inspired the words in the one hundred and third psalm.” E. J. Waggoner: Bible Echo, Vol. 8, January 15, 1893, par. 8
- “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the **Spirit of your Father** which speaketh in you.” Matthew 10:19-20
- “**The Father gave His Spirit without measure to His Son**, and we also may partake of its fullness.” Ellen White: Great Controversy, p. 477.1
- “And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, **Abba, Father**.” Galatians 4:6

Perhaps God the Father is also the Father of the Holy Spirit, since He cries, “Abba, Father”? No, but rather this just another Biblical proof that the Holy Spirit is the Spirit of Jesus, manifesting Himself in another form.

- “Settle it therefore in your hearts, not to meditate before what ye shall answer: For **I (Jesus) will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.**” Luke 21:14-15
- “For the **Holy Ghost shall teach you in the same hour what ye ought to say.**” Luke 12:12
- “But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: **for it is not ye that speak, but the Holy Ghost.**” Mark 13:11

According to Luke 21:14-15 Jesus is the One Who will give us a mouth and wisdom, and according to Luke 12:12, will teach us what we ought to say, through His manifestation as the Holy Spirit in us!

- **“Christ was the spirit of truth.** The world will not listen to His pleadings... But His disciples see in Him the Way, the Truth, and the Life. **And they shall have His abiding presence...**” Ellen White: The Southern Review, October 25, 1898, par. 2
- “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the **Spirit of all truth manifest in the flesh—the divine Son of God**, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.” Ellen White: Diary, Manuscript 125, July 25, **1906**, par. 13
- **“Christ** has made provision for all **to receive His Spirit...**” Ellen White: Signs of the Times, August 7, 1901, par. 2

We can see very clearly here that the Spirit is God Himself, i.e. His Spirit. From the other side, in their attempts to prove that the Holy Spirit is an autonomous Divine Being, quote only a snippet of the entire quote below, which says “...the Spirit, being God...”. The prophet of God wasn’t saying that the Holy Spirit Itself was God, but rather, as confirmed by the Bible, that It is the Spirit of God, just as how our spirit is the spirit of man, and not another being:

- “The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. ‘The Spirit also helpeth our infirmities;’ and the **Spirit, being God, knoweth the mind of God**; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. **‘For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’**” Ellen White: Signs of the Times, October 3, 1892, par. 3
- “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.** Now we have received, not the spirit of the world, but the **spirit which is of God**; that we might know the things that are freely given to us of God.” 1 Corinthians 2:10-12

Does only the Holy Spirit the third Being know the things of God the Father or the Son: “even so the things of God knoweth no man, but the Spirit of God” - 1 Corinthians 2:11? No way!

In no other Bible verse is it so explicitly clear that the Holy Spirit proceeds from God and that it is a part of Him, and that it doesn’t come as a third Being. Because God the Father has His own Spirit, and Jesus as well, then it follows that in the Trinity the Holy Spirit would have to have Its own Spirit. Only logical, right?

But Jesus says “Sola Scriptura!” If even after reading such verses and quotes you still clung to the doctrine of the Trinity, it would have to lead you to the following conclusion:

In the context of the Trinity, with its “autonomous” Holy Spirit, it would mean that the Father and Son don’t have their own personal thoughts! Is the spirit of man also some other being or just a part of that human being, which knows the things of that man, his inner thoughts?

If the spirit of man is someone else, then man would be a robot and would not have his own personal thoughts! Likewise, the Father and Son wouldn’t be Divine Beings either.

But that is exactly the logical conclusion of the Trinity doctrine, whose God is one “melded” Being, in which the Holy Spirit, Father and Son are all just various manifestations of that “same” one God.

According to this teaching the Holy Spirit bears the “role” of Comforter, mind and omnipresence, the Father the “role” of Father, coordination and rulership, and the Son the “role” of executor, Son and Saviour.

The Trinity is the greatest attack on the substantial existence of the Father and Son as Divine Beings, and this teaching is directly from the enemy!

Through the Trinity Satan directly wants to be uplifted above the Father and Jesus!

And what are we doing? We are accepting this doctrine, all the while imagining we are still God’s people!

The Holy Spirit is a part of God just as our spirit is a part of us. Even if we can’t understand this, the main difference is that God almighty certainly is not subject to such a strong link between the Spirit and a physical nature as are we in our created natures.

The Bible is completely clear and shows that God’s Spirit, in just the same way, independently of the above aspects, belongs to God’s being just as our spirit belongs to our being.

8. The Same Holy Spirit Proceeds Both from the Father and from the Son

- “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet **one in spirit**, and heart, and character.” Ellen White: The Youth’s Instructor, December 16, **1897**, par. 5
- “The people come unprepared for the visitation of **God’s** Holy Spirit.” Ellen White: Testimonies for the church, Vol. 5, p. 162.2
- “**By the Spirit the Father and the Son** will come and **make their abode** with you.” Ellen White: The Bible Echo, January 15, 1893, par. 8
- “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I have put my spirit upon him**: he shall bring forth judgment to the Gentiles.” Isaiah 42:1
- “**The Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.” Ellen White: Review & Herald, April 5, **1906**, par. 16
- “Jesus answered and said unto him, If a man love me, he will keep my words: and **my Father** will love him, and **we** will come unto him, and **make our abode** with him.” John 14:23
- “The sinner then stands before God as a just person; he is taken into favor with Heaven, and **through the Spirit has fellowship with the Father and the Son.**” Ellen White: Signs of the Times, November 3, 1890, par. 1
- “But if the **Spirit of him** that raised up Jesus from the dead **dwelt in you, he that raised up Christ from the dead** shall also quicken your mortal bodies **by his Spirit that dwelleth in you.**” Romans 8:11

Later on we will see how, according to the Bible and Ellen White, despite proceeding from both the Father and the Son, there is but one Holy Spirit and not two.

9. What Is the Holy Spirit? Is It a Being or Is It the Spiritual Manifestation of God the Father and Jesus the Son?

- “For I know that this shall turn to my salvation through your prayer, and the supply of the **Spirit of Jesus Christ**,” Philippians 1:19
- “**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 the church.” Ellen White: Review & Herald, May 19, **1904**, par. 3}
- “The **divine Spirit** that the world’s Redeemer promised to send is the **presence and power of God**. —The Signs of the Times, November 23, 1891.” Ellen White: Ye Shall Receive Power, p. 39.5
- “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is **the Holy Spirit,—the soul of his life**, the efficacy of his church, the light and life of the world. **With his Spirit** Christ sends a reconciling influence and a power that takes away sin.” Ellen White: Review & Herald May 19, **1904**, par. 1
- “In **giving us His Spirit, God gives us Himself**, making Himself a fountain of divine influences, to give health and life to the world.” Ellen White: Testimonies for the church, Vol. 7, p 273.1
- “God is a **Spirit**; yet He is a personal Being; for **so He has revealed Himself...**” Ellen White: Ministry of Healing, p. 413.1
- “The impartation of the Spirit is the impartation of the life of Christ.” Ellen White: Desire of Ages, p. 805.3
- “The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the **holy Spirit** is the comforter, as the **personal presence of Christ to the soul**.” Ellen White: Review & Herald, November 29, 1892 par. 3
- “The influence of the Holy Spirit is the life of Christ in the soul.” Ellen White: Manuscript Releases, Vol. 4, p. 332.5, 1896
- “The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the **manifestation of His presence and favor**.” Ellen White: Testimonies for the church, Vol. 9, p. 230.3 **1909**
- “The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. So the **life-giving power of the Holy Spirit, proceeding from Christ...**” Ellen White: Spirit of Prophecy, Vol. 3, p. 418.2, 1878

- “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the **spirit of the Lord** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord (And he shall be filled with the spirit of the fear of the Lord - transliteration from the Latin Vulgate): and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:” Isaiah 11:1-3
- “Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum **spiritus Domini**: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet;” Isaiae 11:1-3, Latin Vulgate

We see in the above-quoted Isaiah 11:2 of the Latin Vulgate, there is a colon (:), a symbol separating two clauses in a sentence: “And the spirit of the Lord shall rest upon him:...”. The colon completely changes the meaning of the entire text! The presence of the colon means that what follows it is an explanation of just what that Spirit of the Lord is, which rested on our Saviour Jesus Christ!

Unfortunately, neither the King James Version in English, nor the Daničić translation in Serbian, nor Luther’s German translation of Isaiah 11:2, do not contain the colon.

With such an understanding of Isaiah 11:2 we clearly see that it’s impossible for the Holy Spirit to be some omnipresent being which rested on Jesus Christ! God Himself is a Spirit, and He manifests Himself throughout the universe by His Holy Spirit. The Holy Spirit is the manifestation of His presence and power, even if to our finite minds, as it also is to the angels, this is incomprehensible.

10. Does the Holy Spirit Have the Independent Will of an Autonomous Being or Is It Only a Different Manifestation of God?

- “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will...” Hebrews 2:4

If the Holy Spirit were truly a divine Being, how could God share the Spirit’s gifts and the Spirit Himself according to His will? Nowhere in the Holy Bible or Spirit of Prophecy is the Holy Spirit given the title of Lord or God, as the Father and the Son are, nor does He have a name as do the Father and the Son.

- “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.” John 16:13

Of himself, means of his own will. Thus, He speaks not of His own will. He does not speak of His own will, because He has no independent will. Rather, He will speak what He hears from the Father and Son because He proceeds from them.

He must speak what He hears from the Father and Son and not from people or any other source, for He leads us to the truth! The following Spirit of Prophecy quote affirms that Jesus speaks as the Holy Spirit and not the Holy Spirit as an autonomous being.

- "I laid down my pen and was **in a waiting attitude to see what the Spirit would say unto me.** [...] a heavenly Watcher seemed close beside me. **I felt that I was in the presence of Jesus.** [...] **A line of action was laid out before me as if the unseen presence were speaking with me.**" Ellen White: Manuscript 12c, 1896, p. 1
- "Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.** "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]." Ellen White: MR, Vol. 14, Nos. 1081-1135, p.23

11. The Holy Spirit that Jesus Breathed out and the Enemy's Counterfeit

- "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:" John 20:22
- "...My Father, give us Thy Spirit." **Then Jesus would breathe upon them the Holy Ghost.** In that breath was light, power, and much love, joy, and peace." Ellen White: Early Writings, p. 55.1
- "Before the disciples could fulfill their official duties in connection with the church, **Christ breathed His Spirit upon them.**" Ellen White: Desire of Ages, p. 805.2
- "...and believing that Christ not only gave himself for but to his disciples. The record declares, 'He breathed on them, and saith unto them, Receive ye the Holy Ghost.' Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit... Their will must be submitted to his will, they must act with **his** spirit, that it may be no more they that live, but **Christ that liveth in them.** **Jesus is seeking to impress upon them the thought that in giving his Holy Spirit...**" Ellen White: Signs of the Times, October 3, 1892, par. 3, 4

Remark: "For his disciples" means His sacrifice for them, and "to his disciples" means that as the Holy Spirit, He remains available to them.

- "And when He had said this, He **breathed** on them, and saith unto them, **Receive ye the Holy Ghost:** Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension.** Not until this (His Spirit) was received could the disciples fulfill the commission to preach the gospel to the world. **But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.** He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished." Ellen White: Desire of Ages, p. 805.2

What comes out of someone's mouth, what proceeds from that being, or does another being come out? God breathed into Adam's nostrils the breath of life. Why? Because that life proceeds from the Creator and is not another being!

That of course doesn't mean that the Holy Spirit is an unconscious power like the power of life! We have read that this was a limited outpouring of Jesus' Holy Spirit, which later came in its fullness, when Jesus got His Divine nature back.

- "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." Ellen White, Early Writings, p. 56.1

Here we see the unholy influence of the false theology of the Trinity, and that Satan himself breathed on them a counterfeit Holy Spirit which glorifies him alone. A cunning and dazzling seduction, it contains an imitation of revival and successful but loveless evangelization. Therefore it's no wonder that many look in full fury and hatred upon those who don't believe in their understanding of the Bible and the Trinity, citing that the church must be "defended" and deny access to it by those who are spreading "apostasy".

12. Was the Holy Spirit Known and Correctly Understood in the Old Testament as God's Presence in Us or Was It Worshipped?

- "This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for **the spirit of the holy gods is in thee.**" Daniel 4:18

According to the Bible and Spirit of Prophecy we clearly know that Nebuchadnezzar learned everything about God from the Jews. Even though Nebuchadnezzar, still a heathen at the time, didn't understand that there was only one God, he nevertheless saw that the Spirit of God dwelt in Daniel.

- "But they rebelled, and vexed **his holy Spirit**: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put **his holy Spirit** within him? As a beast goeth down into the valley, the **Spirit of the Lord** caused him to rest: so didst thou lead thy people, to make thyself a glorious name." Isaiah 63:10-11,14
- "The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The **Spirit of the Son of God** was abiding in her soul..." Ellen White: Signs of the Times, October 26, 1888, par. 7
- "Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration (only!) **to the Father and Son.**" Ellen White: Spirit of Prophecy, Vol. 1, p. 34.3, 1870

There is not a single place in the Bible and Spirit of Prophecy where the Holy Spirit is worshiped! Why? Because It is not a Divine Being but rather the spiritual manifestation of the Father and Son!

13. What Is Blasphemy Against the Holy Spirit?

- “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.” Matthew 12:31

This text is not saying that the Holy Spirit Himself will not forgive blasphemy; the sentence is in passive form, and does not name the One who can forgive. But the Bible explains itself in other places. Who is hurt? Whose wrath will not be quenched? Who will not pardon our transgressions? The blasphemy spoken of here is ignoring **God’s voice** speaking to us through His Spirit.

This eternally separates us from God as we harden our hearts to His call and leads to eternal separation from Him. It leads to choosing sin and Satan as our master over God and as such to call upon the wrath of the Lord. Blasphemy against the Holy Spirit means blasphemy against the Father and Son, and certainly not against another new being! The blasphemy is against the Father and the Son who carries the Father’s name:

- “...So that the **Lord** could no longer bear, because of the evil of your doings...and have not obeyed the **voice of the Lord**...” Jeremiah 44:22-23
- “Yet many years didst thou forbear them, **and testifiedst against them by thy spirit** in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.” Nehemiah 9:30
- “But in the transgression of man both the **Father and the Son were dishonored.**” Ellen White: Signs of the Times, December 12, 1895 par. 7

Why isn’t the Holy Spirit mentioned in the above passage? Why did the prophet not write that the Holy Spirit was dishonoured as well? It is because the Bible itself clearly states that the Holy Spirit is God’s Spirit, as the spirit of man is a part of man and not an autonomous being:

- “He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.” 1 Thessalonians 4:8
- “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and **obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.** But if thou shalt indeed obey **his voice**, and do all that **I speak**...” Exodus 23:20-22
- “In all their affliction he was afflicted, and the **angel of his presence** saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, and he fought against them.” Isaiah 63:9-10

Who is that Angel Who led Israel through the desert and who we can blaspheme against (anger) and who lives within us and speaks to us with His voice? That is Jesus Himself:

- “Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. **The mighty Angel** who went before them **was the Son of God**.” Ellen White, The Spirit of Prophecy Volume One, p. 318, 1870
- “Behold, I will send **my messenger (Angel)**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. **But who may abide the day of his coming?** and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap” Malachi 3:1-2
- “The **Holy Spirit is Himself** (Jesus) **divested of** the personality of **humanity**!” Ellen White: Lt 119, 1895.18:<https://m.egwwritings.org/en/book/5294.1#1>
- “We want the **Holy Spirit, which is Jesus Christ**.” Ellen White: Letter 66, April 10, **1894** par. 18

Blasphemy against the Holy Spirit means that an individual is cutting him/herself off from any possibility for God to personally reach out to him/her. Only God works on people with His Holy Spirit, that is the Spirit of His personal presence! He wants to forgive us our sins, but many do not allow Him access to them to destroy sin in them.

- “The sin of **blasphemy** against the Holy Spirit does not lie in any sudden word or deed; it is the **firm, determined resistance of truth and evidence**.” Ellen White: S.D.A. Bible Commentaries Vol. 5, p. 1093 (Manuscript 30, 1890)
- “When the **Spirit of God is grieved away**, every appeal made through the Lord's servants is meaningless to them. They will **misconstrue every word**. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. **They will not hear reproof or counsel**. They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, ‘Who hath bewitched you, that ye should not obey the truth?’ They follow the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, **Christ is rejected**.” Ellen White: RH, Oct. 12, 1897
- “No one need look upon the **sin against the Holy Ghost** as something mysterious and indefinable. **The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour**, you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere **rather than the atmosphere that surrounds the Father and the Son**, and **God allows you to have your choice**.” Ellen White: RH, June 29, 1897
- “I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The **voice of God** seems to become more and more distant, and the wrong-doer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, **and the voice of the messenger of God** makes no impression upon his mind. **The Spirit of God** no longer exerts a restraining power over him, and the sentence is passed, “He is joined to idols, let him alone.” O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit.” Ellen White: Review and Herald, June 29, 1897}

Rejecting the personal Saviour and His sacrifice, which is what the Trinity doctrine teaches today, since it teaches that Jesus did not literally die but only his “robe of flesh”, is likewise a blasphemous rejection of Jesus Himself, who is now personally present by His Holy Spirit.

- “I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is **grieved when the human agent seeks to work himself**, and refuses to enter the service of the Lord because the cross is too heavy or the self-denial too great. The **Holy Spirit seeks to abide in each soul**. If it is welcomed as an honored guest, **those who receive it will be made complete in Christ**; the good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.” Ellen White: 18MR, p. 47.3
- “**Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but** he who rejects the **work of the Holy Spirit** is placing himself where repentance and faith cannot come to him. It is by the **Spirit that God** works upon the heart; when men willfully reject the **Spirit**, and declare It to be from Satan, they cut off the channel by which God can communicate with them. **When the Spirit is finally rejected, there is no more that God can do for the soul**” Ellen White: Desire of Ages, p. 321.3
- “It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practices which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.” Ellen White: RH, Oct. 12, 1897

If the blasphemy was literally only against the Holy Spirit, then that would mean that the Holy Spirit is above the Father and the Son, which is inconsistent with the Trinity concept of three co-equal Persons. The Bible and the Spirit of Prophecy clearly tell us that it is the Holy Spirit that is above all others.

The Holy Spirit represents the presence of the Father and the Son in our minds. That is why the constant rejection of God’s presence and voice in our minds leads to such a hardening of heart, that we can no longer hear the Lord’s voice and refuse to repent from sin. God can no longer work on our hearts and no longer has access to us, and so darkness is chosen over light.

14. Ananias and Sapphira: Lying to the Holy Spirit

Some use part of the verse below as an argument that the Bible calls the Holy Spirit God. Yet, just after, in the same passage, we see the “Spirit of the Lord”.

- “But Peter said, Ananias, why hath Satan filled thine heart to lie to the **Holy Ghost**, and to keep back part of the price of the land?... Thou hast not lied unto men, but unto **God**... Then Peter said unto her, How is it that ye have agreed together to tempt the **Spirit of the Lord**?” Acts of the Apostles 5:1-9 (excerpt)

What have we been able to read to this point about who the Holy Spirit is? It is the Spirit of Father and of the Son, and that by their Spirit, they are omnipresent.

- **“By the Spirit the Father and the Son will come and make their abode with you.”** Ellen White: Bible Echo, January 15, 1893 par. 8
- **“We want the Holy Spirit, which is Jesus Christ.”** Ellen White: Letter 66 April 10, 1894 par. 18
- **“God is a spirit, yet He is a personal being, for our first parents were made in His image. As a personal being, God has revealed Himself in His Son.”** Ellen White: Education, p. 132, 1903

Does the Holy Spirit, as a ‘being’, have a Son Jesus? No, Jesus is the Son of **God (the Father)**, and the Holy Spirit is not a being but a manifestation of God Himself. According to the Bible, the Holy Spirit does not have a Son. God and Jesus work **personally** through their Holy Spirit which proceeds from them.

- **“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. **And if Christ be in you**, the body is dead because of sin; but the **Spirit** is life because of righteousness. **But if the Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”** Romans 8:9-11
- **“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward:..our sufficiency is of God... the spirit giveth life. Now the Lord is that Spirit: and where the **Spirit of the Lord** is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, **even as by the Spirit of the Lord**.”** 2 Corinthians 3:3-18

All the preceding verses clearly show, as do the first verses from Acts 5 on Ananias and Sapphira, when the whole text is read, that Spirit they lied to was God’s Spirit. When a messenger (Spirit) is treated with disrespect, who would be hurt or lied to? The one from whom that messenger or spirit proceeded from.

That is why God was personally lied to and offended, since His Spirit proceeds from Him, through which He is everywhere present, was lied to. Here the same idea is repeated in both sentences (Acts 5:3-4) so that we can understand that when we lie to the Holy Spirit, we are in fact lying to God Himself, and also so that we do not think that the Holy Spirit is Itself a god.

- **“But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God (Himself, personally)**.”** Acts 5:3-4

Why doesn’t the verse say that Ananias lied to God the Holy Spirit? It first states that he lied to the Holy Spirit, and then in the next sentence states that He lied unto God! We cannot take just one part of the text out of context and interpret it in isolation. We have to study God’s Word with an honest heart and prayerfully, and fitting each text in with the whole of the Bible and Spirit of Prophecy.

- “Through the operation of the **Spirit of God** humanity may be connected with divinity. **Jesus** has promised to send the **Comforter** to lead us into all truth. “**My Spirit,” saith Christ**, “is competent to influence the world. Those who will accept the provisions of my grace may be partakers of my nature.” [...] When men realize that Christ must have entire control of the heart, the affections, then Jesus will be with every worker, carrying the heavy end of the yoke. It will then be made manifest **that His Spirit moves upon human hearts**, for transgressors will be converted to Him.” Ellen White: Manuscript 40a, 3. November 1890
- “The **divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God.**” Ellen White: ST, November 23, 1891 par. 1
- To conclude, let us look at a text from the second chapter of the Great Congroversy, “Persecution in the First Centuries”:
- “The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The **Spirit of truth** revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning **Spirit of Christ** in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.” Ellen White: GC, 44.1

15. Prayer to God

- “...Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our **Father** which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.” Luke 11:1-2
- “Giving thanks always for all things unto **God and the Father** in the name of our Lord Jesus Christ;” Ephesians 5:20
- “...we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1
- “**Jehovah**, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is **alone** entitled to supreme **reverence and worship**.—Patriarchs and Prophets, 305.” Ellen White: SDA Bible Commentary, Vol. 7A, p 439.2
- “**The great Jehovah (the Father) has proclaimed from His throne, ‘This is My beloved Son.’** Matthew 3:17.” Ellen White: Desire of Ages, p. 579.4
- “...it is **God (the Father), the only true and living God, to whom our worship and reverence are due**... Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ** whom he has sent. **The Father and the Son alone are to be exalted.**” Ellen White: The Youth's Instructor, July 7, 1898 par. 1, 2

Here are the following facts. As an answer to the question of how to pray to God, Jesus unequivocally says that we should pray to God the Father!

He doesn't tell to us that we should pray to the one God of the Trinity!

He doesn't tell us that we should pray to the Holy Spirit!

But we do see elsewhere that our prayer should be to the Father in the name of His Son, Who is our Intercessor.

Why hasn't it been shown anywhere that we should pray to the Holy Spirit? Why did Ellen White and our pioneers, and all Adventists until recently, never directly pray personally to the Holy Spirit? Why are we seeing prayer to the Holy Spirit becoming a more and more common occurrence?

Of course, prayer also belongs to Jesus:

- "...he said unto him, Dost thou believe on the Son of God? And he said, **Lord, I believe. And he worshipped him.**" John 9:35,38
- "...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and **honour, and glory, and blessing.**" Revelation 5:12
- "And when he had taken the book, the four beasts and four and twenty elders **fell down before the Lamb...**" Revelation 5:8
- "...**Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb...**" Revelation 5:13

Even though subject to the Father, Jesus is of course without a doubt God according to the Bible and Spirit of Prophecy:

- "Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with **his divine nature**, and hold communion with the world's Redeemer." Ellen White: Signs of the Times, December 11, 1879, par. 3
- "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city." Hosea 11:9

Here we can clearly see that Jesus as the Son of God, a Divine Being along with the Father, is worthy of glory, honor and prayer, and that even while He was here on earth, when He had fully humbled Himself. We know according to Revelation 19:10 that only Divine Beings are worthy of worship and prayer! Nevertheless, the Bible emphasizes the Truth that God the Father is the Supreme Ruler, which the pioneers also confirmed:

- "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever," Revelation 4:9
- "Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator." E. J. Waggoner: Christ And His Righteousness, p. 24, 1890

Nowhere in either the Bible or Spirit of Prophecy will you find any example of prayer to the Holy Spirit or command to pray to the Holy Spirit. Isn't it strange: if He were really an autonomous Divine Being, doesn't He deserve direct prayer?

Trinitarians, who in the meantime have begun to, contrary to the Bible, pray directly to the Holy Spirit, argue that there is "implicit Biblical support," since the Holy Spirit is "also God!" On the other hand, Jesus always clearly said, "It is written..."!

Another argument tries to explain the lack of prayer to the Holy Spirit in the Bible by saying that within the plan of salvation He took on the "role" of the One Who withdrew and renounced Himself from being honored or directly visible. Why did He have to renounce being directly visible? Because the Bible says that the Father and Son are Spirit, but they are also visible well! This is all nonsensical, since Jesus, even when He completely humbled Himself as He walked the earth, still received direct prayer!

The Bible and Spirit of Prophecy confirm the truth that only the Father and Son receive prayer, while you will never find a description of the Holy Spirit as a being or as Someone you can pray to anywhere at all, not even after the mission and plan of salvation are completed. It's incredibly sad that some ignore these clear facts which undoubtedly show the full depth of the truth!

Did Ellen White ever emphasize the importance of kneeling in prayer to God?

- "Both **in public and in private** worship, it is our **duty to bow upon our knees** before God when we offer our petitions to him. Jesus, our example, 'kneeled down, and prayed.' And of his disciples it is recorded that they, too, 'kneeled down, and prayed.' Stephen 'kneeled.' Paul declared: 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.' And the invitation of the psalmist is: O come, let us worship and bow down: let us kneel before the Lord our Maker." Ellen White: Review & Herald, November 30, 1905, par. 16

16. How Does Ellen White Describe Heaven and Jesus' Position in Heaven in the Very Beginning?

- "The **King of the universe** summoned the heavenly hosts before Him, **that in their presence He might set forth the true position of His Son** and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. **Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love." Ellen White: PP 36.2
- "**Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.**" Ellen White: RH March 3 1874, par. 21

- “Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before **the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God [...]** They urged that **Christ’s receiving special honor from the Father, in the presence of the angels**, did not detract from the honor that he had heretofore received.” Ellen White: 1SP, 19.1 **1908!**

Such a deeply precise description of the heavenly hierarchy could only be the result of a prophetic vision, not any human devising, for man has no right to make such a statement without God’s revelation.

- “They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ.” Ellen White: TDG 128.2 **1910!**
- “Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain **his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.**” Ellen White: 1SP 18.2 1870
- “**God and Christ and heavenly angels were on one side, and Satan on the other.** Notwithstanding the infinite power and majesty of **God and Christ**, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies and that Satan was their benefactor.” Ellen White: 3T 328.1

Where is the Holy Spirit in this scenario? If He were a third being, that would mean that the heavenly angels were more important than Him, to merit mention here instead of Him!

Does this paragraph relate to the time of Christ’s mission on earth or prior to that? Has he always been at His Father’s right hand? Did God change anything that He showed His prophet in vision? God always stays the same. These citations are so precise that there is no possibility of wrong interpretation! Even in 1910, Ellen White still held fast to the truth that Jesus is the literal Son of God. She never once used the word Trinity, even if that was the most commonly used word in the Christian world to qualify Jesus’ divinity.

Ellen White wrote that silence is golden with respect to the nature of the Holy Spirit. There is a debate around what this means and what it encompasses.

The Bible and Spirit of Prophecy speak in many places very clearly that God the Father was always above His Only-Begotten Son, and that the Heavenly King through all eternity continually gave His Son successively higher positions, which Ellen White says was the reason for Lucifer’s jealousy.

The title of “Son” does not relate only to Christ’s earthly incarnation, but was his title in eternity past. Ellen White clearly wrote that according to the heavenly hierarchy, Lucifer the cherubim was directly below Christ in authority, power, and glory.

If there were actually a Trinity in heaven, then she would have said that Lucifer’s position was just below the Father, Son, and Holy Spirit. But, according to prophetic word, he was, as a created angel, next after Christ, and Jesus was second only to the Father.

If the Trinity were true, why did the prophet in vision not see the Holy Spirit as the third god being? What do we read in the next two citations from Early Writings?

- “**Satan** was once an honored angel in heaven, **next to Christ**.” Ellen White: EW, p. 145.1 1858

Here we can see why Satan, as the next in honour, after Christ, desired to create a Trinity and appropriate the name of the Holy Spirit. He did this because he was jealous of Christ and wanted to be considered as divine and worthy of worship just as the Father and the Son. Through the Trinity, he is seeking the honour of divinity, which as a created being has never belonged to him, neither in the past nor in the future!

- “Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the **honor and wisdom of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and **ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son**. All the heavenly host were summoned to appear before the Father to have each case decided.” Ellen White: EW, p. 145.2, 1858

Jesus was always the Son, receiving His authority from His Father! Only the Father, as the highest authority, sat on the throne when the cases of the angels were being decided. After sin, the angel Gabriel received Lucifer's position. By receiving this honour, he did not become a part of any kind of trinity, nor in the hierarchy was he equal to the Father and the Son.

- “It was **Gabriel**, the angel **next in rank to the Son of God**, who came with the divine message to Daniel.” Ellen White: DA, p. 234.2

17. Jesus Was Always the Literal Begotten Son in the Spirit of Prophecy as Well as the Old and New Testaments

- “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell? Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” Proverbs 30:4-6
- “Serve the Lord with fear, and rejoice with trembling. **Kiss the Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” Psalm 2:11-12
- “Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished: It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of **my son**, as every tree. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.” Ezekiel 21:9-11

And Revelation also describes Jesus' use of His sword against sinners:

- “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” Revelation 19:15
- “He **was** the Majesty of heaven, the only-begotten **Son of God**. Yet ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16.” Ellen White: Testimonies for the church, Vol. 9, p. 208.2, **1909**
- “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the **Spirit** of all truth **manifest in the flesh—the divine Son of God, clothed with humanity**, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.” Ellen White: Diary, Manuscript 125, July 25, **1906**, par. 13

“Clothed with humanity” means His coming to the earth: He remained the Son then, but took on human nature.

- “**The Father wrought by His Son in the creation of all heavenly beings**. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.’” Ellen White: Letter 256, August 1, **1906**, par. 9
- “In His humanity He was a partaker of the divine nature. In His incarnation He gained **in a new sense the title of the Son of God**. Said the angel to Mary, “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 1:35). While the Son of a human being, He became the **Son of God in a new sense**. Thus He stood in our world—the Son of God, yet allied by birth to the human race.” Ellen White: Signs of the Times, August 2, **1905**, par. 2; Selected Messages, Book 1, p. 226.2

The expression “Son of God in a new sense” would be nonsensical, if beforehand Jesus had not been the “Son of God in an old sense.” Why “in a new sense?” Because He set aside His divinity and took on human nature so that He could die for us.

- “God became one with man when, **in the council between the Father and the Son in heaven** it was determined that **if** man fell from his allegiance, the **Son of God** should be his Redeemer and restore in him the moral image of God.” Ellen White: 1888 Materials, p. 869.2, 1891

If the Holy Spirit were a being and part of the Trinity, why didn’t He participate in the heavenly council?

- “Satan well knew **the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension**. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.” Ellen White: Desire of Ages, p. 115.2
- “Satan had sympathizers in heaven, and took large numbers of the angels with him. **God and Christ and heavenly angels were on one side, and Satan on the other**. Notwithstanding the infinite power and majesty of **God and Christ**, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that **the Father and the Son** were their enemies and that Satan was their benefactor.” Ellen White, Testimonies for the church, Vol. 3, p. 328.1

Was the “third being of the Trinity” not on either side of the conflict? Jesus is the Son, even before Adam and Eve’s fall into sin:

- “How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts. They asked themselves, Will the holy pair transfer their faith and love from the **Father and Son** to Satan? Will they accept his falsehoods as truth?” Ellen White: Signs of the Times, May 12, 1890, par. 2
- “Said the angel, ‘Think ye that the Father yielded up **his** dearly beloved **Son** without a struggle? No, no.’ **It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them...** I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his darling Son to die for man’s transgression.” Ellen White: Supplement to the Christian Experience and Views of Ellen G. White, p. 48.1 - 48.2, 1854
- “God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. **He was the Son of the living God. His personality did not begin with His incarnation in the flesh.**” Ellen White: Letter 77, August 3, 1894, par. 9
- “**This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ** (while at the time they still recognized the Father as their heavenly King!).” Ellen White, This Day With God, p. 128.2, **1910** (“[fallen]” appears in the original quote)

Jesus was a real Son, before His coming to the earth or the fall of man into sin, which should explain the struggle of God. That was a real struggle of a real Father to give up His real Son! The Trinity isn’t a Father who gives His Son! According to that doctrine even God the Father would just be a part of that Trinity, and not a real Father. According to that logic Jesus would even have to be His Own Father! Trinitarians necessarily make arbitrary interpretations: in one place “God” means just one Being of the Trinity; in another, “God” means the whole Trinity.

They reject such clear truths, violating every theological principle! Either one or the other! In the Bible there is not a single place at all that says that God is a unity of three Beings, or that the Father, Son and Holy Spirit are one God, and that Jesus wasn’t always the only begotten Son. Contrary to the Bible, modern theologians teach that Jesus was only playing the role of a Son in the context of the plan of salvation.

- “...To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” John 18:37
- “Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.” John 8:42

“I proceeded forth and came from” are two completely different, unrelated terms, which in this verse are presented separately (proceeded forth **and** came from). They are also given in chronological order, so that we could recognize without a doubt, that herein are described two different events, that Jesus’ heavenly birth, proceeding forth from the Father and His later coming from the Father to the earth are completely independent events in eternal history. The Bible clearly says that Jesus a Son even in heaven, before His first coming to the earth, when He died and was resurrected:

- “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” 1 Thessalonians 1:10

Does the above verse talk about Jesus' original status as a Son, independent of the plan of salvation?

- "Christ **was** the Son of God; He had been one with Him **before** the angels were called into existence." Ellen White: Patriarchs and Prophets, p. 38.3, 1890
- "The **Son** of God had wrought the **Father's** will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due." Ellen White: Patriarchs and Prophets, p. 36.2, 1890
- "**The divine Son of God** saw that no arm but his own could save fallen man. He determined to help man." Ellen White: Review & Herald, February 24, 1874, par. 33
- "These are the credentials we present to the world in our harmony and unity, that **God has sent His Son and that Jesus is the Son of God.**" Ellen White: Letter 51a, 1878, par. 29
- "Who, being in the form of God, thought it not robbery to be equal with God:" Philippians 2:6

These words show us that Jesus as the Son did not, even in heaven, think it robbery to be equal with Him, and that as a Son He was subject to God. These words cannot be interpreted in the context of His time on earth, for then He was not in the form of God!

Jesus was the Son even before creation itself, even before He decided to help fallen humanity! And in the Old Testament, we see this fact confirmed:

- "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, 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 like the Son of God.**" Daniel 3:24-25
- "How did **Nebuchadnezzar** know that the form of the fourth was like the **Son of God? He had heard of the Son of God from the Hebrew captives** that were in his kingdom. They had brought the knowledge of the living God who ruleth all things." Ellen White: Review & Herald, May 3, 1892, par. 10; SDA Bible Commentary, Vol. 4, p. 1169.7
- "Here in full view of the king he saw in that furnace those whom he had cast in, walking in the midst of the fire, and he also saw the **fourth form like the Son of God.** So you can see that the king was not ignorant **of God and of His Son.**" Ellen White, Manuscript 44, October 22, 1886, par. 9

Was Jesus just a Son symbolically, within the scope of mission of His earthly birth at His first coming? Here we see that even in Old Testament times it was not only completely clear to the servants of God that He was the Son, but that He even manifested Himself then as a Son!

That is even why the Pharisees asked Jesus if He was the Son, for even they understood, unlike today, that Jesus always existed as the Son!

What did the prophet of God write about those who reject the truth that Jesus is the Son of God?

- “And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, ‘who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.’ 2 Peter 2:1, 2. Here the apostle has pointed out **one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the (real and literal) Son of God.** Concerning such teachers the beloved John declares: ‘Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.’ 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist.” Ellen White: Patriarchs and Prophets, p. 686.1
- “...I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” Matthew 26:63
- “It is a great thing to believe in Jesus. We hear many say, “Believe, believe; all that you have to do is to believe in Jesus.” But it is our privilege to inquire, What does this belief take in? and what does it comprehend? There are many of us who have a nominal faith, but we do not bring that faith into our character. The statement is made that the devil believed and trembled. **He believed that Christ was the Son of God while he was in heaven;** and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character.” Ellen White: Manuscript 5, June 19, 1886, par. 10

Was the prophecy fulfilled, that in the church Jesus will be denied as the literal Son of God? Modern theology says that the Son was “just a role” and that Jesus *is not* truly a Son! Who does this doctrine come from? According to the quote above, it came directly from privily hidden spiritualists! God is calling to us, with tears in His eyes, to return to Him, so that we don’t lose eternal life, for which He made an incomprehensibly precious sacrifice! Jesus has always been the Son!

- “I entreat every one to be clear and firm regarding the certain truths that we have received and heard and advocated. The statements of God’s Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ.” Ellen White: Manuscript 124, 1905, par. 12

18. Proverbs 8:22-30

Ellen White writes that the verses below are statements directly about Jesus, where He speaks of Himself:

- “Through Solomon **Christ declared: “The Lord possessed Me** in the beginning of His way, **before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.** When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, **before the hills was I brought forth....** When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.” Ellen White: Signs of the Times, August 29, **1900**, par. 14
- “And the **Son** of God declares **concerning Himself:** ‘The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.’ Proverbs 8:22-30.” Ellen White: Patriarchs and Prophets, p. 34.1

- “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name (God the Father), **and what is his son's name** (Jesus), **if thou canst tell?**” Proverbs 30:4

Despite such clear words from the Bible, which should be humbly accepted, theologians instead make various claims about how the verses “don’t say that.” One of those claims is that the word “brought forth” (in all the Bibles in the world!) was “malevolently translated,” because in Hebrew it also has a parallel meaning of “to wait anxiously.”

In Proverbs there are more than one word which are used for birth, and when we compare them all the only conclusion is that they mean born.

- “The Lord possessed (qā-nā-nî קָנָה) me in the beginning of his way, before his works of old. I was set up (nis-sak-tî נִסְכַּתִּי) from everlasting, from the beginning, or ever the earth was. When there were no depths, I was **brought forth** (hō-w-lā-lə-tî; חוּלַתִּי); when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth** (hō-w-lā-lə-tî; חוּלַתִּי):” Proverbs 8:22-25

Qā-nā-nî קָנָה (Strong’s H7069) comes from the word *qanah*, which means to get, create, acquire, buy.

- “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten (qā-nî-tî קָנִיתִי) a man from the Lord.” Genesis 4:1

Hō-w-lā-lə-tî חוּלַתִּי (Strong’s H2342) comes from the word *chul*, which means to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish, be pained.

- “Behold, I **was shapen** (hō-w-lā-lə-tî חוּלַתִּי) in iniquity; and in sin did my mother conceive me.” Psalm 51:5

In Proverbs 8:22-30 it’s completely clear that Jesus says several times concerning Himself that He was **born before everything!** The Old Testament, more precisely than the New Testament, accentuates the fact that Jesus from the very beginning is a literal Son. It says clearly that Jesus, a Son since forever, was born before anything existed. This passage is not talking about His birth on earth!

On the other hand God also didn’t bring forth His wisdom, for it has no beginning just as He Himself does not! This verse cannot be talking about wisdom! The expression “from everlasting” confirms that the expression “eternity and time” are attributes of a created universe. God transcends everything, even time, which came into existence at the creation of the universe.

The inspired statements that describe Jesus’ life using the word “eternity” touch upon the very depth and breadth of His existence, which we cannot fully understand. Whether or not Jesus had a beginning, we can see in other quotes, as well as in this verse, which completely clearly says that Jesus was begotten before the beginning of time, before the beginning of creation, which was all created through Him:

- “Christ **was** the Son of God; He had been one with Him **before the angels were called into existence**. He had ever stood at the right hand of the Father;” Ellen White: Patriarchs and Prophets, p. 38.3
- “The dedication of the first-born had its origin in the earliest times. God had promised to give the **First-born of heaven** to save the sinner.” Ellen White: Desire of Ages, p. 51.1

- “As Christ was twice born,— once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth...” W.W. Prescott, Advent Review and Sabbath Herald, Vol. 73, No. 15, April 14, 1896, p. 232

Jesus is the First-born of heaven!

19. Hebrews 1:1-9 - Only an earthly resurrection or also a heavenly birth?

This Biblical description of Jesus' birth is specifically used as “proof,” that only in the context of His birth and resurrection on earth, and not beforehand, did He have the status of a Son.

Upon a deeper study of this chapter we can find that it describes a heavenly birth as well as a resurrection on the earth.

- “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 (Psalm 2:8), **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** (γεννάω gennaó) **thee**? And again, I will be to him a Father, and he shall be to me a Son?” Hebrews 1:1-5

The word “begotten” in verse 5 *does not* mean resurrection, but rather literal birth, and in this case a heavenly birth, before the creation of the universe. The original Greek word does not allow any other alternative, and does not connote a resurrection:

γεννάω (gennaó): bear, beget, be born, bring forth, conceive, be delivered

The first five verses describe Jesus' life as the literal Son both before eternity as well as His resurrection. The Spirit of Prophecy clearly explains that these verses say that Jesus was always the Son, as well as that Jesus was always known as the Son, beginning from the patriarchs, such as Adam or Abraham, all the way down to the modern day, and not only His dwelling on earth as the Messiah!

- “The Scriptures clearly indicate the **relation between God and Christ**, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.**” Ellen White: Testimonies for the church, Vol. 8, p. 268.1-3, **1904**
- “It was the **Son** of God that gave to our **first parents** the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel.” Ellen White: Patriarchs and Prophets, p. 366.1

In addition, we read in verse 2 that God the Father created the worlds through Jesus. Was our world only created just before His resurrection? Did Jesus created everything through or for His Father? We also read that Jesus by Himself purged our sins, which does not describe His resurrection, but rather his work of salvation and death.

If Jesus had in terms of the Trinity only “played the role” of the Son, then He wouldn’t have had to be uplifted, for according to the doctrine of the Trinity, He had a fully divine nature which was merely accompanying the flesh and blood of His human body. The chapter about His nature on earth, Chapter 38, precisely describes this aspect.

Having an uplifted position does not automatically imply resurrection! Jesus received this uplifted position from His Father, but the Father Himself never received His position from the Son! Only the Father is above all and above everyone, and as such only He can give or determine anyone’s position.

Jesus was made equal to the Father *by* the Father, when He was begotten with a Divine nature at His birth in heaven before the creation of the world. And the expression “He has been made equal” is passive voice, not active! Jesus did not beget Himself! Chronologically, the Bible continues the description of Jesus’ life with His resurrection:

- “And **again, when he bringeth in the *firstbegotten*** 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.” Hebrews 1:6-9

“Again, when he bringeth in” is talking about resurrection. The Biblical description thus far was speaking only of His first birth in heaven. “Bringeth in again into the world” means that He came out of the Father again, receiving back His Divine nature and omnipresence which He laid aside before His coming to earth! The Father’s proclamation that all the angels of God should worship Him meant that Jesus returned to heaven in every sense as God, and that the Father as such had accepted His sacrifice.

- “The dedication of the first-born had its origin in the earliest times. God had promised to give the ***First-born of heaven*** to save the sinner.” Ellen White: Desire of Ages, p. 51.1

Unfortunately, the verses which rightly speak about His resurrection in Acts 13:33 and Psalm 2:7 are misapplied to the entire first chapter of Hebrews, and not just from verse 6 and on.

But even if the whole chapter were only a description of His resurrection, that wouldn’t mean that Jesus was only the Son on earth, because we still have all the other evidences that clearly show that He had always been the Son, which of course includes His life and resurrection on earth.

The most recent teachings within the Trinity doctrine says that Jesus “resurrected Himself” from the tomb, which is nonsensical and blasphemous, because it denies His literal death for our sins. We clearly read that the Father Himself personally and in every sense both begat and resurrected (i.e. begat again) His Son.

No being can beget itself, not even in a limited sense, except in the New-Age teaching of reincarnation, which in this sense along with many other heretical teachings has crept into God’s church.

There is not a single quote by Ellen White which ties the first five verses of Hebrews chapter 1 to the resurrection, but rather as we have already read she explains it completely to the contrary - Jesus was the Son yet in heaven!

In the same way, if according to Romans 1:3 as a description of Jesus’ mission on earth we read that He was made of the seed of David, it would be a nonsensical to misapply it as “proof” that He was “only” the Son on the earth!

According to that “logic,” you could say after analyzing the biography of someone’s school years that they hadn’t finished a degree because the text only described them as going to university.

20. Delegated and Vested Authority Psalm 110:1 and Isaiah 9:6,7

There are allegations within the Trinity hypothesis that Jesus took on the “role” of subjection to His Father “only” within the plan of salvation, effective only until the controversy between good and evil is finished.

- “Then cometh **the end, when he** (Jesus) **shall have delivered up the kingdom to God, even the Father**; when he shall have put down all rule and all authority and power. For he (Jesus) must reign, (only) till he hath put all enemies under his feet. The last enemy that shall be destroyed is death (after the victory over sin Jesus returns the kingdom to the Father). For he (the Father) hath put all things under his (Jesus’) feet. But when he (Jesus) saith all things are put under him, it is manifest that he (the Father) is excepted, (The Father is not under the Jesus, nor was He ever, but Jesus was under the Father) which did put all things under him. **And when all things shall be subdued** (by the Father) **unto him** (Jesus), **then shall the Son also himself be subject unto him** (the Father) **that put all things under him, that God** (the Father) **may be all in all.**” 1. Corinthians 15:24-28

The Bible shows us that though the Father put all things under the feet of the Son, that at the end will once again return fully under subjection to the Father. The above verses allude to the statement below:

- “The Lord (the Father) said unto my Lord (Jesus), **Sit thou at my right hand, until I** (the Father) **make thine** (Jesus’) **enemies thy footstool.** The Lord (God the Father) *shall send* the rod of thy (Jesus’) strength out of Zion: *rule* thou in the midst of thine enemies.” Psalm 110:1-2

The Father gave authority to the Son only after the beginning of the conflict, as Satan at the beginning had primarily rebelled against Jesus!

- “**Satan and his sympathizers... rebelled against the authority of the Son.**” Ellen White: Spirit of Prophecy, Vol. 1, p. 18.2, 1870

This is why the Bible says that the Father put Jesus’ enemies under His feet. What have we read here so far? God the Father is seated on his throne, and He calls His Son, who hadn’t been sitting on the Father’s throne, to sit at the right hand of the Father, i.e. to be made equal to the Father. Here we see that the Father, the Lord of all, calls my Lord, Jesus, to sit with Him on His throne at His right hand. The Father stands above His Son in authority, and the Father is Lord over the Lord Jesus, just as Jesus is Lord over us.

If the heavenly hierarchy consisted of three Divine beings, then there would have always been three thrones!

- “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position.** He has been made equal with the Father. All the counsels of God are opened to His Son.” Ellen White: Testimonies for the church, Vol. 8, p. 268.1-3, **1904**

- “Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the **honor and wisdom of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and **ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son**. All the heavenly host were summoned **to appear before the Father** to have each case decided.” Ellen White: Early Writings, p. 145.2, 1858

Where is Jesus seated until the Father puts all enemies under His feet? On the Father's throne next to Him. Is Jesus really the One, who like the One who was not seated on the throne, is invited to sit next to the Ruler of the universe, God the Father, who was already seated on the throne? Who is being spoken of as *my* Lord, Who the Lord of *all* calls to sit on His throne? Certainly not David!

- “And Thomas answered and said unto him, (You are) My Lord and my God.” John 20:28
- “**Christ was God** essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.” Ellen White: SDA Bible Commentary, Vol. 5, p. 1126.4

What will happen, when the Father destroys all of Jesus' enemies, the last of which is death? Jesus will relinquish the Father's throne!

- “And when **all things shall be subdued** (by the Father) **unto him** (Jesus), **then shall the Son also himself be subject unto him** (the Father) that put all things under him, that God (the Father) may be all in all.” 1 Corinthians 15:28

Who is that God Who will be all in all? God, the Father:

- “There is one body, and one Spirit (of faith and unity), even as ye are called in one hope of your calling; **One Lord** (Jesus), one faith, one baptism, **One God** (the Father) and Father of all, who is above all, and through all, and in you all.” Ephesians 4:4-6
- “Now there are diversities of gifts, but the same Spirit (the Spirit of the Father and the Son). And there are differences of administrations, but the same Lord (Jesus). And there are diversities of operations, but it is the same **God** (the Father) **which worketh all in all**.” 1 Corinthians 12:4-6

In all these Bible verses and quotes from the Spirit of Prophecy we see that the Father was always above His Son in authority, and that after the origin of sin He called His Son to sit on His (the Father's) throne, until the Father puts all things under him (Jesus). Jesus received this authority in heaven as well as on the earth, and these inspired statements do not say that after the victory over sin that Jesus will again receive His own authority.

Trinitarians try to explain His subjection to the Father in this manner, but these clear statements of truth would force them to admit their error, for the heavenly hierarchy nullifies the doctrine of “three co-equal Beings in the Trinity.”

- “To Christ **has been given** an exalted position. He **has been made** equal with the Father.” Ellen White: Testimonies for the church, Vol. 8, p. 268.3, **1904**
- “And Jesus came and spake unto them, saying, All power **is given** unto me in **heaven** and in earth.” Matthew 28:18

- “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.” Hebrews 1:8
- “For unto us a **child** is born, unto us a **son** is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, **The everlasting Father**, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his (David’s) kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” Isaiah 9:6-7

Jesus, who Himself is the Son of the one God is **our Father** at the same time, for He created us and died for us so that we could have eternal life. Therefore, Jesus is our everlasting Father, for by His redemption He begat us again for eternity. What does the expression “for ever and ever,” i.e. infinity mean? In Chapter “Reconciling Jesus’ Eternity and Beginning”, we can see that it signifies unambiguous periods of time, and so we must search out the concrete meaning of the verse in the complete body of the concrete Biblical message.

On our planet there are two kingdoms. The kingdom of Satan, and the kingdom of our God, on whose throne Jesus temporarily wears the crown. Jesus was given all power because the Father was accused, from the very beginning of being “unjust.” Even now the entire universe is a witness: to the principles of Satan’s kingdom, as well as the principles of God’s kingdom. When the time of probation expires and every member of both kingdoms show themselves in their true light, then the inhabitants of all the worlds will make a personal judgment about which kingdom is just. And then the Son will give everything back to His Father; everything which was lost: the entire universe, together with all of the unfallen worlds, for there was a risk that at any moment in eternity one of them could continue the rebellion. So, when that great controversy between the kingdoms of God and Satan is ended, and all have clearly seen the principles of Satan’s kingdom for what they are, then that risk will no longer exist. Then will God the Father be all in all!

From these quotes we can clearly see that in the course of the plan of salvation Jesus didn’t take on the the ostensibly lower role of a Son, but rather that during the great controversy as the Son He was raised to the Father’s throne, to again resume His position beneath His Father after the victory and the controversy’s end. Jesus was raised the highest on the cross, for by His death on the cross He showed the entire universe the unsearchable depths of His love and mercy. Even if the doctrine of the Trinity claims otherwise, the Bible is completely clear, and it explains itself. Therefore it’s truly sad, that the apostasy has gone so deep, that it, just like among the fallen churches of the world, is assumed to be correct because it is the opinion of the majority. Hopefully this has helped us to understand, that Jesus’ coronation in the New Jerusalem, immediately before the destruction of Satan, the fallen angels and the wicked of the world, is a symbol of His victory over sin!

21. Who Is the Powerful Angel of the Old Testament? Who Is the Angel Michael from Revelation?

- “I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but **Michael resurrected Moses, and took him to heaven**. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. But **Michael did not rebuke the Devil**, although it was through his temptation and power that God’s servant had fallen. **Christ meekly referred him to his Father**, saying, The Lord (the Father) rebuke thee.” Ellen White: Spiritual Gifts, Vol. 1, p. 43.1 1858

- “Israel had been preserved by a miracle of God’s mercy during every day of their travels in the wilderness. **The mighty Angel who went before them was** (even then!) **the Son of God.**” Ellen White: Spirit of Prophecy, Vol. 1, p. 318.1 1870
- “And did all drink the same spiritual drink: **for they drank of that spiritual Rock that followed them: and that Rock was Christ.**” 1 Corinthians 10:4
- “**Christ** was not only the leader of the Hebrews in the wilderness—the **Angel** in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.” Ellen White: Patriarchs and Prophets, p. 366.2, 1890
- “Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared.” Exodus 23:20
- “Behold, **I** (God the Father) **will send my messenger** (Jesus), and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap.” Malachi 3:1-2
- “For he said, Surely they are my people, children that will not lie: so he was their **Saviour**. In all their affliction he was afflicted, and the **angel** (Jesus) **of his presence saved them**: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and **vexed his holy Spirit**: therefore he was turned to be their enemy, and he fought against them.” Isaiah 63:8-10

22. Who Communicated with Fallen Humanity?

- “As Jehovah, the SUPREME Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.” {Ellen White: 9MR, p. 122.3, **1903**}
- “**Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ,** that through His **mediatorial** work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been **through Christ. It was the Son of God** that gave to our first parents the promise of redemption. **It was He who revealed Himself** to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel.” {Ellen White: PP 366.1}

If the word God means Trinity, that would mean that the whole Trinity ceased to directly communicate with man. But then it says that Jesus, the Son of God, that revealed Himself to the patriarchs. Does this mean then that Jesus was outside of this “Trinity” when He directly communicated with the early patriarchs?

The title one God in the Bible means only the Father. If the word “God” meant “Trinity,” that would mean that there was no direct communication between man and the entire Trinity. Was Jesus then not part of that “Trinity” when as the Son, He had direct communication with our first parents and revealed Himself to the patriarchs?

In the Bible, the term “one God” means the Father alone. But nowhere and never does the term “God and Christ” ever mean “Trinity!”

- “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. **Let us honor God and His Son Jesus Christ, through whom He communicates with the world.**” {Ellen White: 1BC, p. 1117.9, 1903}
- “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” John 18:37

Jesus was with Israel in the desert and spoke to them:

- “And did all drink the same spiritual drink: for they drank of that **spiritual Rock that followed them: and that Rock was Christ.**” 1 Corinthians 10:4
- “**And the Lord said unto Moses**, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: **That they may believe that the Lord God of their fathers**, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” Exodus 4:3-5
- “Silence fell upon the vast assembly. **The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi [Jesus]. He had announced Himself to be the self-existent One**, He who had been promised to Israel, “**whose goings forth have been from of old, from the days of eternity.**” Micah 5,2” {Ellen White: DA, p. 469.5}

Although Jesus is that “I AM” God, the Father stands above Him as the “Great I AM” God.

- “God [the Father] is the **great I AM, the source of being, the center of authority and power.**” Ellen White: LP, 1883, p. 296.2

23. Is the Trinity the One God of His Church? Jesus is also Godly Being!

- “**In God** (the Father) will I praise his word: **in the Lord** (Jesus) will I praise his word. In God have I put my trust: I will not be afraid what man can do unto me.” Psalm 56:10-11
- “...it is God (the Father), the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.**” Ellen White: The Youth’s Instructor, July 7, 1898, par. 1, 2

Here we clearly see, that God prohibits us from exalting the Holy Spirit or praying to It! Why? Because It is not a God unto Itself, but rather the very Spirit of God the Father and His Son Jesus Christ.

- “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.” 1 Corinthians 8:6

David praises God the Father, yet also the Lord Jesus at the same. Is he perhaps praising Jesus twice, once as “a part of the Trinity” and once individually? Does Jesus have two forms of existence? This is even mathematically impossible. The name “one God” in the Bible signifies God the Father, not the Trinity!

According to the Spirit of Prophecy, even after the destruction of sin, only God the Father will bear the name of "one God". These words are likewise confirmed in the Great Controversy, that Ellen White never changed her position on the Trinity.

- **"And the years of eternity**, as they roll, will bring richer and still more glorious revelations **of God and of Christ**. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.**" Revelation 5:13. The great controversy is ended. Sin and sinners are no more." Ellen White: Great Controversy, p. 678, par. 1,2,3, 1911

Here we read of God the Father and Jesus Christ, and that we will admire the character of God the Father. Since it says "His character," does that mean that the Trinity has a single character as one "amalgamated" personality? Why is Jesus mentioned separately from God the Father if the name "God" means "Trinity?"

We can't interpret "God" to mean "Trinity" in one place and "the Father" in another just to suit the needs of our belief. That goes against the principles of the Bible. In the Bible we read a description of the true church (the body), which has the following characteristics. One body, one Spirit (of unity and truth), one Lord (Jesus), one God (the Father).

And that one true church follows the Bible, which clearly teaches that the Father is the only true God, in the sense of Supreme Rulership over all, even over the Son, that God is the Father of all, even of Jesus, and who by His Holy Spirit is in us all, and not that this only true God means three.

According to the Trinity belief, God would have had to send Jesus, the Son of God as a "fourth Being", for "God the Son" was already a Being or Person "in the Trinity." Herein alone we can see the nonsense and lack of any Biblical foundation in this false teaching.

- "There is one body, and one Spirit, even as ye are called in one hope of your calling; **One Lord** (Jesus), one faith, one baptism, **One God and Father of all**, who is above all, and through all, and in you all." Ephesians 4:4-6
- "And this is life eternal, that they might know thee **the only true God** (the Father), **and Jesus Christ, whom thou hast sent.**" John 17:3
- "Let the missionaries of the cross proclaim that **there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.**" Ellen White: 1888 Materials, p. 886.3, 1891
- "For there is **one God** (the Father), **and one mediator between God and men, the man Christ Jesus;**" 1 Timothy 2:5
- "Now there are diversities of gifts, but the same Spirit (of faith, unity and harmony). And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the **same God** (the Father) which worketh all in all." 1 Corinthians 12:4-6

We read that there is but one God, who worketh all in all. Is this one God triune? Who is enumerated here? One Lord (Jesus), and one God (the Father). If this one God were not God the Father, then according to that mistaken view each of these titles would equally apply to all members of the Trinity. The Trinity robs the Father of His exclusive title as the one true God! He is God and the Father!

Many try to make the Biblical argument that since Adam and Eve became one flesh, though they were two, that in the same way one God means three. However, Adam was created first, and his wife was brought forth from a rib taken out of his body.

Likewise Jesus was brought forth in a way we cannot comprehend, from out of the divine body of God the Father, begotten as His literal Son.

Two: Adam and Eve, not three, became one flesh. They didn't become one literal body or one summation of two beings, but rather were one in fellowship, nature, mind and character. Hereby we see that Jesus is one Lord, that God the Father is one God, and not that they are one Trinity!

- “The grace of the **Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.** Amen.” 2 Corinthians 13:14

Of course, that doesn't mean that Jesus isn't God, but rather that He doesn't bear the title of “one God” as the Supreme Ruler God the Father. Jesus is a Divine Being and is not created, even if all throughout the Bible and Spirit of Prophecy we see Him beneath His Father, as we also see that the Holy Spirit is not another Divine Being.

- “And Thomas answered and said unto him, **My Lord and my God.**” John 20:28
- “**Christ was God essentially, and in the highest sense.** He was with God (the Father) from all eternity. God over all, blessed forevermore.” Ellen White: SDA Bible Commentary, Vol. 5, p. 1126.4
- “‘Before Abraham was, I am.’ **Christ is the pre-existent, self-existent Son of God.**” Ellen White: Signs of the Times, August 29, 1900, par. 13
- “I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.” Hosea 11:9
- “**For unto us a child is born, unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The **mighty God**, The everlasting Father, The Prince of Peace.” Isaiah 9:6

So God the Father bears the title “the only true God,” and Jesus as His Son bears the title of “God.” Jesus Himself as the Son of God the Father is also our Father, for He created us and died for us so that we could have eternal life.

Therefore, Jesus is our everlasting Father for by His redemption He has begotten us again to live for eternity.

The difference is that Jesus doesn't bear the title “God the Son” as does “God the Father,” nevertheless both the Bible and Spirit of Prophecy say that Jesus is God.

What does this mean? It means that we have the confirmation that only God the Father is the one true God, and that Jesus as His Son is of the divine nature and character - a Divine Being. Later we will further study the meaning of the words “pre-existent and self-existent.”

- “But we see **Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. **For both he (Jesus) that sanctifieth and they who are sanctified are all of one (God the Father):** for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, **in the midst of the church will I sing praise unto thee.** And again, I will put my trust in him. And again, Behold I (Jesus) **and the children which God (the Father) hath given me.**” Hebrews 2:9-13

24. *Monogenés*: Only-Begotten

- “For God (Theos) so loved the world, that he gave his only begotten (*monogenés*) Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16

In this verse, God (the Father) - Theos, is saying that He gave His Son for us. Theos is a singular noun and grammatically cannot mean three persons.

- “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten (*monogenés*) of the Father,) full of grace and truth.” John 1:14

Christ possesses the glory of His Father by Divine birth. Yet, Trinitarians take this verse and the adjective *monogenes* as evidence for their doctrine: Jesus in the Old Testament before His coming to the earth wasn't a Son, but rather only became the Son upon His coming. What does the Spirit of Prophecy say? It's totally clear that the title “Only-Begotten” applies to Christ in heaven before His coming to the earth:

- “The dedication of the *first-born* had its origin in the **earliest** times. God had promised to give the **First-born of heaven** to save the sinner.” Ellen White: *Desire of Ages*, p. 51.1

Often it is claimed that the notion “Only-Begotten” means “Unique of its kind,” and not an only Son, and that the title of the Son was just an “earthly role.” That is an abuse of language, of a similar kind to how God's name of Elohim is claimed to signify the Trinity in plurality. Does the expression “‘*monogenes*’ means ‘only’ means ‘unique’” only apply to Jesus? What does the Bible say?

- “For he (Jairus) **had one only daughter (*monogenés*)**, about twelve years of age, and she lay a dying...” Luke 8:42
- “And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine **only child (*monogenés*)**.” Luke 9:38

Monogenés is an exclusive characteristic of the only child in a family, not some new symbolic type of Son, as we see in the case of Jairus the Roman centurion and his only daughter, his *monogenes*. Does God maybe have another literal Son? No, that's why He so clearly says that only Jesus is His unique, only-begotten Son! This word exclusively signifies number and affiliation, despite others' attempts to prove it means something it doesn't - that Jesus was only a Son on earth! The whole Bible says that Jesus was always a Son!

- “Whosoever believeth that Jesus is the Christ is born of God: and every one that **loveth him that begat** (God the Father) **loveth him also that is begotten of him** (Jesus).” 1 John 5:1

Here we read that anyone who is born of God first believes in God the Father and Jesus, His only-begotten. It doesn't explain the specifics of how He was begotten, yet the Bible clearly explains that Jesus wasn't created as we were. But this verse nevertheless also confirms that Jesus was literally begotten of God the Father.

If we had only taken this verse in isolation, as the Trinitarians do with many texts, then according to that principle we could say that Jesus is a created Being. But that would obscure the fact of Jesus' birth in heaven, which the above verse clearly indicates. Who was the one who sought to obscure that Jesus is the literal only-begotten Son? Satan himself:

- "Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the *only begotten Son of God*, and they came to consider that they were not to consult Christ.**" Ellen White, *This Day with God*, p 128.2, 1910!

As we see in the above quote, Ellen White hadn't accepted the Trinity even in 1910, but rather again extremely clearly emphasized that even before Satan's rebellion Jesus was the literal only begotten Son of God the Father! Despite such clear facts, you will ultimately encounter the following "arguments" that since Isaac was Abraham's "only begotten" despite not being his only son, this "proves that this doesn't mean just one son, and therefore neither is Jesus truly the only begotten Son of God the Father in heaven." Unbelievable argumentation from trinitarians!

- "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his **only begotten son**, Of whom it was said, That in Isaac shall thy seed be called:" Hebrews 11:17-18

How could Isaac be called the only begotten, when Abraham had other children? Does God, in His word, wisdom and purposes, contradict Himself?

- "**Abraham** had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial.** Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife." Ellen White, *Patriarchs and Prophets*, p. 145.1

Could the only begotten, promised by God to Abraham, come from any woman? Could the promise of God be changed, since Abraham had manservants and maidservants by the hundreds? Abraham didn't understand the representation that God had intended for his faithful servant.

- "When Abraham was nearly one hundred years old, **the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise...** Again the promise was given, in words that could not be mistaken: 'Sarah thy wife shall bear thee a son **indeed**; and thou shalt call his name Isaac: and I will establish My covenant with him.'" Ellen White, *Patriarchs and Prophets*, p. 146.1

Although Abraham his son Ishmael from his servant Hagar, God made the promise exclusively in the marriage between Abraham and Sarah! God truly wanted Isaac to be Abraham's only begotten son. Below we can see why Isaac represents the One who will come:

- “It was to impress Abraham’s mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man’s redemption. **No other test could have caused Abraham such torture of soul as did the offering of his son.** God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, ‘It is enough.’ To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? ‘He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?’ Romans 8:32.” Ellen White, Patriarchs and Prophets, p. 154.2

In Abraham and Isaac, **the only begotten son from Sarah**, we see a representation of the great sacrifice. The enemy tried with all his might to prevent such a clear message to future generations, but God’s promises are faithful and true! Since Isaac was a type of Jesus and His sacrifice, he was also called the only begotten, to lead our thoughts to Jesus and teach us of Him, just as how through Abraham we view God’s terrible sorrow as He sacrificed His Son on the cross. Abraham, Isaac and Sarah weren’t sinless, and neither was Isaac only begotten the way Jesus was, but on a human level they revealed and proclaimed Christ’s sacrifice.

So it is totally meaningless to try to use the only begotten Isaac as proof that in the case of Jesus it doesn’t mean that He was the only Son of God the Father. By that reasoning we could also try to claim that since Isaac was sinful, Jesus was therefore also sinful. Hereby we see whence comes this whole teaching of refuting the fact that Jesus is truly the only begotten heavenly Son of God the Father.

Sadly, as an addition to this “logic,” our highest theologians have begun spreading claims the Codex Sinaiticus, which comes from spiritualist Alexandria, contains proof that Jesus isn’t truly the Son. What does Helena P. Blavatsky, the founder of modern spiritism, a declared satanist and indirect organizer of the changes in all modern Bible versions? In her books “Isis Unveiled” Vol. 1 & 2 and “The Secret Doctrine” Vol. 1 & 2, we find the following:

- “...we have the Bible in true in Codex Sinaiticus (κ) and Codex Vaticanus (B).”
- “Westcott and Hort were true scholars that corrected the errors in previous versions.”

Although all modern manipulations of the Bible are based on these Codices, which are described in more detail in Chapter 75, even in these codices we find the word γεννάω (gennaó) in all its forms, which means “I beget, bring forth, give birth to”.

25. John 1:1: In the Beginning Was the Word. When Was That Beginning?

“In the beginning was the Word, **and the Word was with God, and the Word was God.**” John 1:1-2,14

In the original Greek language, we see that at the end of the text “and the Word was God”, instead of the noun God, the adjective divine, which is not how it is most commonly found in our Bibles. Here we find the same principle, that the Father is God, and Jesus is confirmed as a divine Being with a divine nature, meaning that He is the literal Son of that one and only God.

In	εν	(1722)
the beginning	αρχη	(746)
was	ην	(2258)
the	ο	(3588)
Word	λογος	(3056)
and	και	(2532)
the	ο	(3588)
Word	λογος	(3056)
was	ην	(2258)
with	προζ	(4314)
the	τον	(3588)
God (Father)	θεον	(2316)
and	και	(2532)
God (Divine)	θεοζ	(2316)
was	ην	(2258)
the	ο	(3588)
Word (Jesus)	λογος	(3056)

Therefore, this verse has a completely different meaning in the original than it is normally translated and its meaning does not support a trinity. We can see that in the original, there are two different words for "God". The first is the noun God which is used for the Father, and the second is the adjective divine which is used for Jesus. This text tells us that Jesus has the same divine nature as His Father, since He proceeds from the Father, and that He is not created, but is rather a divine Being. Yet the God of heaven and earth, the one true God, is the Father and not the trinity. Below we read the translation accurate to the original text:

- "In the beginning was the Word, and the Word (Jesus) was **WITH** ("πρός") **the** ("τὸν") **God** ("θεον") (Father), **and the Word was divine** ("θεοζ")." John 1:1

According to the New Testament and Spirit of Prophecy, does Jesus' begetting happen prior to the creation of the universe?

- "Who is the image of the invisible God, the **firstborn of every creature**." Colossians 1:15
- "**The dedication of the first-born** had its origin in the **earliest times**. God had promised to give the First-born of heaven to save the sinner." Ellen White, Desire of Ages, p. 51

The next verse is often used by trinitarians to say that Jesus never had a beginning, in the form of a literal begetting, and that the expression "In the beginning" merely signifies the beginning of creation. The true meaning of the concept of "beginning" entails both aspects. In the beginning in an objective sense, means that in eternity past, Jesus was brought forth. This was prior to the beginning of any created being. The Father then brought the whole universe to exist (the second beginning) through His Son.

- "In the beginning was the Word, and the **Word** (Jesus) was **with** ("πρός") **God** (the Father), **and God** (Jesus) **was the Word**. He was in the beginning **with** ("πρός") the ("τὸν") God... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten (Monogenes) of the Father,) full of grace and truth." John 1:1-2, 14

Here we read that the Son was with the Father and not that the Father was with the Son. This fully strengthens the truth of the position of the Father and the Son.

- “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.” 1 Corinthians 8:6

What does God’s prophet say about the beginning in John 1:1-2? It is very clear that these verses refer to the literal birth of Christ by the Heavenly Father, and that He was always the Son, before He received His human nature upon coming to earth as we see in the 14th verse.

Another evidence that Jesus, although divine, is subordinate to the Father is the following: In the Aramaic-Hebrew Bible, we read “the Word was with the God (Father) and the Word was Divine/God (Jesus)”.

The preposition “the” makes the difference between God the Father, that is, the One God, and Jesus, a Divine Being, Who, through the words “In the Beginning” proceeds forth from God the Father. John 1:1 indicates that beside God the Father, the God of the Universe, Jesus is also divine and not created.

But according to the original Bible text, Jesus is not “the” God, but He carries the name of the divine Word. But there is a distinction between “the (one) God”, the Father, and Jesus.

- “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.” John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5,2.” Ellen White, Patriarchs and Prophets, p. 34

Ellen White, in the very context of John 1:1,2 states that Jesus is the only begotten (monogenês) Son, and that He has an eternal Father, and the **only He** knows all the Father’s purposes and plans.

This does not include any third being! It says “only He”, meaning only Jesus! Only means nobody else. She clarifies this further with the verse from Micah 5:2 where it states that Jesus’ **goings forth**, i.e. begetting is from of old, from everlasting. On earth, we saw Jesus’ glory which He already had, and which always belonged to Him as a Son. There is no trinity here!

Our pioneers, whose works Ellen White considered true and important, understood this fact very clearly:

- “The Word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in this phrase. **It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created.** Just before His crucifixion He prayed, “And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17,5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5,2, margin. **We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.**” E.J. Waggoner, Christ And His Righteousness, p. 9.

- **“God [the Father] alone is without beginning. At the earliest epoch when a beginning could be, -- a period so remote that to finite minds it is essentially eternity, -- appeared the Word, John 1,1.** This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. [...] **And then the Holy Spirit (by an infirmity of translation called .. the Holy Ghost”), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139,7), was in existence also.”** Uriah Smith, Looking Unto Jesus, p. 10. **1898**
- “Again and again during my experience in the Lord’s work, I have been called upon to meet these erroneous sentiments. In every case, clear, powerful light has been given that God is the eternal, self-existent One. From my girlhood I have been given plain instruction that **God is a person, and that Christ is “the express image of His person.” God always has been. That which concerns us is not the how or the wherefore.”** Ellen White, Manuscript 137, November 12 **1903**.

In this statement we see that Jesus has a beginning, and that only God (always referred to as the Father) does not have a beginning. This is also how E.J. Waggoner understood the matter, whose book on Righteousness by Faith, cited above, she especially lifted up.

In 1905, Ellen White wrote that Uriah Smith, besides herself, is the most important channel of the truth that God to relay His message! She confirms that there was a time when Jesus was begotten in heaven and that He has a beginning.

- “Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason **in regard to our Creator, how long He has had existence**, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.” Ellen White, 7BC, 1888 p. 919,

In the same way, the Old Testament confirms that Jesus, the Word, came forth from the Father, calling Him the Word of God. Does the Word of God ever say that the Father (God) is from or of the Word? It does not, because the hierarchy is clear. If Anyone belongs to Anyone, then He stands under Him to Whom He belongs. The Word, here, is referring to Jesus, just as in John 1:1.

- “Then came the word of the Lord (Jesus) unto Jeremiah, saying (in His and His Father’s name), Send to all them of the captivity, saying, Thus saith the Lord...” Jeremiah 29:30-31
- “And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.” Jeremiah 36:1-3

One literal word of itself does not come and speak in the name of God the Father and in His own name. Rather, the One whose name is the Word does this. A literal word does not think about what it will do and it does not forgive sins. Only One Being does that. Jesus personally appeared at that place and spoke!

- “Who is Christ?—He is the **only begotten Son of the living God. He is to the Father as a word that expresses the thought,—as a thought made audible. Christ is the word of God.”** Ellen White, Youth Instructor, June 28, 1894, par. 9

- “And he was clothed with a vesture dipped in blood: **and his name is called The Word of God.** And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.” Revelation 19:13-14

27. *The Great Controversy* and *Patriarchs and Prophets*: Symbolism and Relative Numbering?

- “Christ, the Word, **the only begotten of God**, was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God.**” Ellen White, *Patriarchs and Prophets*, p. 34.1
- “No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**” Ellen White: *The Bible Echo*, October 28, 1895, par. 4
- “**God** informed Satan that **to his Son alone he would reveal his secret purposes...**” Ellen White, *The Spirit of Prophecy*, Vol. 1, p. 22.2, 1870
- “Before the assembled inhabitants of heaven the **King** declared that **none but Christ**, the Only Begotten of God, **could fully enter into His purposes...**” Ellen White, *Patriarchs and Prophets*, p. 36.2, 1890

The Great Controversy, from Chapter 29, “The Origin of Evil”:

- “**Christ** the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—**the only being in all the universe that could enter into all the counsels and purposes of God.**” Ellen White, *The Great Controversy*, p. 493.1

These words from the chapter entitled “The Origin of Evil” clearly indicate that Jesus is the only Divine Being in the whole universe Who was privy to all of the decisions and plans of God (the Father). If the Holy Spirit were a Divine being, wouldn’t it be strange that he didn’t know all of the counsels and purposes of the Father and Jesus?

Beside these truths in the same chapter of *The Great Controversy* it’s clear that Jesus was given honor and power from the Father and that Lucifer became jealous of this.

There is no distinction of position among the persons of the Trinity. This model of reasoning about the Trinity leads to all kinds of distorted interpretations of Bible texts in support of the doctrine, despite Jesus’ clear declaration: “It is written.”

Why didn’t she ever remove these statements from the books *The Great Controversy* or *Patriarchs and Prophets*, about which she wrote were the most important and in no way peripheral books? **These statements alone** excludes any possibility of manipulation. Other less precise quotes should be viewed only through this clear lens, and not vice versa.

In his gospel Matthew writes that Jesus healed two demoniacs when they approached Him. Luke and Mark in their descriptions of the same incident mention only one man. This is taken as proof that, just as the second demoniac is not mentioned, neither is the Holy Spirit mentioned but “He is implied” as a member of the Trinity. This comparison is completely inadequate.

When Jesus was on the earth, there were always gathered around Him people afflicted with all kinds of diseases, and He healed them all. The apostles described those cases which were more important in their view; their writings were selective, not exhaustive.

That's why the fact that Mark and Luke describe only one (probably the one greater possessed) demoniac, but Matthew describes two, doesn't make the Bible contradictory, but rather shows that the apostles emphasized various aspects or events over others, similar to the prophets from the Old Testament. But neither of them wrote that there was **only one** demoniac!

The quotes from the Spirit of Prophecy, on the other hand, represent direct proof of the opposite, that the third person of the Godhead proceeds from two Divine Beings, the Father and the Son.

29. Jesus' Baptism and the Dove

Many take the description of Jesus' baptism, when the Holy Spirit descended in the form of a dove on His head, as "proof" that the Holy Spirit is a third Divine Being.

- "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, **and he saw the Spirit of God descending like a dove, and lighting upon him**: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:16-17

Upon a deeper analysis we can see that the dove didn't speak, but the Father's voice was heard from heaven. Yet the Holy Spirit is called the Spirit of God! The whole Bible speaks about the Father bearing the name of God. The Holy Spirit proceeds from the Father! According to a trinitarian interpretation of the Bible, the Holy Spirit must also be a Father, for it was the Holy Spirit who conceived Jesus in Mary's womb:

- "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for **that which is conceived in her is of the Holy Ghost**." Matthew 1:20

Actually it was the who Father Personally through the Holy Spirit conceived Jesus in Mary's womb, otherwise He wouldn't be a Father. So even this verse proves that the Holy Spirit isn't a third being! Why didn't the Father's voice speak from heaven saying, "this is Our beloved Son"? When we carefully read the words below the truth will become still clearer:

- "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 1:35

Who is the Highest according to the Bible? In countless places the Bible calls God the Father the Highest, certainly not the Holy Spirit! Here we clearly read that the Holy Spirit represents the Father's presence, Whose power overshadowed Mary. What does the word power mean in this instance?

That the Father Himself brought Jesus into Mary's womb! And that the Holy Spirit proceeds from Him. That's how the through the Holy Spirit the Father overshadowed the Son!

Were the Holy Spirit an autonomous being, then it would have been the Holy Spirit Himself who overshadowed Jesus!

We get the same confirmation from the Spirit of Prophecy as well. Why in this instance does the Holy Spirit proceed only from the Father and represent only His presence, during Jesus' earthly mission? Because the Holy Spirit, which Revelation describes fully as the seven Spirits, according to that book, proceeds from God on the throne, and then goes to the Lamb, i.e. Jesus, Who sends His Holy Spirit to the whole universe.

As we have seen in other chapters, Jesus during His dwelling on the earth gave up His Divine attributes of power, nature and omnipresence as the Holy Spirit.

During that time the Holy Spirit proceeded only from the Father. Although we cannot grasp this, it shouldn't be a reason for us to go off into the incorrect interpretation of the Trinity. This theme is further expanded in other chapters.

- “At the **Saviour's baptism**, Satan was among the witnesses. He saw the **Father's glory overshadowing His Son**. He heard the voice of Jehovah testifying to the divinity of Jesus.” Ellen White, *Desire of Ages*, p. 116.2
- “Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! **direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ.** While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: “This is my beloved Son, in whom I am well pleased.” The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.” Ellen White, *Review & Herald*, January 21, 1873, par. 5
- “...After Christ was baptized, He bowed on the banks of Jordan, and never before had heaven listened to such a prayer as came from His divine lips.... **The glory of God, in the form of a dove** of burnished gold, rested upon Him, **and from the infinite glory was heard these words, ‘This is my beloved Son, in whom I am well pleased.’** The human race is encircled by the human arm of Christ, while with His divine arm He grasps the throne of the Infinite One. The prayer of Christ cleaved right through the darkness and entered where God is. To each of us it means that heaven is open before us. It means that the gates are ajar, that the glory is imparted to the Son of God and all who believe in His name.... Christ entered into the wilderness with the Spirit of God upon Him, to be tempted of the devil.... Satan left the field as a conquered foe. Our Saviour passed over the ground and was victor.... What has He done for the human family? He has elevated us in the scale of moral value. We may become conquerors through our Sufficiency. There is hope for the most hopeless, in Christ.... What did Christ come here for? To represent the Father. What a heart of love and sympathy! ... When God gave His Son, He gave all heaven. He could give no more.—Manuscript 27, 1893 (Temperance, 283-287).” Ellen White, *Christ Triumphant*, p. 207.4 - 207.6

In the above quotes we can discern that the Holy Spirit as the dove wasn't an autonomous being, but rather a manifestation of God's glory. Simultaneously we can see that Jesus, Who was a Son since forever, on the earth was clothed in the garb of human nature, i.e. He took the form of human nature into Himself.

God encouragingly confirmed to Jesus that He was still His Son, and that He did not lose His Sonship in coming to the earth. The prophet of God expands the meaning of the title of Son, explaining that Jesus is a heavenly, divine Son of God, and that on the earth He had the status of the Son of an earthly man:

- “The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his **earthly** parent.” Ellen White, Signs of the Times, October 14, 1897, par. 3
- “The divine Son of God saw that no arm but his own could save fallen man. He determined to help man.” Ellen White, Review & Herald, February 24, 1897, par. 33

30. Baptism in the Name of the Father, and of the Son, and of the Holy Ghost

Are the words below proof of the doctrine of the Trinity?

- “Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**” Matthew 28:19
- “When they heard this, **they were baptized in the name of the Lord Jesus.**” Acts 19:5

This expression cannot possibly be confirmation of the Trinity! And since the Bible never contradicts itself either, and despite appearances to the contrary, as in the above two verses, we need to study this question out much more deeply.

Since the Bible in many places calls the Holy Spirit the Spirit of the Father, the Spirit of Jesus, that makes every other interpretation unbiblical, and shows that in this statement of Jesus it really implies “Their Spirit.” The Great Commission isn’t proof for a third divine being, but is rather a promise, that the Father and Son will transform baptized believers into newborn spiritual children who are free from sin!

- “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: **and the Spirit of the Lord came upon David** from that day forward. So Samuel rose up, and went to Ramah.” 1 Samuel 16:13
- “And because ye are sons, **God hath sent forth the Spirit of his Son** into your hearts, crying, Abba, Father.” Galatians 4:6
- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his. And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness. But if the **Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Romans 8:9-11
- “...under the control of **Christ. His Spirit is a renewing power...**” Ellen White, Testimonies for the Church, Vol. 5, p. 219.4
- “The teacher must be **baptized with the Holy Spirit**. Then the mind and **spirit of Christ will be in him**, and he will confess Christ in a spiritual and holy life.” Ellen White, Review & Herald, February 9, 1882, par. 21

Through these prophetic words we can without a doubt recognize that “In the name of the Father and of the Son and of the Holy Ghost (Spirit)” can only mean one thing: “In the name of the Father and of the Son and of Their Spirit”! This isn’t just a possible implication, this is, when taken in conjunction with other verses, the literal meaning!

Here we read that the Father and Son live in us by Their Spirit, which is the Spirit of the Father and the Spirit of the Son! The Holy Spirit isn't a third Divine Being, but is the Divine Personality proceeding simultaneously from the Father and Son, in a way that we cannot understand, by which They are Themselves omnipresent.

At the heart of every apostasy, instead of an acceptance of God's word as He sent it to us, even if we cannot fully understand it, there are unclear and unfounded claims without any clear biblical support.

We are following the catholic doctrine of the Trinity, which we had rejected at the beginning of Adventism, but after the death of Ellen White we accepted as "new truth." Today's claims that we have only finally grasped the whole truth through the Trinity are really silly. Have we really finally uncovered the whole mosaic by returning to the teachings of fallen Christianity from the 3rd century?

- "Then Peter said unto them, Repent, and **be baptized every one of you in the name of Jesus Christ** for the remission of sins, **and ye shall receive the gift of the Holy Ghost.**" Acts 2:38

Here is a deepening of the truth which explains and confirms that the Holy Spirit proceeds from the Father and Son, and which we receive as a gift (from the Father and Son), when as a sign of our right choice we are baptized in the name of the Father and the Son and Their Spirit.

This tells us that the Apostles fully understood this question. A gift is not a being but rather a gift! We receive the Holy Spirit as a gift, and it doesn't say that the Holy Spirit sends Its gift. On the other hand, Jesus was sent as a Son rather than a gift, and He gave His life for our salvation. In all of this we clearly see that the Apostles correctly understood Jesus' statement about baptism.

Despite this there are also attempts by some to interpret the following statement in favor of the Trinity, and in this context they would claim that the Father, Son and Holy Spirit are a royal family and three Kings of this family as three Beings.

- "Baptism is a most solemn renunciation of the world. **Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit**, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan **and have become members of the royal family, children of the heavenly King** (singular!). They have obeyed the command: "Come out from among them, and be ye separate, ... and touch not the unclean thing." And to them is fulfilled the promise: "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18." Ellen White, Testimonies for the Church, Vol. 6, p. 91.3

Who is that King?

- "**The King of the universe** summoned the heavenly hosts before Him, that in their presence He might set forth the true position of **His Son** and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent **One** (the Father) encircled **both**." Ellen White, Patriarchs and Prophets, p. 36.2

Is God the Father Almighty a Trinity? According to the Bible, He is certainly not! When we look at these words a little more deeply, we can see that they, who are baptized in the name of the Father, the Son and the Holy Spirit belong to a royal family, for they have distanced themselves from Satan. The quote from Volume 6 is talking about baptism, not that the Holy Spirit is a royal being.

Actually, we can see once again that that royal family are the many children of one King, a heavenly Father, God the Father! Since it clearly says here that God the heavenly Father is the one King and all the rest are His children, then according to the Trinity as the Father of the royal family he would also have to be Father to the Holy Spirit.

The doctrine of the Trinity claims that God is only “symbolically” a Father, and that only while Jesus was on the earth. Paul here explains that all the saved members of the royal family and as such have the gift of the Holy Spirit, for they are baptized in the name of the Father, of the Son, and of Their Holy Spirit.

Even these clear words are sometimes misunderstood, with statements that the name God the King (Father) means the Trinity, which is completely unbiblical. This should help us to understand the quote below:

- “In the name of the Father, the Son, and the Holy Spirit, man is laid in his 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.**” Ellen White, Testimonies for the church, Vol. 6, pg. 1074.8

What does the above quote say about three Divine Powers? That they are Divine powers of His work and activity, but it does not say above that They are three Beings. The three great powers are not defined but only enumerated. There is no doubt that there are three great Powers in heaven for, as we will see in later chapters and as Revelation clearly defines, but this statement does not say what kind of relationship there is between these three Powers.

Three powers in heaven and Their relationship to each other can be correctly understood only in the light of what Ellen White the prophet of God wrote, which is that God is the Father of Christ; elsewhere she explained Their relationship to the Holy Spirit, namely that It is the Spirit of the Father and of Christ. The Bible doesn't say that God **is** a power, but rather that He **has** power, and that the One who has all power is God the Father:

- “The **divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God.**” Ellen White, Signs of the Times, November 23, 1891, par. 1
- “Grace and peace be multiplied unto you through the knowledge of **God** (the Father, not a Trinity), **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.” 2 Peter 1:2-3

How do we respond to the following text in the context of three Beings? Our answer is that this quote speaks of two Divine Beings, God and Christ, with Their Spirit:

- “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** (Manuscript 57, 1900).” Ellen White: S.D.A. Bible Commentary, Vol. 6, p. 1074.9

Since we have been able to clearly see in many places that there are not three Beings, then we should be able to grasp what Ellen White was thinking when she wrote “three persons.” As it is familiar to Seventh-Day Adventist history, Ellen White used the 1828 Noah Webster's dictionary in the preparation of her works, which in its sixth definition describes one of the meanings of the word “Person”:

- “Character of office. - ‘How different is the same man from himself, as he sustains the person of a magistrate and that of a friend.’” American Dictionary of the English Language, Noah Webster, 1828 {NWAD PERSON.12,13}

A man, although one individual, can be greatly differentiated depending on his various roles, which within each service represents his particular and varied “persons”. A man as a magistrate is very different from himself as a friend. And the Bible itself uses the word “another” to describe the same individual:

- “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” 1 Samuel 10:6

That is why the Holy Spirit is represented as a third Person functionally, for although it is Jesus Himself, it is simultaneously separated from Him, but not as a third Being:

- “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.” Ellen White, Testimonies for the church, vol. 9, pg. 189.3, **1905**
- “Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof.** *He* would represent Himself as *present in all places* by **His** Holy Spirit, as the Omnipresent.” Ellen White, Letter 119, February 18, 1895, par. 18} (This quote could also be found in 14MR 23.3, but with the comma between “Himself” and “divested”. That source was available since the 1970’s, but the letter was only released in 2015.)

The Holy Spirit doesn’t have a human personality to be divested from, only Jesus. Jesus is the One who through His Holy Spirit is omnipresent. The Holy Spirit couldn’t be the One who was omnipresent through His Holy Spirit, for then you would have two Holy Spirits. The meaning of the word “divested” assumes that whatever was being divested was previously “invested”.

Some try to claim that “divested” simply means “separated,” and that this simply means that the Holy Spirit doesn’t possess a human nature, and that this quote *isn’t* talking about Jesus. Again, the Holy Spirit doesn’t have a human nature to be divested from! Only Jesus has a direct link to humanity, because He took humanity into Himself when He came to die for us, and He went up the same into heaven and the heavenly sanctuary!

Actually ist Matthew 28,19 one falsification:

A Collection of Evidence Against the Traditional Wording of Matthew 28:19

The Encyclopedia of Religion and Ethics:

As to Matthew 28:19, it says: It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness is impugned on grounds of textual criticism, literary criticism and historical criticism. The same Encyclopedia further states that: “The obvious explanation of the silence of the New Testament on the triune name, and the use of another (JESUS NAME) formula in Acts and Paul, is that this other formula was the earlier, and **the triune formula is a later addition.**”

Edmund Schlink, The Doctrine of Baptism, page 28:

"The baptismal command in its Matthew 28:19 form can not be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form **expanded by the [Catholic] church.**"

The Tyndale New Testament Commentaries, I, 275:

"It is often affirmed that the words in the name of the Father, and of the Son, and of the Holy Ghost are not the ipsissima verba [exact words] of Jesus, but...**a later liturgical addition.**"

Wilhelm Bousset, Kyrios Christianity, page 295:

"The testimony for the wide distribution of the simple baptismal formula [in the Name of Jesus] down into the second century is so overwhelming that even **in Matthew 28:19, the Trinitarian formula was later inserted.**"

The Catholic Encyclopedia, II, page 263:

"The baptismal formula **was changed** from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century."

Hastings Dictionary of the Bible 1963, page 1015:

"The Trinity...is not demonstrable by logic or by Scriptural proofs,...The term Trias was first used by Theophilus of Antioch (c AD 180),...(The term Trinity) not found in Scripture..." "The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19...This late post-resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text ("in my name" rather than in the name of the Trinity) has had certain advocates. (Although the Trinitarian formula is now found in the modern-day book of Matthew), this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit:..."

The Schaff-Herzog Encyclopedia of Religious Knowledge:

"Jesus, however, cannot have given His disciples this Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. 28:19, and then only again (in the) Didache 7:1 and Justin, Apol. 1:61...Finally, the distinctly liturgical character of the formula...is strange; it was not the way of Jesus to make such formulas... **the formal authenticity of Matt. 28:19 must be disputed...**" page 435.

The Jerusalem Bible, a scholarly Catholic work, states:

"It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, is a reflection of the (Man-made) liturgical usage **established later** in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus,"..."

The International Standard Bible Encyclopedia, Vol. 4, page 2637, Under "Baptism," says:

"Matthew 28:19 in particular only canonizes a **later ecclesiastical** situation, that its universalism is **contrary to the facts of early Christian history**, and its **Trinitarian formula (is) foreign to the mouth of Jesus.**"

New Revised Standard Version says this about Matthew 28:19:

"Modern critics claim this formula is falsely ascribed to Jesus and that it represents **later** (Catholic) church **tradition**, for **nowhere** in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity..."

James Moffett's New Testament Translation:

In a footnote on page 64 about Matthew 28:19 he makes this statement: "It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage **established later** in the primitive (Catholic) community, **It will be remembered that Acts speaks of baptizing "in the name of Jesus**, cf. Acts 1:5 +."

Tom Harpur:

Tom Harpur, former Religion Editor of the Toronto Star in his "For Christ's sake," page 103 informs us of these facts: "All but the most conservative scholars agree that at least the latter part of this command [Triune part of Matthew 28:19] **was inserted later**. The [Trinitarian] formula occurs nowhere else in the New Testament, and we know from the only evidence available [the rest of the New Testament] that **the earliest Church did not baptize people using these words** ("in the name of the Father, and of the Son, and of the Holy Ghost") **baptism was "into" or "in" the name of Jesus alone**. Thus it is argued that the verse originally read "baptizing them in My Name" **and then was expanded** [changed] to work in the [later Catholic Trinitarian] dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake's commentary was first published: "The Church of the first days (AD 33) did not observe this world-wide (Trinitarian) commandment, even if they knew it. The command to baptize into the threefold [Trinity] name **is a late doctrinal expansion.**"

The Bible Commentary 1919 page 723:

Dr. Peake makes it clear that: "The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words baptizing them in the name of the Father, and of the Son, and of the Holy Ghost we should probably read simply-"**into My Name.**"

Theology of the New Testament:

By R. Bultmann, 1951, page 133 under Kerygma of the Hellenistic Church and the Sacraments. The historical fact that the verse Matthew 28:19 was altered is openly confesses to very plainly. "As to the rite of baptism, it was normally consummated as a bath in which the one receiving baptism completely submerged, and if possible in flowing water as the allusions of Acts 8:36, Heb. 10:22, Barn. 11:11 permit us to gather, and as Did. 7:1-3 specifically says. According to the last passage, [the apocryphal Catholic Didache] suffices in case of the need if water is three times poured [false Catholic sprinkling doctrine] on the head. **The one baptizing names over the one being baptized the name of the Lord Jesus Christ,**" later expanded [changed] to the name of the Father, Son, and the Holy Spirit."

Doctrine and Practice in the Early Church:

By Dr. Stuart G. Hall 1992, pages 20 and 21. Professor Stuart G. Hall was the former Chair of Ecclesiastical History at King's College, London England. Dr. Hall makes the factual statement that Catholic Trinitarian Baptism was not the original form of Christian Baptism, rather the original was Jesus name baptism. "In the name of the Father and of the Son and of the Holy Spirit," **although those words were not used, as they later are, as a formula.** Not all baptisms fitted this rule." Dr Hall further, states: "More common and perhaps more ancient was the simple, "In the name of the Lord **Jesus** or, Jesus Christ." This practice was known among Marcionites and Orthodox; it is certainly the subject of controversy in Rome and Africa about 254, as the anonymous tract De rebaptismate ("On rebaptism") shows."

The Beginnings of Christianity: The Acts of the Apostles Volume 1, Prolegomena 1:

The Jewish Gentile, and Christian Backgrounds by F. J. Foakes Jackson and Kirsopp Lake 1979 version pages 335-337. "There is little doubt as to the sacramental nature of baptism by the middle of the first century in the circles represented by the Pauline Epistles, and it is indisputable in the second century. The problem is whether it can in this (Trinitarian) form be traced back to Jesus, and if not what light is thrown upon its history by the analysis of the synoptic Gospels and Acts. According to Catholic teaching, (traditional Trinitarian) baptism was instituted by Jesus. It is easy to see how necessary this was for the belief in sacramental regeneration. Mysteries, or sacraments, were always the institution of the Lord of the cult; by them, and by them only, were its supernatural benefits obtained by the faithful. Nevertheless, if evidence counts for anything, few points in the problem of the Gospels are so clear as the improbability of this teaching.

The reason for this assertion is the absence of any mention of Christian baptism in Mark, Q, or the third Gospel, and the suspicious nature of the account of its institution in Matthew 28:19: "Go ye into all the world, and make disciples of all Gentiles (nations), baptizing them in the name of the Father, the Son, and the Holy Spirit." It is not even certain whether this verse ought to be regarded as part of the genuine text of Matthew. No other text, indeed, is found in any extant manuscripts, in any language, but it is arguable that Justin Martyr, though he used the trine formula, did not find it in his text of the Gospels; Hermas seems to be unacquainted with it; the evidence of the Didache is ambiguous, and Eusebius habitually, though not invariably, quotes it in another form, "Go ye into all the world and make disciples of all the Gentiles in My Name."

No one acquainted with the facts of textual history and patristic evidence can doubt the tendency would have been to replace the Eusebian text (In My Name) by the ecclesiastical (Catholic Trinitarian) formula of baptism, so that transcriptional evidence" is certainly on the side of the text omitting baptism. But it is unnecessary to discuss this point at length, because even if the ordinary (modern Trinity) text of Matthew 28:19 be sound it can not represent historical fact. Would they have baptized, as Acts says that they did, and Paul seem to confirm the statement, in the name of the Lord Jesus if the Lord himself had commanded them to use the (Catholic Trinitarian) formula of the Church? On every point the evidence of Acts is convincing proof that the (Catholic) tradition embodied in Matthew 28:19 is a late (non-Scriptural Creed) and unhistorical.

Neither in the third gospel nor in Acts is there any reference to the (Catholic Trinitarian) Matthaean tradition, nor any mention of the institution of (Catholic Trinitarian) Christian baptism. Nevertheless, a little later in the narrative we find several references to baptism in water in the name of the Lord Jesus as part of recognized (Early) Christian practice. Thus we are faced by the problem of a Christian rite, not directly ascribed to Jesus, but assumed to be a universal (and original) practice. That it was so is confirmed by the Epistles, but the facts of importance are all contained in Acts." Also in the same book on page 336 in the footnote number one, Professor Lake makes an astonishing discovery in the so-called Teaching or Didache. The Didache has an astonishing contradiction that is found in it. One passage refers to the necessity of baptism in the name of the Lord, which is Jesus the other famous passage teaches a Trinitarian Baptism.

Lake raises the probability that the apocryphal Didache or the early Catholic Church Manual may have also been edited or changed to promote the later Trinitarian doctrine. It is a historical fact that the Catholic Church at one time baptized its converts in the name of Jesus but later changed to Trinity baptism.

"1. In the actual description of baptism in the Didache the trine (Trinity) formula is used; in the instructions for the Eucharist (communion) the condition for admission is baptism in the name of the Lord. It is obvious that in the case of an eleventh-century manuscript *the trine formula was almost certain to be inserted in the description of baptism, while the less usual formula had a chance of escaping notice when it was only used incidentally."

The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5:

The Lord's Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27. "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and **the longer trine formula was a later development.**"

A History of The Christian Church:

1953 by Williston Walker former Professor of Ecclesiastical History at Yale University. On page 95 we see the historical facts again declared. "With the early disciples generally baptism was "in the name of Jesus Christ." There is no mention of baptism in the name of the Trinity in the New Testament, except in the command attributed to Christ in Matthew 28:19. That text is early, (but not the original) however. It underlies the Apostles' Creed, and the practice recorded (*or interpolated) in the Teaching, (or the Didache) and by Justin. The Christian leaders of the third century retained the recognition of the earlier form, and, in Rome at least, baptism in the name of Christ was deemed valid, if irregular, certainly from the time of Bishop Stephen (254-257)."

On page 61 Professor and Church historian Walker, reviles the true origin and purpose of Matthew 28:19. This Text is the first man-made Roman Catholic Creed that was the prototype for the later Apocryphal Apostles' Creed. Matthew 28:19 was invented along with the Apocryphal Apostles' Creed to counter so-called heretics and Gnostics that baptized in the name of Jesus Christ! Marcion although somewhat mixed up in some of his doctrine still baptized his converts the Biblical way in the name of Jesus Christ.

Matthew 28:19 is the first non-Biblical Roman Catholic Creed! The spurious Catholic text of Matthew 28:19 was invented to support the newer triune, Trinity doctrine. Therefore, Matthew 28:19 is not the "Great Commission of Jesus Christ." Matthew 28:19 is the great Catholic hoax! Acts 2:38, Luke 24:47, and 1 Corinthians 6:11 give us the ancient original words and teaching of Yeshua/Jesus! Is it not also strange that Matthew 28:19 is missing from the old manuscripts of Sinaiticus, Curetonianus and Bobiensis?

"While the power of the episcopate and the significance of churches of apostolical (Catholic) foundation was thus greatly enhanced, the Gnostic crisis saw a corresponding development of (man-made non-inspired spurious) creed, at least in the West. Some form of instruction before baptism was common by the middle of the second century. At Rome this developed, apparently, between 150 and 175, and probably in opposition to Marcionite Gnosticism, into an explication of the baptismal formula of Matthew 28:19 the earliest known form of the so-called Apostles Creed."

Catholic Cardinal Joseph Ratzinger:

He makes this confession as to the origin of the chief Trinity text of Matthew 28:19. "The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the **second** and **third** centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome." The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original Church that started in Jerusalem around AD 33. It was rather as the evidence proves a later invention of Roman Catholicism completely fabricated. Very few know about these historical facts.

"The Demonstratio Evangelica" by Eusebius:

Eusebius was the Church historian and Bishop of Caesarea. On page 152 Eusebius quotes the early book of Matthew that he had in his library in Caesarea. According to this eyewitness of an unaltered Book of Matthew that could have been the original book or the first copy of the original of Matthew. Eusebius informs us of Jesus' actual words to his disciples in the original text of Matthew 28:19: "With one word and voice He said to His disciples: "Go, and make disciples of all nations **in My Name**, teaching them to observe all things whatsoever I have commanded you." That "Name" is Jesus.

Actually ist 1 John 5:7 also one falsification:

This verse, 1 John 5:7 we are going to examine, is the biggest forgery ever. Bible translators of past centuries were so zealous to find support for their belief in the triune God formula in the New Testament that they added it. Here is the passage:

King James 2000 Bible 1 John 5:7:

„For there are three that bear witness in heaven, the **Father, the Word, and the Holy Spirit: and these three are one.**“

Let's now bring forth evidence from the experts. Let's see what their views are on 1 John 5:7 i.e. is it a genuine verse or is it a forgery?

Bruce Metzger says:

“Among the criticism levelled at Erasmus one of the most serious appeared to be the charge of Stunica, one of the editors of Ximenes Complutensian Polyglot, that his Text lacked part of the Final chapter of 1: John, namely the Trinitarian statement concerning Father, the word and the Holy Ghost: and these three are one. And there are three that bear witness in earth’ (1 John v.7-8 King James Version). **Erasmus replied that he had NOT found any Greek manuscripts containing these words...** Erasmus promised that he would insert the Comma Johanneum, as it is called in future editions if a single Greek manuscripts could be found that contained the passage... **As it now appears, the Greek manuscripts had probably been written in Oxford about 1520 by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate....** Among the thousands of Greek manuscripts of the New Testament examined since time of Erasmus only three others are known to contain this spurious passage They are Greg. 88, a twelfth-century manuscript which has the comma written in the margin in a seventeenth-century hand; Tisch. W 110, which is a sixteenth-century manuscript copy of the Complutensian Polyglot Greek Text... **The Comma probably originated as a piece of allegorical exegesis of the three witnesses and may have been written as a marginal gloss in a Latin Manuscripts of 1 John, whence it was taken into the text of the Old Latin Bible during the fifth century. The passage does NOT appear in Manuscripts of the Latin Vulgate before about A.D. 800.**”

Ezra Abbott:

“...I will here simply remind the reader that Erasmus introduced the passage into his third edition of the Greek Testament in 1522 and Luther died in 1546.... Luther after quoting the passage of three heavenly witnesses, remarks:- ‘These words are not found in the Greek Bibles; but it seems as if this verse had been inserted by the Orthodox against the Arians..... We may observe finally that the other early reformers and friends of Luther generally rejected the passage; so Zwingli, Bullinger, Ecolampadius, Bugenhagen (Rickli, ubi supra, pp. 35, 36). So, also, according to Kettner (Historia dicti Johannei... 1 John v. 7 etc., 1713, cap. 13), Melancthon, Crucigner), Justus Jonas, Forester, Aurogallus. (see Semler, Hist. U. krit. Sammlungen über 1 John v. 7, 1. 248.) Bugenhagen, as we have seen, was especially strenuous against it; see his Expositio Jona, 1550, cited by Rickli, p. 39. It was also omitted in the Celebrated Latin version of the Bible by Leo Judae, Pellicanus, Peter Cholin, Rudolph Gualther, and others printed at Zürich in 1543. Fol., and commonly called the Zurich Bible or version Tigurina. A Marginal note explains the reason for its rejection.... To trace the history of this gross corruption of the Text in modern Translations, Catechisms and confessions of Faith, especially in the Greek church since the sixteenth century, and in modern editions of some ancient versions, as Peshito Syriac, Armenian and Slavonic, might be interesting and instructive, psychologically as well as critically; but there is no room for it here.”

Brooke F. Westcott gave a long essay on 1 John 5:7 he then made the following Summary on 1 John 5:7:

“...THE WORDS ARE NOT FOUND:

- (1) In any independent Greek MS (more than 180 MSS and 50 Lectionaries are quoted). Both the late MS which contain it have unquestionably been modified by the Latin Vulgate.
- (2) In any independent Greek writer. The very few Greek writers who make use of the words derived their knowledge of them from the Latin (not in Ir Cl. Al. Orig Did Athan Bas Greg. Naz Cyr. Al.).
- (3) In any Latin Father earlier than Victor Vitensis or Vigilius Tapsensis (not in Tert Cypr Hil Ambr Hier Aug Leo).
- (4) Not in any ancient version except the Latin; and it was not found in the Old Latin in its early form (Tert Cypr Aug), or (b) in the Vulgate as issued by Jerome (Codd. Am. fuld or (c) as revised by Alcuin (Cod. Vallicell).”

Pulpit Commentary:

“Verse 7. – For those who bear witness are three, and thus constitute full legal testimony (Deuteronomy 17:6; Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1). It will be assumed here, without discussion, that the remainder of this verse and the first clause of verse 8 are spurious. **Words which are not contained in a single Greek uncial manuscript, nor in a single Greek cursive earlier than the fourteenth century (the two which contain the passage being evidently translated from the Vulgate), nor are quoted by a single Greek Father during the whole of the Trinitarian controversy, nor are found in any authority until late in the fifth century, cannot be genuine.”**

Edward Gibbon:

“The Memorable text which asserts the unity of the THREE who bear witness in heaven is condemned by the universal silence of the Orthodox fathers, ancient versions and authentic manuscripts. It was first alleged by the Catholic bishops whom Huneric summoned to the conference of Carthage. An allegorical interpretation in the form, perhaps, **of a marginal note invaded the text of the Latin Bibles which were renewed and corrected in the dark period of ten centuries.**

After the invention of printing, the editors of the Greek Testament yielded to their own prejudices, or those of the times; and the pious fraud, which was embraced with equal zeal at Rome and at Geneva, has been indefinitely multiplied in every country and every language of modern Europe."

It is quite clear from all the above scholarly statements that 1 John 5:7 is a forgery, and it originally was not part of Bible but was added. Let us now quote references and see where did the Trinity come from? Is the Trinity in the Bible? Did the Triune – God formula come from Jesus teachings or someone else i.e. the Church Fathers?

1. Jonathan Hill:

"It will be remembered that in the second century, Christian theologians such as Justin Martyr had used the old 'logos' idea – ultimately taken from pagan philosophy – to try express this relationship. Christ was the 'logos', a sort of Quasi-God who functions as Gods agent. **This had formed the basis for the development of what would become the doctrine of the Trinity.**"

2. Joseph Priestley:

"It has been shewn that there is no such doctrine as that of the Trinity in the Scriptures, but I will now add that, if it had been found there, it would have been impossible for a reasonable man to believe it, as it implies a contradiction which no miracles can prove."

3. Theodore D. Beacon:

"It is generally recognized that the doctrine of the trinity is not directly taught in the Bible, but it was claimed that we do find there set forth with great earnestness the various elements, the disjecta membra, as they are called, **from which the doctrine was built up.**"

4. Henry S. Francis:

"The dogma of the Trinity three persons in one God – was formulated by St. Augustine."

5. Professor Keith Ward:

"It took the church hundreds of years to develop what we now think of as the doctrine of the Trinity."

Conclusion:

- A) None of the disciples baptized: "in the name of the Father, and of the Son, and of the Holy Spirit."
- B) The formula that is quoted i.e. "Father, and of the Son, and of the Holy Spirit" is never once referenced, not in any of the Gospels nor of Paul's letters.
- C) Eusebius (260 – 339 CE) never once mentioned the formula, "Father, and of the Son, and of the Holy Spirit" instead he only mentioned the name of "Jesus."
- D) The Scholars quoted all agree that it was not part of the original text but an interpolation.

All the evidence quoted by the experts proved that 1 John 5:7 is a fraud, it was added in 1500th century by Erasmus. The words that are quoted by the KJV for 1 John 5:7 is not found in any Greek MSS. All in all the evidence we provided is in our favour that Matthew 28:19 and 1st John 5:7 are not genuine verses. Christians need to let go off the Trinity – Triune God, for Jesus never taught such doctrine. God never said he was a Trinity. The Bible never mentions anything about God being "three." The Bible never mentions nothing about God referenced as a "Person." Lastly the Bible never mentions anything about the "Holy Spirit" being God. I will finish off with these verses from Jesus mouth and what God says of Himself in the Old Testament.

Also many scripts of Ellen White are changed, to make place for Trinity:

Verne Bates - Changing of Books (Ellen White)

Part 1:



Part 2:



JEHOVAH OR JAHWE?

It is very important question!

Ellen White and the old pioneers:

- “**Jehovah**, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.” {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2}
- “As **Jehovah**, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.” {Ellen White: 9MR, p. 122.3, 1903}
- “Those who trample upon God’s authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver, the **great Jehovah**.” {Ellen White: 3SG, p. 294, 1864}
- “The **great Jehovah** has proclaimed from His throne, “This is My beloved Son.” {Ellen White: DA p. 579.4}
- “**Jehovah** is the name given to Christ.” {Ellen White: ST, 3. may, 1899, par 18}
- “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of **Jehovah**, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.” {Ellen White: PP, p. 366.2, 1890}
- “At the Saviour’s baptism, satan was among the witnesses. He saw the Father’s glory overshadowing His Son. He heard the voice of **Jehovah** testifying to the divinity of Jesus.” {Ellen White: DA, p. 116.2}
- “As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “Will not the Lord **Jehovah** save Him?” {Ellen White: FLB 76.3}
- “We do not deny the divinity of Christ. [...] We believe him to be the divine person addressed by **Jehovah** in the words, “Let us make man.” He was with the Father before the world was. [...] We have NOT as much sympathy with Unitarians that deny the divinity of Christ, as with TRINITARIANS who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him.” {Review and Herald, 6. June, 1871, p. 196, Titel: Western Tour}{http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf}

Name Jahwe came in SDA at first after death of Ellen White!

JEHOVAH – H = JHVH

W is not letter of Jewish! JHWH – Jehowah ist wrong. JHVH – Jehovah is correct

Nehemia Gordon: Jehovah oder Jahwe? Why is it one important question?

THE NAME OF GOD

IN THE HEBREW GOSPEL OF MATTHEW

with Bible Scholar Nehemia Gordon

*Pamela wrote: "I am in awe!
Love your diligence, Nehemia!
YeHoVAH has gifted you and
your studies. May you continue
to shine in His Name!"*



NehemiasWall.com Nehemia Gordon
Makor Hebrew Foundation - Uncovering Ancient Hebrew Sources of Faith

Homepage: www.nehemiaswall.com/nehemia-gordon-name-god

English translation is on this point (chapter 30) finished.

You can read the complete new version of book (German language)

All Ellen White **quotes are parallel in english language.**

You could try to translate the this book with automatic translator software, for example google translator.

Homapage of the old truth in different languages:

www.first-commandment-or-trinity.com

www.erstes-gebot-oder-dreieinigkeit.de

www.prva-zapovest-ili-trojstvo.com

Prva Zapovest ILI Trojstvo

I DRUGA PODRUČJA STARE ISTINE



Goran Šušljic

Ova knjiga ne donosi nove nauke, nego dokumentovano dokazuje šta su Adventisti sedmog dana zaista učili i verovali sve do 1931. godine, uz usporedbu sa današnjim verovanjem

20.06.2021

UVOD:

Na samom početku želim da podelim sa vama moje veliko iskustvo sa Bogom. Pre nekoliko godina sam bio na doslovnoj smrti zbog jednog od najzloćudnijih tumora mozga, bez mogućnosti uklanjanja operacijom, veličine skoro 10x9 santimetara, i otpisan od strane doktora. Tada sam se obratio Bogu najiskrenijim molitvama i odlučio, da ako ostanem u životu uputim još jači poziv Božjem narodu ka staroj uklonjenoj istini, a da u ovom svetu delim knjigu „Velika Borba“ od Ellen White kao što je ona sama rekla, da ova knjiga treba da bude u tolikoj meri podeljena svetu, kao jesenje lišće. Ove reči sam izneo pred Boga kroz najdublju molitvu. Nakon izgovorene molitve sam u budnom stanju čuo jasan glas:

- „**JA neću večno dopustiti da umreš**“

Ovo Božje obećanje se kao doslovno čudo ispunilo pred zaprepaštenim doktorima. Danas u mom mozgu više ne postoji maligno tkivo! Svemoguć Bog mi je istovremeno povratio snagu i dao puno veće mogućnosti da moja obećanja ispunim praćen srećom i blagoslovima. **Slava, čast i zahvalnost našem svemogućem Bogu i Njegovom Sinu Isusu!**

Koji je razlog pisanja ove skripte? Ona je **poruka ljubavi**, i poziv Adventistima, da se vrate **prvoj zapovesti** dok vreme milosti još traje! Pitanje Trojstva je izuzetno važno, i odlučuje da li zaista držimo prvu zapovest! Naravno da Adventisti, koji su ranije verovali u Trojstvo, bez prilike da čuju staru istinu i bez da su pitanje Trojstva potpuno razumeli, ali su se molili samo Bogu Ocu i Sinu Isusu, nisu time bili ugroženi u spasenju. Mi sa danas sa druge strane nalazimo pred samim krajem vremena milosti!

Pre nego što počnemo sa ovom tematikom, želeo bih da naglasim, **da je Isus Božansko Biće i da nije stvoren**. Međutim, On za razliku od Boga Oca ima početak kao jedini **ROĐENI Božji SIN** pre stvaranja svemira, i iz tog razloga Biblija samo **Boga Oca** naziva „**jedini istiniti Bog**“. **Sveti Duh** je svugde manifestovana, **svesna i LIČNA sveprisutnost Boga** (Oca) i **Isusa**. Engleska reč „person“ ne znači samo biće, već ima različita značenja u zavisnosti od konteksta. Reč „osoba“ u ovom slučaju ukazuje samo na činjenicu da sveti Duh nije samo besvesna energija tj. sila ili prašina.

- „Ali mi imamo **samo JEDNOG Boga** Oca, OD Kojega je sve, i mi u Njemu, i jednoga Gospoda Isusa Hrista, KROZ Kojega je sve, i mi kroza Nj.“ {1. Korinćanima 8,6}
- „Narod dolazi nepripremljen za posetu **BožjEG** (Očevog) svetog Duha.“ {Ellen White: 5T, p. 162} „The people come unprepared for the visitation of God's holy Spirit.“
- „Mi hoćemo **svetog Duha, koji je Isus Hristos**.“ {Ellen White: Letter 66, April 10, 1894, par. 18} „We want the holy Spirit, which is Jesus Christ.“

Prvih **66** stranica ove knjige predstavljaju Résumé najvažnijih detalja, a nakon toga sledi **LISTA POGLAVLJA**. Ova knjiga je dostupna kao besplatan PDF [Download](http://www.adventisti-prva-zapovest-ili-trojstvo.de) na stranici www.adventisti-prva-zapovest-ili-trojstvo.de Ova knjiga i internet stranica predstavljaju enciklopediju dokazanih činjenica stare istine iz mnogih oblasti iz vremena života Ellen White.

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} „One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”
- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Šta je zaista originalna istina? Ellen White je u knjizi „Velika Borba“ navela jasnu činjenicu, da ćemo u celoj večnosti biti zajedno **samo** sa Bogom Ocem i Njegovim Sinom Isusom! **Sveti Duh ne postoji kao treće biće** u opisu večnosti, jer on **NIJE treći Bog**:

- „**Slava Božja i Jagnjetova** ispunjava sveti grad svetlošću koja nikada neće utrnuti. Otkupljeni će živeti u slavi večnoga dana i bez sunčane svetlosti. „I crkve ne videh u njemu: jer je njemu **crkva Gospod Bog Svedržitelj, i Jagnje**.“ Otkrivenje 21, 22. **Božji narod uživa preimućstvo neposredne zajednice sa OCEM i SINOM**.“ {Ellen White: Great Controversy, p. 676.3+4} „The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day. “I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son.
- „Dok godine večnosti budu prolazile dobijaćemo sve dublja i slavnija **otkrivenja BOGA I HRISTA**.“ {Ellen White: Velika Borba - Great Controversy, p. 678.1} „And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ.”

Šta je u današnjim danima iskreno napisao George Knight, profesor adventističke istorije i osvedočeni sledbenik Trojstva, kao jedan od najpoznatijih teologa u današnjim krugovima GK?

- „Većina pionira Adventista ne bi danas mogli da postanu članovi Adventističke crkve, u svakom slučaju ne pre nego što bi se složili sa 28 tačaka verovanja crkve. **Oni bi npr. odbili** tačku 2 „**Trojstvo**“ {George Knight: „Es war nicht immer so“ Seite 13, Ministry October 1993 p.10} „Die meisten Pioniere der Adventbewegung könnten heute nicht Mitglied einer Adventgemeinde werden, jedenfalls nicht, wenn sie zuvor allen 28 Glaubensüberzeugungen der Gemeinschaft zustimmen müssten. Sie würden beispielsweise den Punkt 2. „**Die Dreieinigkeit**“, **ablehnen**...”

Da li nam Biblija i Ellen White jasno govore šta je prava istina?

- „Prođoše Frigiju i galacijski kraj jer ih je **Duh sveti** sprečio propovedati reč u Aziji. Kad su došli do Mizije, htediti u Bitiniju, ali im ne dopusti **Duh Isusov**.“ {Dela Apostolska 16,6.7} Hrvatska Biblija ili Nemačke Biblije: Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinearübersetzung
- „I budući da ste sinovi, posla Bog **Duha Sina Svojega** u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}

Mi se danas nalazimo u potpunom ispunjenju znakova kraja, koji po Otkrivenju i Ellen White predstavljaju i završnu fazu omega otpada u Laodikeji. Zašto završnu fazu? 1880-tih godina je uski krug otpalih vrhovnih teologa tada još decentno započeo „projekat“ unošenja učenja o Trojstvu. Ellen White je zato 1888 u Veliku Borbu dodala reči, da je Isus **JEDINO** (Božansko) **BIĆE** u CELOM SVEMIRU (PORED Boga Oca), da bi time osporila lažne citate o TRI Božanska bića:

- „Hristos, Reč, **jedinorodni** Božji Sin bio je jedno sa večnim Ocem – jedno po prirodi, karakteru i namerama – **JEDINO Biće u CELOM SVEMIRU** **Koje je moglo da zna sve Božje planove i odluke**.“ {Ellen White: Velika Borba, GC, “The Origin of Evil” 1888, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”

Ellen White je 1891. (jun) godine dublje precizirala zašto nauka o Trojstvu nije istinita, i objasnila, da pitanje nerazumevanja ove tajne u smislu prirode svetog Duha NE dotiče ČINJENICU da je **sveti Duh ISUSOV** DUH, a ne treće nezavisno Božansko Biće tj. osoba nepostojećeg Trojstva.

- „Ovo dotiče **SVEPRISUTNOST ISUSOV OG DUHA**, koji je nazvan **UTEŠITELJ**. Postoje mnoge neshvatljive **TAJNE**, koje ne mogu da razumem ili ne želim da razjasnim. One su za mene ali i za tebe previše visoke. Kod nekih tačaka je **ĆUTANJE ZLATO**.“ {Ellen White: 14MR, June 11, 1891, p.179.2} “This refers to the omnipresence of the Spirit of Christ, called the Comforter. ...There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden.”

Uprkos upozorenju da je ćutanje zlato, Isusov sveti Duh je proglašen trećim Bogom koji ne postoji!

Vođe otpada su Ellen White radi njene borbe za istinu 1891. (septembar) godine protiv Božje i njene volje **poslali** u Australiju, da bi na miru mogli da knjigu „Život Isusa Hrista“ dopune sa falsifikatima o svetom Duhu tj. Trojstvu. Novo izdanje je izašlo 1898. godine pod imenom „Čežnja vekova“.

Kada se Ellen White 1900. godine vratila u USA, širenje nauke o Trojstvu je već bilo rašireno i nezaustavljivo!

- „Ja mislim da mi **nije** pokazano, da treba da sve moje obaveze preselim odavde za **Australiju...Ja nisam dobila svetlost od Boga, kada sam napustila Ameriku**. On mi nije pokazao da je Njegova volja, da napustim Battle Creek. **Ovo nije bio Božji plan**, ali On vam je dopustio da usvojite **vaše lične ideje...Sa vaše strane je doneta čvrsta odluka da ja napustim Ameriku...Vi ste bili toliko iritirani svedočanstvima, da niste više hteli da TRPITE ljude koji su vam ih doneli**.“ {Ellen White: 11LtMs, Lt 127, 1896, par. 4} „I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.“
- „Ovo je donelo veliko **oneraspoloženje Gospoda. PRIPRAVNICI su bili OBRAZOVANI sa unesenim LAŽNIM DOKTRINAMA**. A štamparija od **Review and Herald je slala te lažne doktrine u svet**.“ {Ellen White: MS 20, 1903, April 3, par. 8} “This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.”

Ellen White je još 1883. godine najavila manipulaciju njenih tekstova:

- „Bez obzira kroz kakva **pogrešna tumačenja bi moja svedočanstava bila napadnuta**, što dolazi kroz ljude koji sebe smatraju autorizovanim, ali ne poznaju Boga, ja ću moj rad ponizno nastaviti.“ {Ellen White: 1SM, p. 73, Ms 4, 1883} „Whatever wrong construction may be placed upon my testimony by those who profess righteousness, yet know not God, I shall in humility go forward with my work.“

Naša stara istinita vera je odbijala svaku formu Trojstva, a ne samo katoličku:

- „Doktrina o **TROJSTVU** je prihvaćena na savetu u Nikeji **325**. godine. **OVA DOKTRINA UNIŠTAVA LIČNOST BOGA** i Njegovog **SINA ISUSA** Hrista našeg Gospoda. Sramotne mere kojima je ono nametnuto crkvi, koje se pojavljuju na stranicama crkvene istorije, može postići da se **svaki vernik u tu doktrinu postidi**.“ {J.N. Andrews: RH, March 6, 1855} „The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.“

Ellen White je i posle 1900. godine potvrdila STARU istinu iz gornjeg citata:

- „Neko ko širi pogrešne nauke i doktrine je **LAŽOV**. Onaj, koji **ODBIJA LIČNOST BOGA i Njegovog SINA ISUSA** Hrista odbija Boga i Hrista. Ako ono, što ste čuli na **POČETKU**, ostane u vama, ostaćete u Ocu i Sinu. Ako i dalje slušate i verujete u istinu o **Ličnosti Oca i Sina**, koju ste **PRVO PRIHVATILI**, bićete ujedinjeni sa Njima u ljubavi.“ {Ellen White: Ms 23, 8. February 1906} “A liar is one that presents false theories and doctrines. He who denies the personality of God and of His Son Jesus Christ is denying God and Christ. “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.” If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion.”
- „Uveravam ih da je **poruka koju nosi danas ona ista koju je nosila 60 godina** svog javnog propovedanja.“ {Ellen White: RH, July 26, 1906 par. 20} “I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry..”

99,9% citata od Ellen White sve do 1915. godine su 180 stepemi suprotni onima koje se pri odbrani Trojstva citiraju. Božja reč sigurno ne suproti sebi samoj!

Primeri falsifikata:

Original: Jedina odbrana protiv greha je samo Isus:

- „**HRISTOS** je izvor svakog ispravnog impulsa. On je **JEDINI** Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**“ {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo neprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je BOŽJA SILA kroz ISUSA HRISTA.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”
- „**JEDINA ODBRANA** od greha je **HRISTOS U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”

Falsifikat: Jedina odbrana protiv greha je **samo** sveti Duh:

- „Princ **SILA ZLA** može biti **ZADRŽAN JEDINO SILOM Božjom u Njegovoj TREĆOJ Osobi Božanstva, u SVETOM DUHU.**“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the holy Spirit.”
- „**GREH** je mogao biti prevaziđen **JEDINO** kroz službu **TREĆE Osobe Božanstva**, koja bi došla sa silom Božje punine.“ {Ellen White: RH, May 19, 1904 par. 3} “Sin could be resisted and overcome only 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.”

Odakle zaista potiče učenje o Trojstvu? Od Apostola?

- „Formulacija **“jedan Bog u tri osobe”** nije bila čvrsto utemeljena, svakako ne potpuno asimilovana u život Hrišćana i njihovu veru pre kraja 4. veka. Ali upravo ta je formulacija uzela prava na titulu **trinitarijanske dogme**. Medju **apostolskim ocima**, nije bilo ničeg ni izdaleka približnog takvom mentalitetu ili perspektivi.” {New **Catholic Encyclopedia**: 1967, Vol. XIV, p. 299} „The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.“
- „**Adventisti** Sedmoga Dana su u **harmoniji** sa kredom donešenim na saboru u **Nikeji (325. godine)** kao i sa dodatnim tumačenjem vere, koja se tiče **svetog Duha**, donešenim u **Konstantinopolju (381. godine)**.” {G. W. R.: A Brief Introduction to their Beliefs} „Seventh-day Adventists are in harmony with the great creedal statements of Christendom, including the Apostles' Creed, Nicea (325), and the additional definition of faith concerning the holy Spirit as reached in Constantinople (381).“

Mi možemo da i u donjem tekstu pročitamo jasne reči, da su EGW i pioniri odlučno odbijali nauku o Trojstvu:

- „Ali pošto nas je ispitivao (katehizirao, orig. eng.) o **Trojstvu**, i shvatio da se **nismo slagali** po pitanju njegovog **trojedinog Boga**, postao je ozbiljan u osudi unitarizma, koje oduzima Hristu Njegovo Božanstvo, i ostavlja Ga ništa drugo do samog čoveka. Dakle, koliko god da su naši pogledi bili zabrinuti, on se borio sa čovekom od slame. **Mi ne poričemo Hristovo Božanstvo**....Mi verujemo da je On Božanska Osoba i **Kome se obratio Jehova rečima: “Da načinimo čoveka”**. On je bio sa Ocem pre nego što je svet postao....Mi **NEMAMO** toliko **SIMPATIJE prema Unitarijancima koji poriču Božanstvo Hrista, NITI PREMA TRINITARIJANCIMA** koji drže Sina kao večnog Oca, i koji govore tako **mistično o TROJEDINOM BOGU**. Dajte Gospodaru svo Božanstvo sa Kojim Ga Sveto Pismo odeva.” {James White: Review and Herald, 6. June, 1871, 196, Tekst: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [...] But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune god, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. [...] We believe him to be the divine person addressed by Jehovah in the words, "Let us make man." He was with the Father before the world was. [...] We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the holy Scriptures clothe him.“

Iako je gornji izveštaj tadašnjeg razgovora u kojem je učestvovala Ellen White potpuno jasan, uprkos tome dolaze neshvatljive tvrdnje, da se ove reči odnose „samo“ na pogrešnu formu Trojstva drugih crkava, dok je sa druge strane jedino adventističko Trojstvo „ispravno“, jer „ne“ sadrži učenje o trojedinom Bogu nego samo verovanje u Oca, Sina i svetog Duha. Ova tvrdnja suproti činjenicama: **Tačka 2 verovanja Adventističke Crkve** pod naslovom ‘Trojstvo’ sadrži istu veru u **JEDNOG trojedinog Boga** kao i kod drugih crkava:

- „Postoji **JEDAN BOG: Otac, Sin i Sveti Duh**, zajednica tri lica iste večnosti. **Bog** je besmrtn, svemoćan, sveznajuć, iznad svega i svuda prisutan. **On** je beskonačan i prevazilazi moć ljudskog shvatanja, ali ipak poznat preko otkrivanja **o Sebi**. **On** je večno dostojan da **Ga** sva stvorenja poštuju, obožavaju i da **Mu** služe.“

Izrazi „**JEDAN tj. 1=3**“ (u smislu adventističkog Trojstva) i „**TROJEDINI tj. 3=1**“ (u smislu katoličkog Trojstva) poseduju nakon dublje analize **identično** značenje, zato što oba pojma opisuju istog fuzioniranog Boga Trojstva u kojem se nalazi lažni Bog sveti Duh! Pored „argumenta“ o **različitosti** naziva „**JEDAN BOG**“ (koji obuhvata tri Bića) u adventističkoj crkvi, nasuprot nazivu „**TROJEDINI BOG**“ u mnogim drugim crkvama, se isto tako uzimaju i tačke verovanja adventističke crkve 3,4 i 5 gde se Otac, Sin i sveti Duh eksplicitno opisuju kao posebna Bića.

Ali i pale protestanske crkve **isto** tako imaju i verovanje u tri Bića, nezavisno od toga, da li to stoji ili ne stoji u listi njihovih verovanja, jer se to podrazumeva.

Poenta svega nije samo pitanje opisa (od strane adventističkih teologa) verovanja u tri Božanska Bića, nego učenje da su Oni DEO tog JEDNOG tj. trojedinog Boga. Takođe su i „argumenti“ o „dualnosti prirode“ (koji se koriste pri „tumačenju“ biblijskih stihova i citata Ellen White, koji posebno jasno pokazuju da Trojstvo nije istina) potpuno besmisleni, jer jedno apsolutno isključuje drugo! Dok je katolička forma Trojstva „**TRI** Boga **IZ JEDNOG** Boga“, „adventistička“ forma uči „**JEDAN** Bog **IZ TRI** Boga“. Uprkos tome obe forme nose isto značenje, pošto uče da je taj JEDAN BOG TROJSTVO, a ne Bog Otac kao što stoji u Bibliji i Duhu Proroštva. Sa druge strane katolička tvrdnja, da se Isus svakog dana iznova rađa uopšte ne dotiče pitanje Trojstva!

Da li su sve reči EGW (osim privatnih pisama i izjava) došle direktno od Boga?

- „**U ovim pismima koje pišem, u svedočanstvima koje nosim, objavljujem vam ono što je Gospod objavio meni. Ja ne pišem nijedan članak na papiru, izražavajući samo svoje ideje.**“ {Ellen White: 1SM 27.2} “In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne....”
- „Uveravam ih da je **poruka koju nosi danas ona ista koju je nosila 60 godina svog javnog propovedanja.**“ {Ellen White: RH, July 26, 1906 par. 20} “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, “Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.” This is what she has endeavored to do.”

Da li bi Bog jednoj osobi, koja je od samog početka bila Njegov istinit prorok, nakon 50 godina pokazao dijametralno suprotni opis Sebe, u kojem novo isključuje staro? Jedan istiniti Bog se nikada ne menja! Odakle onda dolazi relativno mali broj dijametralno suprotnih citata kao npr. nebeski Trio?

- „Jer se uvukoše neki **bezbožni** ljudi, koji su davno određeni na ovo suđenje, i Boga našega blagodat pretvaraju u nečistotu, i jedinoga Gospodara **Boga** (Oca) **!** Gospoda našega **Isusa Hrista odriču se.**“ {Poslanica Judina 1,4}

Da je sveti Duh zaista Bog, morao bi isto da poseduje sveznanje:

- „**SAMO Bog i Hristos znaju**, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} „God and Christ alone know what the souls of men have cost.“
- „Imaju jednog Boga (Oca), jednog Spasitelja i jednog Duha, **Hristovog Duha.**“ {Ellen White: 9T, p. 189, 1905} “They have one God and one Saviour; and one Spirit— the Spirit of Christ”
- „Mi hoćemo **svetoga Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the holy Spirit, which is Jesus Christ.”
- „**Spasitelj je naš Utešitelj.** Dokazala sam da jeste.“ {Ellen White: 8MR, p. 49, 1892} “The Saviour is our Comforter. This I have proved Him to be.”

Bog Otac:

- „Neka misionari krsta objave da postoji **JEDAN Bog, i JEDAN Zastupnik između Boga i ljudi, Koji je Isus Hristos, Sin beskonačnog Boga.**“ {Ellen White: 1888 Materials, p. 886, 1891} “Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. **Idolatry exists in our churches.**”
- „Oni će imati eksperimentalno poznanje **jedinog pravog Boga !** Isusa Hrista Koga je On poslao.“ {Ellen White: SW, Oct. 25, 1898} “They shall have an experimental knowledge of the only true God and of Jesus Christ whom He hath sent.”
- „A ovo je život večni da poznaju Tebe **jedinog istinitog Boga, !** Koga si poslao Isusa Hrista.“ {Jovan 17,3}

Sin Isus:

Danas dolazi tvrdnja, da je Isus na zemlji „samo“ nosio „ulogu“ Sina, pošto bi doslovni Sin uništio konstelaciju Trojstva sa tri jednaka Bića.

- „Anđeli su bili proterani iz Neba jer nisu hteli da rade u harmoniji sa Bogom. Oni su pali sa njihove visoke pozicije jer su hteli da budu uzvišeni. Oni su počeli sami sebe da uzdižu, i zaboravili su da njihova lepota ličnosti i karaktera dolazi od Gospoda Isusa. **Ovu činjenicu su [pali] anđeli prikrivali, da je Hristos jednorodni Sin Božji**, i počeli su da smatraju da ne treba da se savetuju sa Hristom.“ {Ellen White: This Day With God, 128,2} “Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.”

I u današnjim teološkim krugovima naše crkve se na isti (gore opisani) način sakriva činjenica, da je Isus uvek bio i jeste doslovni Sin Boga Oca. Od koga potiče to učenje? Po gornjem citatu od EGW direktno od palih anđela! Isus je uvek bio doslovni Božji Sin, a pojam `doslovni sin` direktno razara pojam Trojstvo koje zahteva tri jednaka bića.

- „Anđeli koji su bili lojalni i istiniti su pokušali da pomire ovog moćnog, buntovnog anđela, sa voljom njegovog Stvoritelja. Oni su pravdali Božji **ČIN dodeljenja** časti Hristu, i sa snažnim rasuđivanjem pokušali da ubede Lucifera da njemu ne pripada ništa manja čast nego **PRE** nego što je **Otac proglasio čast koju je postavio na Svog Sina**. Oni su jasno predstavili da je **Hristos bio Sin Božji, i postojao sa Njim od pre nego što su anđeli stvoreni**; i da je On uvek stajao sa desne strane Ocu“ {Ellen White: The Story of Redemption, Chapter 1} “Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God”
- „Sotona je bio dobro upoznat sa pozicijom časti, koju je **Hristos držao na nebu KAO Sin Božji, voljen od Oca**.“ {Ellen White: RH, 3. March 1874} “Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.”
- „Ali **Sin Božji**, Koji je bio sa Ocem **pre** nego što je svet nastao.“ {Ellen White: The Youth's Instructor, August 1, 1852, par. 6} “But the Son of God, who was with the Father before the world was.”

Da li Isus poseduje istu visoku poziciju kao Njegov Otac. Kojeg Biblija naziva jedini istiniti Bog?

- „**Hristos** je naš primer. **On je bio SLEDEĆI do Boga u nebeskim dvorima**.“ {Ellen White: Notebook Leaflets from the Elmshaven Library, vol. 1, p. 114,115 – Letter 48, **1902**} “Christ is our Example. He was next to God in the heavenly courts.”
- „Reče joj Isus: ne dohvataj se do Mene, jer se još ne vratih k Ocu Svojem; nego idi k braći Mojoj, i kaži im: vraćam se k **Ocu Svojem i Ocu vašemu, i Bogu Svojem i Bogu vašemu**.“ {Jovan 20,17}
- „Pred okupljenim stanovnicima neba, Kralj (Bog Otac) je **odredio da NIKO osim Hrista, Jedinorodnoga od Boga, ne može potpuno ući u Njegove namere, i Njemu je predato da izvršava Njegovu volju. Sin Božji je izvršio Očevu volju u stvaranju svih stanovnika neba**; i Njemu, kao i Bogu, pripada njihovo slavljenje i vernost.“ {Ellen White: PP, p. 36} “The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. ...Before the assembled inhabitants of heaven the King declared that none but Christ, the only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.”

Otac i Sin:

Mi možemo da u donjim citatima vidimo da je Otac, kao Bog pun ljubavi, dao i Svom Sinu jednaku čast, hvalu i slavu.

- „**Samo Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: The Youth's Instructor, July 7, 1898 par. 2} "The Father and the Son alone are to be exalted."
- „**Božji Sin je delio presto sa Ocem i slava večnog i samopostojećeg Boga (Oca) je okruživala Obojicu.**“ {Ellen White: PP, p. 36} "The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. ...Before the assembled inhabitants of heaven the King declared that none but Christ, the only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due."
- „Čas radosnoj pesmi u slavu Boga i Njegovog dragog Sina je došao. **Sotona je poveo nebeski hor.** Zapevao je prvu notu, a tada su sve nebeske vojske udružile sa njim i veličanstvene note su odzvanjale nebesima u čast Boga i Njegovog dragog Sina. Ali sada se umesto divne muzike čuju razdor i besne reči vođe pobunjenika.“ {Ellen White: The Spirit of Prophecy Volume One, p. 28, 1870} "The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader."
- „Nebo i zemlja će se ujediniti u slavljenju, od "subote do subote", **nacije spasenih** će se klanjati u radosnom obožavanju Boga i Jagnjeta.“ {Ellen White, DA, p. 769.2} „Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.“
- „Kako godine večnosti promiču donosiće sve bogatija i divnija otkrivenja Boga i Hrista. ...Onome što sedi na prestolu, i Jagnjetu blagoslov i čast i slava i država za vek veka. (Otkrivenje 5,13) Velika borba je završena. Greha i grešnika više nema. Ceo svemir je čist.“ {Ellen White: Great Controversy, p. 678} "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. ...Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13. The great controversy is ended. Sin and sinners are no more. The entire universe is clean."
- „U vašim rukama će se nalaziti zlatne harfe, i dok budete dodirivali žice, ujedinićete se sa svim spasenima u pesmi, koja će na celom nebu slaviti Boga i Njegovog Sina.“ {Ellen White: AUCR January 15, 1903, par. 14} „In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.“
- „Ništa se neće pominjati od onoga što je bilo; a u svakoj pesmi će biti otpevano spasenje našem Bogu i Jagnjetu.“ {Ellen White, Spirit of Prophecy Vol. 4, p. 480} "Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God and unto the Lamb.“
- „Svi **spaseni sveti** će videti kao nikada pre ljubav Oca i Sina, i pesme hvale će izlaziti iz njihovih besmrtnih usta.“ {Ellen White: That I May Know Him, p. 371} "All the redeemed saints will see and appreciate as never before the love of the Father and the Son, and songs of praise will burst forth from immortal tongues.“
- „Godine će prolaziti u radosti. Zvezde jutarnje će pevati zajedno i sinovi Božji će pevati od sreće, dok će **Bog i Hristos zajedno objavljivati**, "Neće više biti greha, niti će biti smrti.“ {Ellen White: Child Guidance, p. 568} "The years will move on in gladness. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death.“
- „Videla sam **presto** i na njemu su sedeli **Otac i Sin.**“ {Ellen White: Broadside 1, 6. April 1846} "I saw a throne and on it sat the Father and the Son.“

U okviru verovanja u Trojstvo dolazi do tvrdnje, da se sveti Duh povukao od primanja obožavanja samo u "kontekstu" plana spasenja. Ta nauka dolazi radi toga, što apsolutno nigde ne postoji stih ili citat, da je sveti Duh slavljen, ili da je primao molitve. U gornjim citatima piše jasno, da se to odnosi i na vreme pre nastanka greha kao i nakon njegovog uništenja!

Duh Božji:

U kontekstu ovog pitanja postoji gledište, da „pošto Isus kao nezavisno Biće nosi titulu Božji Sin, analogno tome i titula Božji Duh mora da označava nezavisno Biće svetog Duha“. Da li je to ispravna interpretacija? Pošto znamo da smo stvoreni po Božjem obličju, postavlja se pitanje od čega se sastojimo? Komponente čovekovog bića su telo i duh. Kada kažemo moje telo ili moj DUH da li se to odnosi na dva nezavisna bića? Naravno ne! To su samo dva dela mog jednog ljudskog bića. Potpuno isto je i kad govorimo o Bogu, po Čijem obličju smo stvoreni. Njegov Duh je deo Njega, deo Njegovog bića a ne neko drugo, nezavisno biće.

Stvaranje:

- „U početku stvori Bog nebo i zemlju.“ {1. Mojsijeva 1,1}

Ko je Bog, Koji je na početku sve stvorio? Bog Trojstva ili svemogući Bog Otac? Ovaj stih opisuje Boga Oca, Koji je **kroz** Svog Sina stvorio ceo svemir. Množina u donjem stihu opisuje Boga Oca koji sa Isusom planira stvaranje, a ne jedno nepostojeće Trojstvo, što i Ellen White kao Božji prorok jasno potvrđuje:

- „Potom reče **Bog**: da **načinimo** čovjeka po svojem obličju, kao što smo mi, koji će biti gospodar od riba morskih i od ptica nebeskih i od stoke i od cijele zemlje i od svih životinja što se miču po zemlji.“ {1. Mojsijeva 1,26}
- „**Otac i Sin** su razmatrali moćno i čudesno delo, **stvaranje sveta**.....I onda je **Otac** rekao **Sinu**: '**Hajde da napravimo čoveka po Našem obličju**.'“ {Ellen White: Spirit of Prophecy Volume One, p. 24, 25, 1870}
- „**Bog je na savetu sa Svojim Sinom** napravio plan da stvore čoveka po Svom obličju.“ {Ellen White: RH, Februar 24, 1874 par. 3}

Samo Bog Otac i Božji Sin Isus su, kao jedina DVA Božanska Bića u celom svemiru, stvorili sve na zemlji:

- „**U početku, Otac i Sin su se odmarali u Subotu nakon Njihovog dela stvaranja**.“ {Ellen White: Mar 371.2}

Ellen White je napisala potpuno jasno, da sveti Duh nema povezanosti sa stvaranjem, što bi kod Trojstva ili jednog trojedinog Boga bilo nelogično! Bog je kao Vlada celog svemira u Svojoj bezgraničnoj moći lično sveprisutan u celoj vasioni. U donjem stihu opisana sveprisutnost Njegovog Duha PRE stvaranja života na zemlji nema značenje učešća svetog Duha u stvaranju:

- „A zemlja beše bez obličja i pusta, i beše tama nad bezdanom; i Duh **Božji** dizaše se nad vodom.“ {1. Mojsijeva 1,2}

I u ovom stihu ponovo stoji Duh Božji a ne Bog sveti Duh!

Elohim:

U kontekstu ove tematike dolazi i do zloupotrebe reči Elohim, koja u Starom Zavetu označava jednog Boga, ali ima jezičku formu množine.

To ime u pluralnoj formi služi kao dokaz pristalicama Trojstva, da reč Elohim označava Trojstvo, a ne Boga Oca. Po tom tumačenju bi postojala 3 Mojsija ili 3 Boga **jednog** filistejskog Boga Dagona, koji su u Bibliji takođe nazvani Elohim. Ovaj pluralitet označava množinu autoriteta iste osobe. Jevreji sigurno nisu opisivali Trojstvo ili neznabožačku množinu bića jer su odlučno verovali samo u jednog Boga OCA kao jedno Biće:

- „A Simon Petar odgovori i reče: ti si Hristos, Sin BOGA živoga.“ {Matej 16,16}

- „A Isus mučашe. I poglavar SVEŠTENIČKI odgovarajući reče Mu: zaklinjem te živim BOGOM da nam kažeš jesi li ti Hristos SIN BOŽJI?“ {Matej 26,63}

Da li su rane vizije Ellen White bile lažne?

Sa druge strane se napadi na rane vizije Ellen White, koje jasno odbijaju Trojstvo, argumentuju time, da je ona tek „kasnije prepoznala istinu“ i shvatila da je Isus takođe Božansko Biće, te da je time Trojstvo istina!

U donjem citatu vidimo potpunu suprotnost, tj. da je ona npr. 1879. jasno napisala da Isus poseduje Božansku prirodu, pri čemu je bilo jasno, da je On i pre nastanka sveta bio doslovni Sin Svog nebeskog Oca. Pozicija doslovni Sin isključuje u potpunosti Trojstvo, jer su kod nje svi Troje isti!

- „Pali ljudi nisu mogli biti **Isusovi** sledbenici, zato što nisu mogli da dostignu harmoniju sa **Njegovom Božanskom prirodom**, i da ostvare zajednicu sa Spasiteljem sveta.“ {Ellen White: The Signs of the Times, December 11, 1879 par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer.”

Ellen White je u knjigama „Velika Borba“ i „Patrijarsi i Proroci“ jasno napisala da su jedina DVA Božanska Bića u CELOM svemiru samo Bog Otac i Isus:

- „Vladar svemira (Otac) nije bio sam u Svom radu dobročinstva. On je imao Pomagača – Saradnika Koji je mogao razumeti Njegove namere i Koji je mogao sudelovati u pružanju radosti stvorenim bićima. (Jovan 1:1,2) **Hristos, Reč**, Jedinorodni od Boga, je bio jedno sa večnim Ocem – jedno u prirodi, u karakteru, u nameri – **JEDINO Biće Koje je moglo ući u sve savete i namere Božje**. (Isaija 9:6) (Mihej 5:2)“ {Ellen White: PP, p. 34} “The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “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.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being in all the universe that could enter into all the counsels and purposes of God.”
- „Hristos, Reč, **jedinorodni** Božji Sin bio je jedno sa večnim Ocem – jedno po prirodi, karakteru i namerama – **JEDINO Biće u CELOM SVEMIRU Koje je moglo da zna sve (Očeve) Božje planove i odluke**.“ {Ellen White: Velika Borba, GC, “The Origin of Evil” 1888, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”

EGW je posle 1900. godine, u vreme najveće rasprave o uvođenju Trojstva napisala da je Velika Borba najvažnija misionarska knjiga za podelu. Kako to da nije uklonila ovaj gornji tekst, ako je zaista prihvatila Trojstvo?

Dve strane:

- „Sotona je imao simpatizere na nebu, i odveo je veliki broj anđela za sobom. **Bog i Hristos i nebeski anđeli su bili na jednoj strani, a Sotona na drugoj**.“ {Ellen White: 3T, p. 328} “Satan had sympathizers in heaven, and took large numbers of the angels with him. God and Christ and heavenly angels were on one side, and Satan on the other.”

Gde je tu sveti Duh, ako bi zaista bio treće biće? Ako je sveti Duh bio zaista nezavisno biće tj. Bog, kako to da nema niti znanje niti odluku o bilo kakvom planu koji znaju samo Bog Otac i Sin?

- „U planu da spasi izgubljeni svet, savet je bio između njih **Dvojice**; zavet mira je bio između Oca i Sina.“ {Ellen White: Signs of the Times, Dec. 23, 1897 par. 2} “In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.”

- „Niti čovek niti čak i najviši anđeli ne mogu odrediti cenu; **ona je znana JEDINO Ocu i Sinu.**“ {Ellen White: Bible Echo, 28. October, 1895 par. 4} “No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son.”

Jednom Božanskom Biću sigurno ne fali apsolutno znanje, što je slučaj kod svetog Duha!

Ko je naš Utešitelj? Šta je sveti Duh?

Isus je pri najavi Svog odlaska na nebo rekao Svojim učenicima, da će im Otac i On poslati drugog utešitelja, i da ga oni **već poznaju**. Kako ga poznaju ako još nije ni poslat? Zato što reč **drugi Utešitelj** ne označava trećeg Boga, nego drugu, duhovnu formu sveprisutnosti samog Isusa. **Kada to ne bi bilo tačno, to bi značilo, da postoje dva sveta Duha, tj. „treći Bog sveti Duh“ i istovremeno drugi sveti Duh tj. Isusov Duh.**

- „Nego vam Ja istinu govorim: bolje je za vas da Ja idem; **jer ako Ja ne idem, Utešitelj neće doći k vama; ako li idem, poslaću ga k vama.**“ {Jovan 16,7}
- „I ja ću umoliti Oca i daće vam drugog Utešitelja da bude s vama zauvek: Duha istine kog svet ne može primiti jer ga ne vidi niti ga poznaje; **a VI GA POZNAJETE**, jer u vama stoji I u vama će biti. Neću vas ostaviti sirotne; **doći ĆU k vama.**“ {Jovan 14,16-18}
- „Ja, Ja ću moliti Oca; On će vam dati drugog Branitelja koji će s vama ostati zauvek. To je onaj Duh istine, onaj kojeg je svijet nemoćan prihvatiti jer ga ne vidi i ne poznaje. **Vi, vi GA POZNAJETE, JER STOJI KOD VAS** i on je u vama. **JA** vas neću ostaviti siročićima, **JA ću doći k vama.**“ {Ivan 14,16-18 prevod Tomislav Dretar}
- „Ali ga vi poznajete, zato što će **OSTATI kod vas, i KASNIJE biti U vama**. Ne, neću vas ostaviti siročadima, **JA ću DOĆI kod vas.**“ „Ihr aber kennt ihn, weil er bei euch bleibt und SPÄTER IN euch sein wird. Nein, Ich werde euch nicht verwaist zurücklassen - ICH werde zu euch KOMMEN.“ {Johannes 14,17-18; Nemačka Biblija Neues Leben}
- „**Ali vi Ga znate; Zato što ŽIVI (tj. STANUJE) SA vama, i BIĆE U vama. Neću vas ostaviti neutešnim: JA ĆU DOĆI kod vas.**“ „But ye know him; for e dwelleth with you, and shall be in you. I will not leave you comfortless: **I will COME to you.**“ {John 14,17-18 KING JAMES BIBLE}
- „**Hristos** je obećao svima, **da će primiti Njegov Duh.**“ {Ellen White: The Signs of the Times, 7. August 1901} „Christ has made provision for all to receive His Spirit.“
- „A ja više ne živim, **nego živi U meni Hristos**. A što sad živim u telu, živim verom Sina Božjega, Kojemu omileh, i predade Sebe za mene.“ {Galatima 2,20}
- „Čekala sam **da mi se Duh obrati...Osetila sam da sam u Isusovom prisustvu...**Pred mene je iznesen plan od strane **nevidljivog prisustva** koje mi je govorilo.“ {Ellen White: 11MR, p. 326, 1896} „The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence were speaking with me.“
- „Ograničen ljudskom prirodom, **Hristos** nije mogao da na svakom mestu bude istovremeno lično prisutan. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im svetog Duha kao Njegovog Zastupnika na zemlji. **Sveti Duh je LIČNO ON, odvojen od Svog ljudskog personaliteta i ZATO nezavisan od Njega. SAM ON je SVEPRISUTAN kroz Svog svetog Duha.**“ {Ellen White: Manuscript Releases Vol.14, p. 23} {https://m.egwwritings.org/en/book/5294.1#1} {Ellen White: Lt119,1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the holy Spirit to be His successor on earth. The holy Spirit is Himself, **divested** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His holy Spirit, as the Omnipresent.”

- „Rad svetog Duha je nemerljivo velik. Iz ovog izvora dolazi Božjem radniku sila i efikasnost; **sveti Duh je Utešitelj, kao LIČNA prisutnost Hrista u duši.**“ {Ellen White: RH, November 29, 1892 par. 3} "The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the Comforter, as the personal presence of Christ to the soul."

Sveti Duh nema ljudski personalitet ili prirodu da bi se odvojio od nje, već samo Isus. Isus je Taj, Koji je kroz Svog svetog Duha sveprisutan. Sveti Duh ne može biti onaj, koji je kroz svog svetog Duha sveprisutan, jer bi tada postojala dva sveta Duha. Engleska reč „divested“ ima značenje „razdvojen tj. odvojen“ a ne da nešto ne pripada nečemu.

Sa druge strane dolaze tvrdnje, da izraz divested tj. razdvojen „kaže“ da sveti Duh ne poseduje ljudsku prirodu, te da taj citat „ne“ govori o Isusu. Ali sveti Duh principijelno nema ljudsku prirodu, da bi bio divested tj. odvojen od nje, što potvrđuje da ovaj citat govori o samom Isusu!

Jedino Isus se dovodi u spoj sa izrazom humanity, tj. ljudskost zato što je u ljudskom obliku došao da umre za nas, i takav otišao na nebo, i to je i razlog, da taj citat počinje sa Hristovim imenom, da bi tako bio još precizniji i jasniji!

U donjim citatima možemo da vidimo, koliko jasno stoji da je taj Duh sam Bog, a ne treće Biće:

- „Bog je **lično Onaj** Koji nam daje tu ilustraciju Svoje ljubavi prema nama...i **Njegov** Duh je inspirisao reči u 103. Psalmu.“ {Ellen White: Bible Echo, January 15, 1893 par. 8} "It is GOD Himself Who gives us this illustration of His love for us; for His Spirit caused the story of David and Absalom to be recorded, and His Spirit inspired the words in the one hundred and third psalm."
- „A kad vas predaju, ne brinite se kako ćete ili šta ćete govoriti, jer će vam se u onaj čas dati šta ćete kazati. Jer vi nećete govoriti, nego **Duh Oca vašega** govoriće iz vas.“ {Matej 10, 19, 20}
- „Narod dolazi nepripremljen da bi ga Bog tu mogao posetiti **Svojim** svetim Duhom.“ {Ellen White: 5T, p. 162} "The people come unprepared for the visitation of God's holy Spirit."

Bog Otac je primarni izvor zajedničkog Duha, kojeg je dao i Svom Sinu. Time je i Isus isto tako izvor svetog Duha:

- „**Otac je Svog Duha dao u nemerljivim količinama Svom Sinu**, i mi takođe možemo imati udeo u punini njega.“ {Ellen White: The Great Controversy, p. 477} "The Father gave His Spirit without measure to His Son, and we also may partake of **IT's** fullness."
- „A kad dođe Utešitelj, koga ću vam poslati od Oca, **Duh istine**, koji **OD Oca IZLAZI**, on će svedočiti za Mene.“ {Jovan 15, 26}
- „**Sveti Duh, koji PROIZILAZI od jednorodnog Sina Božjeg**, vezuje ljudske odlike, telo, i duh, sa savršenom Božansko-ljudskom Hristovom prirodom.“ {Ellen White: Review and Herald, April 5, 1906 par. 16} "The holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ."

Otac i Sin dele svetog Duha kao manifestaciju Njihove sveprisutnosti:

- „Od večnosti je postojala kompletna unija između Oca i Sina. Bili su Dvoje, a ipak **skoro** identični; Dvoje u Ličnosti, a ipak **jedno u Duhu**, srcu i karakteru.“ {Ellen White: Youth Instructor, Dec. 16, 1897 par. 5} "From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character."
- „A vi niste u telu nego u duhu; jer **Duh Božji** (Očev) **u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos u vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih**, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim koji živi u vama.**“ {Rimljanima 8, 9-11}

- „**Duhom će Otac i Sin doći i prebivati sa vama.**” {Ellen White: Bible Echo, January 15, 1893, par. 8} „By the Spirit the Father and the Son will come and make their abode with you.
- „Isus odgovori i reče mu: ko ima ljubav k Meni, držaće reč Moju; i **Otac Moj** imaće ljubav k njemu: i **Mi** ćemo doći k njemu i **U** njega ćemo se staniiti.” {Jovan 14, 23}
- „Grešnik tada stoji pred Bogom kao opravdana osoba; nebesa ga primaju, i **kroz Duh ima zajednicu sa Ocem i Sinom.**” {Ellen White: Signs of the Times, November 3, 1890 par. 1}
“The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.”

Mi možemo da vidimo, zašto sveti Duh koji proizilazi iz Oca, a onda i iz Sina dolazi u nas. Bog Otac je Njegovim svetim Duhom direktno prisutan u nama, a isto tako je i Isus sa Svojim svetim Duhom nezavisno prisutan u nama. Sveti Duh istovremeno isto tako predstavlja i NJIHOVU ZAJEDNIČKU svesnu prisutnost i delovanje u nama, dok se Bog Otac i Isus na nebu nalaze u telu.

Ovo, definitivno pokazuje da sveti Duh nije poseban entitet, tj. jedno nezavisno biće. Mi u našem ograničenom shvatanju definitivno nismo u stanju da zaista razumemo ovu tematiku, ali to ne znači da nam to daje pravo da stvaramo novog „Boga“. Ostatak Biblije i citata EGW nas jasno vode ka istini da sveti Duh nije Bog.

Gornji citati nam pomažu da makar donekle shvatimo zašto dva donja stiha ne suprote jedan drugom:

- „A Utešitelj Duh sveti, kojega će **Otac poslati** u ime Moje, on će vas **naučiti svemu** i napomenuće vam sve što vam rekoh.” {Jovan 14,26}
- „Nego vam Ja istinu govorim: bolje je za vas da Ja idem; **jer ako Ja ne idem, Utešitelj neće doći k vama; ako li idem, poslaću ga k vama.**” {Jovan 16,7}

Jedino dok je je Isus bio u ljudskoj prirodi i telu na zemlji, sveti Duh je proizilazio samo iz Oca. Koji ga je onda slao u Isusa kao i u nas:

- „Evo **Sluge Mog**, Koga podupirem, Izabranika Mog, koji je mio duši Mojoj; metnuću **Duh Svoj na Njega** sud narodima javljaće.” {Isaija 42,1}
- „A ako li **živi U vama Duh Onog** Koji je vaskrsao Isusa iz mrtvih, **Onaj Koji je podigao Hrista iz mrtvih**, oživeće i vaša smrtna telesa **Duhom Svojim koji živi U vama.**” {Rimljanima 8,11}
- „Jer On je Glava telu crkve, Koji je početak i Prvorođeni iz mrtvih, da bude On u svemu Prvi; **jer bi volja Očeva da se Unj useli sva PUNINA**, i **Krozanj pomiri sve sa Sobom**, umirivši krvlju krsta Njegova, Krozanj sve, bilo na zemlji ili na nebu.” {Kološanima 1,18-20}

Bog Otac je na zemlji začeo Isusa Svojim svetim Duhom. Inače bi sam sveti Duh morao da nosi ime Otac, kada bi zaista bio treće Biće tj. Bog!

- „No kad on tako pomisli, a to mu se javi u snu anđeo Gospodnji govoreći: Josife, sine Davidov! ne boj se uzeti Marije žene svoje; jer ono što se u njoj **začelo od Duha je svetoga.**” {Matej 1,20}

Da li je i sveti Duh isto Bog?

U pokušajima da se dokaže da je sveti Duh nezavisno Božansko Biće se često citira samo prvi deo donjeg citata, u kojem čitamo: ‘Duh, koji je Bog’. Ali ako nastavimo da čitamo taj tekst, vidimo jasno da Božji prorok EGW nije izjavila da je sam sveti Duh Bog, nego da je sveti Duh lično sam Bog Otac. Zato čitamo u nastavku, da se lično Bog manifestuje kroz svog Duha. Boži Duh je Njegov deo, isto kao što je ljudski duh deo jednog čoveka, a ne posebno biće.

- „Sveti Duh sastavlja sve istinske molitve. Naučila sam i znam da u svim mojim molbama Duh posreduje za mene i za sve svete. Međutim, njegovo posredovanje je po volji Božijoj, nikad suprotno Njegovoj volji. ‘Duh takođe pomaže u našim slabostima’ i **Duh, koji je Bog, zna um Božji**; Stoga u svakoj našoj molitvi za bolesne, ili za druge potrebe, treba se uzeti u obzir Božija volja. ‘Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i u Bogu što je niko ne zna osim Duha Božijega.’“ {Ellen White: ST, October 3, 1892, par. 3} “The holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but His intercessions are according to the will of God, never contrary to His will. ‘The Spirit also helpeth our infirmities’ and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. ‘For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’“
- „A nama je **BOG OTKRIO DUHOM SVOJIM**; jer Duh sve ispituje, i dubine Božije. **Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i u Bogu što je niko ne zna osim Duha Božijega.** A mi ne primismo Duha ovoga sveta, nego **Duha koji je IZ Boga**, da znamo šta nam je darovano od Boga“ {1. Korinćanima 2,10-12}

Ni u jednom Biblijskom stihu i citatu EGW ne stoji tako izričito jasno da je sveti Duh deo samog Boga, i da ne dolazi kao treće Biće. Pošto Bog Otac ima Svoj Duh, a i Isus takođe, onda bi u Trojstvu i sveti Duh morao imati svog Duha! Da li samo sveti Duh zna misli u Bogu Ocu ili Sinu, pošto smo pročitali reči „**niko ne zna** osim Duha Božjega“? U kontekstu Trojstva sa “nezavisnim” svetim Duhom bi to značilo da Otac i Sin nemaju Svoje lične misli i znanje!

Da li je i ljudski duh neko drugo biće, koje jedino zna koje su misli u tom čoveku? U tom slučaju bi čovek bio kao robot i ne bi imao svoje lične misli! Isto tako i Otac i Sin ne bi bili nezavisna Božanska Bića. A upravo to i uči poslednji stadijum te nauke, sa postavkom da je Bog „Trojstva“ jedno „stopljeno“ Biće, u kojem su Otac, Sin i sveti Duh samo različite manifestacije tog trojedinog slepljenog Boga.

Po tom učenju Otac nosi „ulogu“ Oca, koordinacije i vlasti, Sin „ulogu“ Izvršitelja, Sina i Spasitelja, a sveti Duh nosi „ulogu“ utešitelja i jedinog nosioca misli tog slepljenog Božanstva i sveprisutnosti. Trojstvo je najdublji napad na supstancijalno postojanje i najdublje negiranje Oca i Sina kao Božanskih Bića. To učenje dolazi direktno od druge strane!

10 Zapovesti i vrhovni Bog JHVH - Jehova. Da li i Isus isto tako nosi ime Jehova?

Zašto **verovanje da je sveti Duh Bog**, kako eksplicitno stoji u novoj listi tačaka verovanja predstavlja **direktno KRŠENJE PRVE ZAPOVESTI** sa jednim Bogom?

Titula VRHOVNI, JEDINI pravi Bog, Vladar celog svemira i veliki Davalac zakona dotiče prema donjim citatima SAMO Boga Oca, **Koji Jedinu nosi primarno PRAVO na nju i najviše obožavanje:**

- „**Gospod BOG nebesa je naš VOĐA.** On je Vođa Kojeg možemo sigurno da sledimo; jer On nikada ne pravi greške. **Slavimo BOGA i Njegovog SINA Isusa Hrista. KROZ Kojeg komunicira sa svetom.**“ {Ellen White: 1BC, p. 1117, 1903} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”
- „**Naš nebeski OTAC je BOG SVEMIRA, a Isus je Božanski SIN, jednak sa Ocem.**“ {Ellen White: Ms49, April 14, 1906, p. 26} “Our heavenly Father is the God of the universe, and Christ is the divine Son, the One equal with the Father.”
- „**Bog (Otac), jedini pravi živ Bog**, Kome pripada naša molitva i poslušnost. ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaliji ljudi tog vremena, **koji ne poznaju niti Boga niti Isusa Hrista**, Kojeg je **ON** poslao. **SAMO Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”

- „**SAMO Jehovi, večnom, samoegzistirajućem, ne stvorenim, Koji je SAM IZVOR i Održavatelj SVEGA, SAMO NJEMU pripada NAJVIŠLJE obožavanje i molitva.**“ {Ellen White: PP, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.”
- „Kao **Jehova, VRHOVNI Vladar, Bog** nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da **je poslao Isusa na naš svet kao otkrivenje Samog Sebe.**“ {Ellen White: 9MR, p. 122.3, 1903} “As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”
- „**VELIKI Jehova je objavio sa Svog prestola 'Ovo je Moj ljubljani SIN'.**“ {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, ‘This is My beloved Son.’”
- „**Jehova je JEDINI pravi Bog i Njega moramo poštovati i obožavati.**“ {Ellen White: 6T, p. 166, 1901} “Jehovah is the only true God, and He is to be revered and worshiped.”

Bog Otac, VELIKI Jehova, je i Sinu dao ime Jehova da bi mu ukazao čast da treba da bude posmatran jednako kao i Otac.

- „**Jehova je ime, kojeg je Isus dobio.**“ {Ellen White: ST, 3. May, 1899, par 18} “Jehovah is the name given to Christ.”
- „Kad se nađoše reči Tvoje, pojedoh ih, i reč Tvoja bi Mi radost i veselje srcu Mojemu, jer je **ime Tvoje prizvano (dato) na Me, Gospode Bože nad vojskama.**“ {Jeremija 15,16}
- „**Bog je moralni Vladar kao što je istovremeno i Otac. ON je DAVALAC ZAKONA.**“ {Ellen White: 12MR 208} “God is a moral governor as well as a Father. He is the Lawgiver.”
- „**Starac od davnina je BOG OTAC.** Psalmista govori: 'Pre nego se gore rodiše i sazda se zemlja i vasiljena, i od veka do veka Ti si Bog.' (Psalam 90,2) On, Koji je **IZVOR SVEGA i IZVOR ZAKONA, će predsedavati na sudu.**“ {Ellen White: GC 1888, p. 479} “The Ancient of days is God the Father. Says the psalmist, ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’ [Psalm 90:2.] It is He, the source of all being, and the fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.”
- „**Božji Sin je bio SLEDEĆI po autoritetu PORED VELIKOG ZAKONODAVCA.**“ {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} “The Son of God was next in authority to the great Lawgiver.”

Onaj, Koji je zaista dao 10 Zapovesti, je samo **Bog Otac**. Donje reči u formi JEDNINE u prvoj zapovesti se odnose na molitvu JEDNOM **Bogu Ocu**:

- „Tada reče Bog sve ove reči govoreći: **JA** (a ne Mi) **sam Gospod Bog tvoj**, Koji sam te izveo iz zemlje Misirske, iz doma ropskoga. **Nemoj imati drugih Bogova uza ME** (a ne uza Nas).“ {2. Mojsijeva 20,1-3}

U Otkrivenju čitamo jasnu potvrdu rečima odvajanja pripadnosti, i da **10 zapovesti dolaze od Boga Oca**.

- „Koje drži **zapovesti Božje** i ima svedočanstvo Isusa Hrista.“ {Otkrivenje 12,17}
- „Ovde je trpljenje svetih, koji drže **ZAPOVESTI BOŽJE**, i veru Isusovu“ {Otkrivenje 14,12}

Bog Otac je kroz Svog Sina komunicirao sa čovečanstvom, izveo Izrael iz Egipta, stvorio nas po Svom obličju, i preko Svog Sina **OBJAVIO** 10 Zapovesti. Isus je samo citirao Očeve direktno izgovorene 10 zapovesti. Bog Otac je bio zajedno sa Isusom na Sinaju:

- „**Gospod Bog nebesa je naš Vođa.** On je Vođa Kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. **Slavimo Boga i Njegovog Sina Isusa Hrista, KROZ Koga komunicira sa svetom.**“ {Ellen White: 1BC, p. 1117, 1903} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”

- „**Hristos** nije bio samo Vodič Jevrejima u pustinji, **Andeo U Kome je bilo ime Jehova**, i Koji je, skriven u oblaku dima, išao pred vojskom, **On je bio Taj Koji je dao (predao) zakon Izraelu.**“ {Ellen White: PP, p. 366, 1890} “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”
- „Kad je zakon izgovoren, Gospod - Tvorac neba i zemlje - **STAJAO JE PORED Svoga Sina, zaklonjen neprovidnim zastorom vatre i dima** koji je obavijao goru.“ {Ellen White: ST October 15, 1896, par. 4} {Ellen White: 1BC, 1103.13} “When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.”
- „Da ne bi bilo nikakve zabune u vezi s tim, **Otac i Sin su se spustili na goru Sinaj, i tu su pravila NJEGOVOG (Očevog) zakona izneta na veličanstven i zastrašujući način pred celim Izrailjem koji je slušao.**“ {Ellen White: Ms3-1885.13} “That there might be no mistake in the matter, the Father and the Son descended upon Mount Sinai, and there the precepts of His law were spoken in awful grandeur in the hearing of all Israel.”
- „**Isus je bio Taj Koji je na Sinaju (samo) izgovorio zakon.**“ {Ellen White: FE, 237.1} “It was Christ who spoke the law on Mount Sinai”

Šta je Isus mislio kroz donje reči?

- „Ako imate ljubav k Meni, zapovesti **Moje** držite.“ {Jovan 14,15}

Da li Isus ovim rečima zaista rekao da je On Autor od 10 Zapovesti? Ili On samo upućuje poziv na povratak ka Zapovestima večnog života koje je u ime Oca doneo, objavio i Sam ih drži? Svi znamo da samo najviša instanca piše ustav, koji je onda obavezujući primarni zakon te države. U tom smislu je naravno i ustavni zakon Boga Oca takođe i Isusov zakon, pošto je i On Suvladar te nebeske države, iako samo Objavitelj ali ne i Pisac tog zakona.

Na Koga se zaista odnosi HULA (blasfemija) na svetog Duha?

Ukoliko bi sveti Duh zaista bio treće Božansko Biće, to bi značilo da je iznad Oca i Sina, jer je Isus rekao da je samo hula na svetog Duha neoprostiva. Dole vidimo da se hula na svetoga Duha, Njihovog Duha, odnosi lično na Oca i Isusa:

- „Evo Ja šaljem **Andela Svojega** pred tobom da te čuva na putu, i da te odvede na mesto koje sam ti pripravio. Čuvaj Ga se i slušaj Ga, **nemoj da Ga rasrdiš, jer vam neće oprostiti**, (u Luther-ovoj Bibliji 'oprostiti prestup') jer je Moje ime (Bog Otac) u Njemu. Nego ako Ga dobro uzaslušaš...“ {2. Mojsijeva 23, 20-22}
- „Izrael je sačuvan Božjim čudom svakog dana njihovog putovanja kroz pustinju. **Moćni Andeo koji je išao pred njima je bio Sin Božji.**“ {Ellen White, 1SP, p. 318, 1870} “Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. The mighty Angel who went before them was the Son of God.”
- „Ali u **prestupu** čoveka su Obojica, **Otac i Sin bili obeščašćeni.**“ {Ellen White: Signs of the Times, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- „Ko je lažljivac osim onog koji odriče da Isus nije Hristos? **Ovo je antihrist, koji se odriče Oca i Sina.**“ {1. Jovanova 2, 22}

Zašto sveti Duh nije pomenut, ako bi zaista bio treće Božansko Biće? Zato što Biblija govori, da je sveti Duh Božji Duh, kao što je ljudski duh deo čoveka, a ne posebno biće.

- „Koji dakle odbacuje, **ne odbacuje čoveka nego Boga, Koji je dao svetoga Duha Svojega u vas.**“ {1. Solunjanima 4,8}

- „U svakoj tuzi njihovoj On beše tužan, i **Andeo** (Isus), Koji je pred Njim, spase ih. Ljubavi Svoje radi i milosti Svoje radi On ih izbavi, i podiže ih i nosi ih sve vreme. Ali se odmetaše i **žalostiše sveti Duh Njegov**.” {Isaija 63,9.10}
- „A Petar reče: Ananija! zašto napuni Sotona srce tvoje da slažeš **Duhu svetome** i sakriješ od novaca što uze za njivu?... Ljudima nisi slagao **nego Bogu**. ... A Petar joj reče: zašto se dogovoriste da iskušate **Duha GOSPODNJEGA**?” {Dela Apostolska 5,1-9 izvod}

Zato i gornji stih kao i citati pre toga potvrđuju tu istinu, jer u njima ne piše „Bog“ sveti Duh nego **Gospodnji** Duh, i da su Ananija i Safira laganjem svetome Duhu u stvari slagali samom Bogu! Kroz te stihove i reči EGW ta Isusova izjava postaje još razumljivija:

- „Zato vam kažem: svaki greh i hula oprostiće se ljudima; a na Duha svetog hula **neće se oprostiti** ljudima. A ko reče reč na Sina čovečeva, oprostiće mu se; a koji reče na svetoga Duha, ne će mu se oprostiti ni na ovome svetu ni na onome.” {Matej 12, 31.32}

Mi smo mogli da pročitamo, da su upravo Bog Otac i Isus kroz hulu lično uvređeni, i da za taj greh ne postoji oprostaj! Isus je u stvari kazao, da neko može reći nešto protiv Oca ili Njega, zato što mu fali istina ili je nije razumeo. Ali kada neko odbija svetog Duha kao direktni Božji glas u nama, koji mu bez zaobilaznog puta pokazuje istinu kroz misli, a ta osoba uprkos tome, bez mogućnosti izgovora, sve dublje ustaje protiv Boga i savesti, gazi Njegovu istinu i vodi druge u istom pravcu, on na kraju postaje hulnik. To se naravno odnosi i na zle ljude ovog sveta, koji isto tako sve dublje odbijaju glas savesti. Da nije tako, onda bi sam Isus suprotio Svojim drugim izjavama! U Hulu spada i prisutno i rastuće odbijanje prve zapovesti uprkos tome što je postojala prilika da se ona prepozna.

Kakvo su gledište imali sinovi od Ellen White, povodom ulaska nauke o Trojstvu u Adventizam?

Edson White je 1913 godine napisao da u celom svemiru postoje samo dva Božanska Bića, Otac i Sin:

- „Samo **jedno** Biće u svemiru pored Oca nosi Božansko ime, i to je Njegov Sin, Isus Hristos.” {James Edson White: The Coming King, p. 27, 1913} “Only one Being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ.”

Zašto Ellen White nije na to reagovala, ako je tada zaista verovala u Trojstvo? Upravo u tim danima je postojala velika borba između dva tabora, i takva izjava je imala veliki uticaj, posebno što je došla od strane sina Ellen White! Šta je kasnije napisao drugi sin od Ellen White, **William White**, što se tiče unošenja nauke o Trojstvu u adventističku crkvu?

- „Izjave i argumenti nekih naših propovednika u njihovim **pokušajima da dokažu, da je i sveti Duh isto tako individua kao Bog Otac i večni Sin Hristos, su me zapanjile i čine me često tužnim**.” {Letter from William C. White to H. W. Carr April 30th 1935} “The statements and the arguments of some of our ministers in their effort to prove that the holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”

Zašto se William White borio protiv Trojstva ako je ono istina? Zato što je Bog pokazao Ellen White da njen sin neće otići od istine:

- „Pokazano mi je, takođe, da moj sin W. C. White treba biti moj pomoćnik i savetnik, i da će Gospod pustiti duha mudrosti i zdravog razuma na njega. **Bilo mi je pokazano da će ga Gospod voditi, i da neće skrenuti sa puta**, jer će prepoznati vođstvo svetog Duha. Uverenje mi je dato“...“Gospod će biti tvoj učitelj. Srećeš se sa prevarnim uticajima; dolaziće u mnogim formama, kroz panteizam i druge forme otpada; ali idi kuda ću te voditi, i bićeš bezbedan. **Staviću Svoga Duha na tvog sina**, i osnažiću ga da obavlja svoj posao. On ima duh poniznosti. Gospod ga je odabrao da obavlja bitan posao u Njegovom delu.” {Ellen White: Selected Messages Book 1, pp. 54, 55} „It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would, not be led away, because he would recognize the leadings and guidance of the holy Spirit...“The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.”

Alpha otpad. Dr Kellog. Omega otpad kao neposredni nastavak:

Alfa otpad je nosio primarno pitanje o svetom Duhu i **tvrdnju dr. Kelloga da je sveti Duh Bog**, a ne samo pitanje načina njegovog prisustva i delovanja ili liberalizama, kao što se danas deformišu stare činjenice.

Dr. Kellog je verovao u Boga Oca, Boga Sina i po njemu „Boga“ svetoga Duha, što je kasnije kroz sve dublji otpad postalo i oficijelno učenje adventističke crkve.

- „On (dr Kellog) mi je rekao da **SADA veruje u Oca, Sina I svetoga Duha**, i da je **po njegovom viđenju Bog sveti Duh**, a ne Bog Otac, onaj koji ispunjava svemir i svaku živu tvar.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing.”

Karakteristike Omega otpada da su primarno te, da dotiču područje prirode Boga sa svetim Duhom, da je prihvata većina, i da je započet brzo nakon smrti Ellen White:

- „U knjizi „Živi Hram“ dr **Kellogg**-a vidimo pred svojim očima **POČETAK JEDNE** smrtonosne hereze. Njegov završetak će slediti i biti prihvaćen od strane onih, koji nisu spremni da prihvate od Boga upućena upozorenja.“ {Ellen White: Special Testimonies Series B No. 2, page 50, letter, August 7th 1904 ‘Beware’} “In the book „Living Temple“ there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”
- „Knjiga „Živi hram“ sadrži **ALFU OVIH** Teorija. Ja sam znala, da **OMEGA nastupa JAKO BRZO** nakon toga, i drhtala sam radi Božjeg naroda! Spisi koji se koriste za potvrdu tih učenja su zloupotrebljeni.“ {Ellen White: SpTB02 53.2} “Living Temple” contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”
- „**Mi stojimo sada u Alpha-i ove opasnosti. Omega će imati zastrašujuću prirodu.**“ {Ellen White: Testimonies, Series B, No. 2, p. 16, written July 24, 1904} “We have now before us the alpha of this danger. The omega will be of a most startling nature.”

Zašto zastrašujuću prirodu? Zato što je, umesto tada samo manjeg broja zavedenih vernika Alfa otpadom, nakon smrti Ellen White kroz Omega otpad ogroman broj odveden od istine. Dok je EGW sa svoje strane napisala, da će Omega otpad nastupiti jako brzo, današnji teolozi sa druge strane tvrde, da je ona u toj izjavi mislila na (daleku) „budućnost“.

Najavljeni Omega otpad je oko 1920 postao puno jači, kada su započeti prvi oficijelni koraci uvođenja Trojstva. Interesantno je da današnji teolozi citiraju upravo dr Kellog-a, sa hvalom i priznanjem, što je pisao tako jasnu „istinu“. To je bilo i očekivano, jer samo kroz spise tadašnjih nosioca otpada dolaze „dokazi“ da su naši pioniri isto „verovali“ u Trojstvo.

Crkva nije ostala na istini, već se sada tvrdi da je došao “napredak” u znanju i razumevanju, pri čemu je zapravo osnovna istina kome se molimo, bačena u provaliju. Da li je takva vrsta “dubljeg znanja” nešto novo, ili samo povratak učenjima vavilonskih crkava?

Kada bi Trojstvo bilo istina, onda nam sigurno ne bi bilo potrebno 50 godina nakon osnivanja, da ova „teška“ „nova“ „istina“ bude „otkrivena“, „shvaćena“ i prihvaćena.

To učenje je pored nedelje već bilo deo verovanja u gotovo svim crkvama. Advenisti su te nauke, nakon osnivanja crkve pre oko 175 godina, svesno ostavili iza sebe!

Trojstvo je potpuna zamena najvažnijeg stuba istine, upravo onako kako je Duh Proroštva najavio, i istovremeno nas upozorio da ostanemo na postojećim fundamentima istine.

Da li je Ellen White pozvala ka staroj istini, kada su napadi “novih spoznaja” počeli da postaju sve jači?

- „Bog je želi da svaki postupak bude u skladu sa biblijskim principima. Tu nije smelo da postoji lukavo postupanje, čime je Bog bio uklonjen. U poslednjih 20 godina Bog je slao prekore i upozorenja povodom toga. Najgora stvar koja bi sada mogla biti urađena bi bilo da se office za **Review and Herald** ponovo izgradi u Battle Creeku. Za tu (štampariju) je put otvoren, da uništi svoju tamošnju zajednicu, zajednicu sa svetskim ljudima, koja mora biti prekinuta. Komercijalni biznis koji se ne može opravdati je vođen, zato što je bio potreban novac dobijan kroz njega... **POGUBNE STVARI SU ŠTAMPANE** direktno u našoj štampariji, i ako je neki deo rada morao da bude odložen, to je bio rad na knjigama koje sadrže svetlost istine. **Ovo je donelo veliko oneraspoloženje Gospoda. PRIPRAVNICI su bili OBRAZOVANI sa unesenim LAŽNIM DOKTRINAMA. A štamparija od Review and Herald je slala te lažne doktrine u svet.**“ {Ellen White: MS 20, 1903, April 3, par. 8} “God desired that every move should be in accordance with Bible principles. There was to be no sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek. The way has been opened for it to break its association there, association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed... Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.”
- „**Mi moramo da ponavljamo reči naših pionira....**Oni su radili na tome da učvrste temelje našeg verovanja....Ja sam dobila reč, da se ono već od njih napisano treba **ponovo štampati.**“ {Ellen White: RH, 25. May, 1905, par. 2} “God has given me light regarding our periodicals. What is it? He has said that the dead are to speak. How? Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, let that which these men have written in the past be reproduced. And in The Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.”
- „Oni koji pokušavaju da unesu teorije koje bi uklonile **stubove** naše vere u odnosu na Svetilište, ili na **Božju ili Hristovu Ličnost**, rade kao slepi ljudi.“ {Ellen White: Manuscript Release 760, p. 9.10} “Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men.”
- „Odbacite svaki oblik zablude, čak i ako je okružena prividom realnosti, koja **negira ličnost Boga ili Hrista. Isus Hristos je Božji Sin.**“ {Ellen White: Manuscript 124, 1905} “Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ. Jesus Christ is the Son of God.”

Tema „osoba“ se kod Omega otpada odnosi upravo na svetog Duha, koji se opisuje kao ličnost tj. osoba, šta su samo Bog Otac i Sin Isus.

Šta je u tom smislu sveti Duh, možemo još jednom da vidimo u donjem citatu, gde možemo ponovo da prepoznamo, da je sveti Duh deo Boga, i da definitivno nije nezavisna osoba tj. biće:

- „Gospod ohrabruje sve one koje Ga traže celim srcem. On im daje **Svog svetog Duha, manifestaciju NJEGOVE prisutnosti i naklonjenosti.**“ {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. He gives them His holy Spirit, the manifestation of His presence and favor.”

Kako je teklo (postepeno) oficijelno odbacivanje istine?

Tačke 1 i 2 oficijelnog verovanja su 1872. i 1914. godine bile identične. 1872. godine nije postojao ni jedan trag verovanja u Trojstvo!

I upravo to je bilo naše verovanje 1914, a ne jedan članak o Trojstvu iz 1913. godine od jednog od vođa otpada, Francis McLellan Wilcox-a, koji se danas uzima kao „dokaz“, da smo još za vreme Ellen White prihvatili Trojstvo.

Godine 1919. je među vodećim teolozima u GK došlo do prvog pokušaja oficijelnog uvođenja Trojstva, predvođenog od strane starešina Prescott-a, Lacey-a i Daniells-a.

Taj pokušaj je tada od strane većine teologa bio odlučno odbijen! Prodor je došao tek 1931. godine, nakon što je većina starih pionira umrla.

Tada je nauka o Trojstvu usvojena decentno i poluoficijelno. Jedan od glavnih nosilaca uvođenja Trojstva bio je Francis M. Wilcox, podržan između ostalih od strane predsednika GK Charles H. Watson-a i dr Froom-a u pozadini, koji je taj zadatak dobio od strane vodstva generalne konferencije.

Dr Froom je tada bio u najužem timu za pripremu 22 tačaka verovanja i jedan od ključnih teologa iz kruga generalne konferencije.

On je kasnije sam napisao, da su tada uklonjene „pogrešne“ nauke o Bogu. U njegovoj knjizi 'Movement of Destiny' stoji, da do tada u literaturi pisanoj od strane adventističkih teologa nije postajalo **ništa** o temi Trojstva:

- „1930. godina je predstavljala jednu dodatnu prekretnicu u oblikovanju adventističkog verovanja...Uz zaobilaženje punog odbora Generalne Konferencije je u **godišnju knjigu 1931.** godine **dospeo** nacrt **22 fundamentalna verovanja** (Fundamental Beliefs), koji je pripremljen od strane urednika **Francis M. Wilcox-a** zajedno sa tri druga teologa, među kojima je bio i **predsednik Generalne Konferencije Charles H. Watson**. Prema izjavi adventističkog istoričara LeRoy E. Froom-a, iza te akcije iznenađenja stajala je namera da se **izbegne otpor tradicionalnih krugova vodstva crkve**. Nova verzija, koja se nije implicitno podrazumevala kao čvrsto formulisan credo je po prvi put sadržavala priznanje Trojstva i iskazivala se kroz veliku hristocentričnost. Decenijski uticaj Uriah Smith-a i njegovih sledbenika je time bio savladan. **1932.** godine je sledilo **preuzimanje fundamentalnih verovanja u novo kreiranu knjigu crkve**. Ona su dobila još **veću snagu**, zato što su **postala merilo pripreme za krštenje**.“ {Adventecho, April 1998, Seite 11+12}
„Das Jahr 1930 stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“ (Fundamental Beliefs), der vom damaligen Schriftleiter Francis M. Wilcox gemeinsam mit drei anderen Theologen, darunter auch der Generalkonferenzpräsident Charles H. Watson, erarbeitet wurde, in das Jahrbuch von 1931. Nach Aussage des adventistischen Historikers LeRoy E. Froom wollte man mit dieser Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält zum ersten Mal ein klares Bekenntnis zur Trinität und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“
- „Sledeći neizbežan korak je bio da naše nauke budu „uniformisane“. To je zahtevalo korekture naše STANDARDNE literature i uklanjanje delova koje sadrže i uče „**pogrešne**“ nauke **o Bogu**.“ {Dr. L. Froom: Movement Of Destiny p. 422, 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.”
- „Mogu li da dam jedno iskreno priznanje? Kada su me, negde između 1926. i 1928. naše vođe pitale da održim seriju predavanja **na temu svetog Duha**, kojim bih pokrio severno američku uniju propovedničkih instituta 1928, našao sam da, osim neprocenjivih uputa iz Duha Proroštva, praktično **nije postojalo ničega u našoj literaturi** koje bi poduprlo Bibliju na ovom ogromnom polju. **Nije bilo prethodnih knjiga na ovu temu u našoj literaturi**.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on “The holy Spirit”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound, Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.”

Šta je zamenilo uklonjenu staru istinitu veru u jednog Boga Oca i Njegovog Sina Isusa? Upravo ono što je danas oficijelno adventističko učenje, a to je Trojstvo. Jedan otpad je kao lopta snega koja se sa vrha brega sve brže kotrlja nadole i postaje sve veća, rušeći sve pred sobom, što se u ovom slučaju doslovno ispunilo.

Kada u donjim tekstovima iz liste naših verovanja uporedimo fundamentalne tačke vere od 1914. pa do današnjih dana, videćemo postepeno produbljivanje otpada Trojstva. Još i 1931. godine je ostala vera da je Isus doslovni Sin, što se danas odbija i negira.

Adventist Yearbook 1872. i 1914:

- 1: „Da postoji **JEDAN BOG**, lično, duhovno Biće, **Stvoritelj svih stvari**, svemoćan, sveznajući, i večan; Neograničen u mudrosti, svetosti, pravdi, dobroti, i milosti; nepromenljiv, i **svugde prisutan Svojim predstavnikom, svetim Duhom**.” {Adventist Yearbook 1914, p. 293, docs.adventistarchives.org/docs/YB/YB1914_B.pdf} “That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the holy Spirit.”
- 2: „Da postoji **JEDAN GOSPOD Isus Hrist, Sin večnog Oca, KROZ Koga je On stvorio sve stvari**, i kroz Koga one postoje; da je On uzeo na Sebe prirodu čoveka, za otkupljenje naše pale rase; da je boravio među ljudima, pun blagodati i istine, živeo naš primer, umro na žrtvu za nas, bio podignut za naše opravdanje, uznet na visinu da bude naš jedini Posrednik u svetinji na nebu, gde, kroz pomirujuće zasluge svoje krvi, On osigurava pomilovanje i oproštaj za sve koji uporno dolaze Njemu; i kao završni deo Svog rada kao sveštenika, pre nego što uzme Svoj presto kao Car, On će učiniti veliko pomirenje za grehe svih takvih, i njihovi gresi će onda biti izbrisani (Dela 3:19) i odneseni iz svetinje, kao što je prikazano u službi levitskog sveštenstva, koje je nagovestilo službu našeg Gospoda na nebu.” {Adventist Yearbook 1914, p. 293, docs.adventistarchives.org/docs/YB/YB1914_B.pdf} “That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.”

Adventist Yearbook 1931:

- 2: „Da se **Božanstvo, ili Trojstvo, sastoji od večnog Oca**, ličnog, duhovnog Bića, svemogućeg, sveprisutnog, sveznajućeg, neograničenog u mudrosti i ljubavi; **Gospoda Isusa Hrista, Sina večnog Oca**, kroz Koga su sve stvari stvorene i kroz Koga će spasenje svih otkupljivih biti postignuto; **svetog Duha, treće osobe Božanstva**, velike regenerišuće sile u delu otkupljenja.” {Adventist Yearbook 1931, p. 377, docs.adventistarchives.org/docs/YB/YB1931_B.pdf} “That the **Godhead**, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption.”

Šta je 1980. godine postalo zvanična nauka adventističke crkve, i predposlednji korak napuštanja istine na ovom području?

- 2: „Postoji **JEDAN Bog: Otac, Sin i sveti Duh, jedinstvo tri Lica iste večnosti. Bog je** besmrtn, svemoćan, sveznajući, iznad svega i svuda prisutan. **On** je beskonačan i prevazilazi moć ljudskog shvatanja, ali ipak poznat preko svojih otkrivenja o Sebi. **On** je večno dostojan da ga sva stvorenja poštuju, obožavaju i da **mu** služe.” {SDA: Tačka verovanja 2} “There is one God: Father, Son, and holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.”

U gornjim rečima možemo da prepoznamo, da se taj „JEDAN Bog“ sastoji od tri „Boga“, dok sa druge strane u Bibliji i spisima EGW samo Bog **OTAC** nosi titulu **‘JEDAN Bog’**! **Poslednji korak** otpada decentno sadrži **DIREKTNU MOLITVU LAŽNOM „BOGU“ SVETOM DUHU**, jer u toj novoj listi verovanja za njega stoji identičan opis kao i za Boga Oca i Sina Isusa.

Jednom istinitom Bogu pripada i molitva! Kod te najnovije liste verovanja je tačka 2 o jednom „fuzioniranom“ Bogu zadržana, uz dodatak novih tačaka 3,4 i **5**, gde po prvi put eksplicitno stoji nebiblijski naziv **„BOG“ večni DUH**:

- 5: „**Bog večni Duh** bio je aktivan sa Ocem i Sinom prilikom stvaranja, utelovljenja i otkupljenja. On je nadahnjivao pisce Svetog pisma. **On je ispunjavao Hristov život silom.** On privlači i ubeđuje ljudska bića, a one koji se odazovu, obnavlja i preobražava u Božji lik. Poslat od Oca i Sina da bude stalno sa Njegovom decom, On daje duhovne darove Crkvi, opunomoćuje je da svedoči za Hrista, i u skladu sa Svetim pismom, uvodi je u svaku istinu.“ {SDA: Tačka verovanja 5} „**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. **He inspired the writers of Scripture. He filled Christ's life with power.** He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.“

Mnogi Adventisti su prihvatili taj novi izraz „Bog večni Duh“, a neki su, kao logična posledica, počeli da se direktno mole „Bogu“ svetom Duhu, što predstavlja direktan prestup prve zapovesti! U celoj Bibliji i Duhu Proroštva ne postoji ni jedno jedino mesto gde stoji „**Bog**“ sveti Duh, nego samo **sveti Duh ili Duh Božji!**

Isto tako ne postoji ni jedna jedina reč o molitvi svetom Duhu, niti se u celoj istoriji Adventista iko ikada molio svetom Duhu!

Ali da je uopšte moguće, da je došla tako velika fundamentalna promena, a da EGW to nije najavila? Ellen White je kao Božji prorok naravno poslala upozorenje:

- „Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i sprovodi ih na neočekivane načine. Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. **Govorim vam sada, da će se, kada odem na počinak, dogoditi VELIKE PROMENE.** Ne znam kada ću biti uzeta, zato želim da sve upozorim na đavolove lukave planove. **Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno upozorila.**“ {Ellen White: Manuscript 1, 24. Feb. 1915} “I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

Posledice obožavanja lažnog Boga (Trojstvo) i Božja kazna:

- „**Hiljade imaju pogrešno viđenje o Bogu i svojstvima Njegovog Bića. Oni jednako služe lažnom Bogu kao obožavatelji Vala.**“ {Ellen White: RH, December 03, 1908, par. 2} “No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal.”
- „Ovde vidimo da je Crkva - Gospodnje svetilište - prva morala da oseti težinu Božjeg gneva.“ {Ellen White: 5T, p. 211, 1882} “Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”
- „Studirajte devetu glavu knjige Jezekilja. **Ove reči ĆE se DOSLOVNO ispuniti.**“ {Ellen White: Letter 106, 1909} “Study the 9th chapter of Ezekiel. These words will be **literally fulfilled.**”
- „Starce i mladiće, i devojke i decu i žene **pobijte da se istrebe**; ali na kome god bude znak, k njemu ne pristupajte; i **počnite od Moje svetinje.** I počese od Moje svetinje. I **počese od starešina** što behu pred domom.“ {Jezekilj 9,6}

Reči Jezekilja iz 9. glave najavljuju **smrtnu kaznu** radi obožavanja lažnih Bogova, što se po EGW **doslovno** i direktno odnosi na poslednju crkvu pred Isusov dolazak! Ko je po rečima proroka Jezekilja u tadašnjoj zvaničnoj crkvi uveo klanjanje lažnom Bogu? Starešine tj. vodstvo Svetinje.

Da li je i tada većina naroda prihvatila lažnog Boga a samo beznačajan broj ostao veran pravom Bogu? Ko danas vodi Božji narod u klanjanje lažnom Bogu? Da li je (nesvesno prevarena) većina vernika još uvek u stanju da donese ispravnu odluku? Da li takva odluka još uvek nosi Božji autoritet?

- „Mi još uvek slušamo da je glas **konferencije GLAS Božji**. Svaki put kada sam to čula, mislila sam da je to gotovo **HULA**. Glas konferencije bi trebao da bude Božji glas, ali on to **NIJE**.“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} „Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not...“
- „**Ti ljudi su govorili uporno: „Bog je sa nama. Mi stojimo u svetlosti. Mi imamo istinu.**“ Istraživala sam ko su ti ljudi, i rečeno mi je, da su to **propovednici i vođe, koji su sami odbacili svetlost**, i koji sami ne žele, da drugi to prime.“ {Ellen White: EW, p. 240.2} “These men were constantly saying, “God is with us. We stand in the light. We have the truth.” I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it.”
- „A kada učitelji i **ljudi na vlasti** na vodećim pozicijama, kroz zbunjujuće duhovne ideje i **izvrnuta tumačenja**, vode duše od svetlosti, **da li onda treba da čutimo**, iz straha da njihov uticaj sprečimo, dok se duše obmanjuju?“ {Ellen White: ChL, p. 62.1} “And when men standing in the position of leaders and teachers work under the power of spiritualistic ideas and sophistries, shall we keep silent, for fear of injuring their influence, while souls are being beguiled?”
- „Gospod Isus će uvek imati **izabrane ljude** da Mu služe. Kada su Jevreji odbacili Hrista, Princa života, On je od njih oduzeo Božje carstvo i dao ga Hrišćanima. Bog će nastaviti Svoj rad u svakoj grani Svog dela po tom istom principu. **Ako se crkva bude pokazala neverna Božjoj reči**, nazavisno kakvu bi ona poziciju zauzimala, koliko visok i svet bio njen ugled, Bog ne može da dalje radi sa njima. **On će izabrati druge** da nose važne dužnosti.“ {Ellen White: 14Ms 102, UL 131} “The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities.”
- „Sestra White je rekla nama troje, dok smo stajali na staničnoj platformi, da strašna oluja progona dolazi kao oluja koja ruši svaki stojeći objekat. **Nije se mogao videti ni jedan Adventista nakon toga**. Oni su, kao i učenici, ostavili Hrista i pobjegli. **Svi koji su tražili pozicije nikada više nisu viđeni**. Posle oluje bilo je tiho, nakon čega su se adventisti podigli kao veliko stado ovaca, ali **nije bilo pastira**...Ja sam bio zaprepašten, i pitao sam je dali se to odnosi na Loma Lindu. Sestra White je na stanici odgovorila na moje pitanje i rekla da se to odnosi na **CEO religiozni svet**.“ {Will Ross, Boulder, Colorado: His speaking with Ellen White 1908 on the train station of Loma Linda, written 1943 by Elder D.E. Robinson} <http://www.ellenwhitedefend.com/SOP-Library/History-Defense/LOMALIND.pdf> “Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again. After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no shepherds. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the holy Spirit which was poured out upon them making them fully ready for service. They then went forth ‘fair as the moon, clear as the sun, and terrible as an army with banners,’ to give this message to the world. I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions.”
- „**Bog će podići mudre osobe, koji će te istine vratiti nazad na njihovo mesto**, koje im po Božjim planovima pripada.“! {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Falsifikati:

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} „One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”

- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Pošto su za optad bili potrebni najjači argumenti, kao glavni „dokazi“ Trojstva su uzeti citati, koje možemo da simbolično izbrojimo skoro sa deset prstiju. Ti citati „od“ Ellen White su slučajno baš oni, u kojima stoje izrazi kao „**Tri nebeska Nosioca časti**“, „**Nebeski Trio**“ ili „**Tri žive Osobe**“. Pojam falsifikat sigurno ne znači nešto napisano drugim rukopisom! Jedan zaista profesionalni falsifikat sadrži savršenu i identičnu kopiju nečijeg rukopisa sa drugim rečima, inače ne bi bio falsifikat nego samo POKUŠAJ! **Setimo se izjave od Roger Morneau, bivšeg sataniste, koji se obratio pravom Bogu. On je pisao o tome kako su demoni sami kucali tekstove na pisaćim mašinama. Pali anđeli se isto tako pojavljuju kao savršena imitacija umrlih ljudi. Da li je savršeni falsifikat iz njihovih ruku prepoznatljiv? Sigurno ne, jer su oni u stanju da naprave savršenu imitaciju. Iz tog razloga je najbolji odgovor na pitanje da li je nešto falsifikat, da li se takav tekst slaže sa ostatkom većine citata, ili im suproti 180 stepeni.**

EGW je čak i 1909. godine napisala, da su Bog Otac i Sin Isus jedina Božanska Bića! Jedan istiniti Božji prorok nikada ne suproti sebi! Daljni razvoj tj. produbljenje istine ne znači dijametralno suprotan pravac, šta je upravo nauka o Trojstvu donela, nego produbljenje već objavljenih nauke bez ijedne promene stare istine.

Dole stoji primer jednog „dodatka“:

- „Ko ima ljubav k Meni, držaće reč Moju; i Otac Moj imaće ljubav k njemu: i k njemu ćemo doći, i u njega ćemo se staniti.“ (Jovan 15.23) Mi, Otac, Sin i sveti Duh ćemo doći i prebivati u njemu.“ {Ellen White: 8MR, 408.2} “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” (John 15:23.) We, that is, the Father, Son, and the holy Ghost, [will come] and make our abode in him.”

U navodu stiha je svesno napisana 15. glava umesto 14. (Evandjelje po Jovanu), da bi se još bolje sakrila originalna istina. Zašto svesno? Iako taj stih jasno govori **samo o Ocu i Sinu**, nastavljen falsifikovani i dijametralno suprotan tekst u identičnom kontekstu govori **dodatno i o svetom Duhu** tj. Trojstvu!

Originalni stihovi:

- „Isus odgovori i reče mu: ko ima ljubav k **Meni**, držaće reč **Moju**; i **Otac Moj** imaće ljubav k njemu: i k njemu **ćemo doći**, i u njega ćemo se staniti.“ {Jovan 14,23}
- „Koji mrzi na Mene i na Oca Mojega mrzi.“ {Jovan 15,23}

Kako možemo da prepoznamo da je nešto falsifikat? Kada je to prisutno u zanemarljivom broju, nasuprot velikom broju stihova i citata potpuno suprotnog pravca.

- „...**Krsteći ih u ime Oca i Sina i svetoga Duha**“ {Matej 28,19}

Nasuprot gornjem stihu, u celom Novom Zavetu stoji, da su apostoli krštavali isključivo u ime Isusa. Zašto **samo u ime Isusa**? Zato što kroz krštenje potvrđujemo da prihvatamo Isusovu žrtvu za nas.

-Potapanje u vodu simboliše Njegovu smrt na krstu.

-Kratak boravak u vodi opisuje Njegovu subotu u grobu

-Ustajanje iz te vode ukazuje na Njegovu vaskrsenje u nedelju, tj. prvog dana.

I Ellen White je isto tako (u sačuvanom originalu) napisala potpuno jasno, da se **krštenje odnosi isključivo na Hrista**, i time ne na Trojstvo:

- „Jedan pokajan vernik, koji ide koracima obraćenja, **podseća** se pri svom **krštenju** na **Hristovu smrt, sahranu i vaskrsenje**. Njegovo uranjanje u vodu predstavlja sliku Hristove smrti i sahrane, i njegovo izranjanje iz vode predstavlja sliku Hristovog vaskrsenja“ {Ellen White: Spirit of Profecy Volume 3, p. 204} „And the repentant believer, who takes the steps required in conversion, in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus.“
- „A kad to čuše, **krstiše se u ime Gospoda Isusa**.“ {Dela Apostolska 19,5}
- „I zapovedi im da se **krste u ime Isusa Hrista**. Tada ga moliše da ostane kod njih nekoliko dana.“ {Dela Apostolska 10,48}

Promena stiha u Mateju 28,19 je učinjena pod vodstvom biskupa Euzebijusa na koncilu u Nikeji 325. godine, kao izvršenje naredbe paganskog cara Konstantina, koji je upravo kroz uvođenje Trojstva spojio pomirio i Pagane i Hrišćane. Biskup Euzebijus je na puno mesta pre 325. godine citirao taj stih bez dodatnih reči „u ime Oca, Sina i svetoga Duha“, a onda od kongresa nadalje odjednom samo u današnjoj formi. I sama katolička crkva to potvrđuje:

- „Odlomci iz Dela Apostolskih ili Poslanica svetog Pavla. Ti odlomci izgleda ukazuju na to da je **najranija forma krštenja bila u ime Gospoda**.“ „Da li je moguće pomiriti te činjenice sa verom da je Isus zapovedio Svojim učenicima da krštavaju u trinitarnoj formi? **Da je Isus stvarno dao takvo naređenje**, sigurno je da bi Apostolska crkva to sledila, i morali bi smo imati tragove poslušnosti tome u Novom Zavetu. Ali **ni jedan trag nikad nije pronađen**. Jedino objašnjenje te tišine, kroz gledište antitradicionalizma, je da je kratka Hristološka formula (Isusovo ime) **bila original**, a da je **duga TRINITARNA formula bila KASNIJI razvoj**.“ {The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord's Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27} "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development."

EGW je sama napisala, da Biblija sadrži i izmenjena mesta, bez da ih je eksplicitno navela:

- „Videla sam da je Bog posebno vodio Bibliju; ipak dok je postojalo samo nekoliko kopija od nje, **učeni ljudi su na nekim mestima promenili reči**, misleći da tako prave Bibliju jasnijom, pri čemu su u stvarnosti mistifikovali to što je bilo jasno, **prouzrokovajući da se to osloni na njihova utvrđena gledišta, koja su bila vođena tradicijom**.“ {Ellen White: EW, p. 220.2, 1882} „I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality that I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another.“

Još jedan primer promene Biblije:

Luterova Biblija iz 1545. godine:

- „Jer su tri koji svedoče na **zemlji, Duh i Voda i Krv**.“ {1. Jovanova 5,7} „Denn drey sind die da zeugen auff Erden / Der Geist vnd das Wasser / vnd das Blut / “ {1. Jovanova 5,7}

Gornji stih iz 1545. godine je (tek nakon Luterove smrti) 1581. potpuno zamenjen donjim tekstom (**Comma Johanneum**), koji ne postoji u originalnoj starogrčkoj Bibliji:

- „Jer je Troje što svedoči na **nebu: Otac, Reč, i sveti Duh**; i ovo je Troje jedno.“ {1. Jovanova 5,7} „Denn Drei sind es, die Zeugnis ablegen im Himmel: der Vater, das Wort und der heilige Geist, und diese Drei sind eins.“ {1. Johannes 5,7} („Lutherbibel“ 1581)

Originalna Luterova Biblija iz 1534. (1545.) godine ne sadrži **falsifikovanu trojstvenu** formulaciju **Otac, Reč, i sveti Duh**, nego samo **Duh i Voda i Krv**. Isto tako je i izraz 'na zemlji' je 1581. zamenjen sa izrazom „na **nebu**“. Zašto?

Da bi sveti Duh bio predstavljen kao „nebeski Bog“. Na sve te reči je unesen još jedan dodatak: „i ovo je Troje jedno“ da bi nauka o JEDNOM „slepljenom“ Bogu Trojstva dobila još dublje „pojačanje“.

Još jedan primer:

U grčkom originalu Evanđelja po Jovanu 1,1 za Boga Oca i Reč tj. Isusa stoje potpuno druge Titule. Kod Boga Oca stoji Titula (2 reči) „jedan Bog“. Sa druge strane za Reč tj. Isusa stoji izraz (1 reč) „Božanstven“ tj. Božansko Biće, a ne Bog! A upravo se ovaj stih koristi kao lažni dokaz sa tvrdnjom da u tom stihu i Bog Otac i Isus nose identičnu titulu „Bog“, što u originalu nije slučaj!

Isus je kroz Svoje reči, da ni jedno slovo neće biti promenjeno, posebno naglasio, da će prava istina u svim vremenima ostati apsolutno identična, bez obzira šta stoji u manipulisanim Biblijama. U međuvremenu postoje i druga mesta u modernim prevodima Biblije, koja su decentno „prilagođena“ potrebnom jačanju nauke o Trojstvu. U nekim nemačkim Biblijama pored promene značenja na nekim mestima nedostaju čak i celi stihovi! Iz tog razloga su stariji prevodi Biblije bolji put ka istini. Zašto je u svim crkvama nastupila eksplozivna manifestacija nauke o Trojstvu i direktne molitve svetom Duhu? Zato što je Isusov dolazak neposredno pred nama, i Sotona želi da posebno naglasi svoje lažno Božanstvo. Upravo iz tog razloga u većini ekumenskih dokumenata stoji jasno da je jedini temelj ekumenskog saveza vera u Trojstvo, čije je priznanje jedini uslov za pristupanje neke crkve organizacijama ekumenskih crkava!

U TV emisiji (uživo) Baptiste John Akenberg-a iz 1985. godine je Walter Martin (pisac knjige „da li su Adventisti sekta“), novinar iz evangelističkih krugova, jasno dokazao pravu istoriju Adventističke crkve i verovanja. To je bilo u okviru intervjua dr William Johnsson-a, koji je bio jedan od najvažnijih teologa u Generalnoj Konferenciji i glavni urednik časopisa „Adventist Review“. Walter Martin je znao istoriju bolje od većine Adventista i dr Johnsson-a, sa obzirom na nepogrešive dokaze koje je dao. Kratka sumacija njegovih reči:

„Adventisti su uveli Trojstvo mnogo kasnije nakon smrti Ellen White. U poslednjoj fazi njenog života i par godina kasnije, Trojstvo nije bilo deo adventističke vere, niti je postojalo takvo učenje. Ellen White je do smrti imala posebno jak arijanski stav, i zato su u crkvi uklonjeni mnogi njeni citati, koji su smetali novim učenjima o Trojstvu.“

Pritisnut tim dokazima, dr William Johnsson je morao da prizna u odbrani, da „ako je to stvarno istina, onda ona „u toj fazi“ nažalost **nije bila prorok**“, umesto da ponizno kaže da će ponovo proučiti celo područje i sve reči od EGW, i onda doneti odluku šta je zaista istina.“

Da li je falsifikovanje počelo još za vreme života EGW, i da li se to zaista desilo?

Ellen White je od **1891. do 1900.** godine bila protiv svoje volje poslata za Australiju, da bi nosioci otpada mogli da bez otpora sprovedu falsifikovanje Duha Proroštva:

- „Ja mislim da mi **nije** pokazano, da treba da sve moje obaveze preselim odavde za **Australiju...Ja nisam dobila svetlost od Boga, kada sam napustila Ameriku.** On mi nije pokazao da je Njegova volja, da napustim Battle Creek. **Ovo nije bio Božji plan**, ali On vam je dopustio da usvojite **vaše lične ideje...Sa vaše strane je doneta čvrsta odluka da ja napustim Ameriku...Vi ste bili toliko iritirani svedočanstvima, da niste više hteli da TRPITE ljude koji su vam ih doneli.**“ {Ellen White: 11LTMs, Lt 127, 1896, par. 4} „I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.“

Ellen White je 1888. godine, neposredno pred odlazak završila originalnu knjigu 'Spirit of Prophecy - **Lord Jesus Christ**'. Njena sekretarica **MARIAN DAVIS** je, za vreme njene **odsutnosti**, tu knjigu **SAMA** dopunila.

Nakon te promene (koja nažalost sadrži i malobrojne manipulirane „dodatke“) je knjiga dobila novi naziv '**Čežnja Vekova**' (Desire of Ages). Prema njenoj izjavi ona je „samo“ pronašla pogodne citate od EGW, koje je onda dodala. Marian Davis je tada bila okružena nosiocima otpada kao npr. profesor **PRESCOTT**, i pod njihovim uticajem **odvedena od stare istine**:

- „U to vreme ja profesor **PRESCOTT** bio posebno zainteresovan, **da Isusa predstavi kao VELIKOG 'Ja sam'**, i da posebno naglasi Njegovu večnu (bez početka rođenjem) egzistenciju, kroz stalno ponavljanje izraza „večni Sin“. On je 'Ja sam' iz 2. Mojsijeve 3,14, što se naravno odnosi na Isusa kao drugu Božansku Osobu, povezao sa Isusovom izjavom iz Jovanovog Evanđelja 8,58.... Sestra **Marian Davis** je očigledno dopustila da bude **ZAVEDENA**, i nakon toga vidimo, da se, nakon što je '**Čežnja Vekova**' bila odštampana, u njoj na stranicama 24 i 25 pojavilo **IDENTIČNO učenje**, koje po mom mišljenju možemo da **tražimo UZALUDNO u bilo kojem štampanom tekstu od Ellen White**." {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} "At that time, Professor Prescott was tremendously interested in presenting Christ as the great "I Am" and in emphasizing the eternity of His existence, using frequently the expression "The Eternal Son". Also he connected the "I AM" of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other "I ams" in that Gospel - 7 of them, such as "I am the Bread of life" "I am the Light of the world" "I am the door of the Sheep" etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the "I am" in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. Marian Davis seem to fall for it, and lo and behold, when "Desire of Ages" came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White's published works prior to that time."
- „U vezi sa time, a ti naravno znaš da je sestri **Marian Davis** bila poverena priprema „**Čežnje Vekova**“, i da je materijal za to skupljala iz svakog dostupnog izvora (citati od EGW), iz njenih knjiga, neobjavljenih rukopisa, iz privatnih pisama, stenografskih izveštaja njenih govora itd. - ali možda ti ne znaš da je ona (sestra Davis) bila jako zabrinuta kako da nađe materijal za prvu glavu. Više puta mi se obraćala za pomoć dok je pripremala tu glavu (kao i ostale glave), i ja sam uradio šta sam mogao; imam **dobar razlog da verujem da je i od prof. Prescottta često tražila sličnu pomoć**, i da ju je dobila daleko bogatije i obilnije nego što sam ja mogao ponuditi." (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) "In this connection, of course you know that Sr. Marian Davis was entrusted with the preparation of "Desire of Ages" and that she gathered her material from every available source - from Sr. White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have good reason to believe that she also appealed to Professor Prescott for similar aid, and got it too in far richer and more abundant measure than I could render."

Nakon čitanja knjige 'Čežnje Vekova' „od“ Ellen White iz 1898. godine, mnogi tadašnji teolozi su izneli pitanje, da li je EGW iznenada promenila verovanje i prihvatila Trojstvo? Odakle su zaista došle te (trojstvene) „dopune“ možemo da vidimo na donjem primeru. U originalnom citatu iz druge sveske „Spirit of Prophecy“ (Duha Proroštva) od Ellen White „**The Great Controversy between Lord Jesus Christ and satan**“ 'Velika Borba između Gospoda Isusa Hrista i sotone' iz **1877** godine, stoje sledeće reči:

- „...je odgovorila da zna da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život; ko veruje u Mene, iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li to?“ {Ellen White, **The Great Controversy between Christ and Satan**, 1877, p. 362-363} „...answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, „I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. Believest thou this?“

Ovaj citat je **1898.** u knjizi '**Čežnja Vekova**', dobio **falsifikovanu „dopunu“** (markirano crvenom bojom i podvučeno crnom linijom):

- „Marta je odgovorila: „Znam da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život.“ **U Hristu je ISKONSKI, NEPOZAJMLJENI, NESTEČENI ŽIVOT.** „Ko ima Sina Božijega ima život.“ {1. Jovanova 5,12}. „ako i umre živeće. I nijedan koji živi i veruje. Hristovo **BOŽANSTVO** je vernikovo čvrsto obećanje o večnom životu. „Ko veruje u Mene“, rekao je Isus, „iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li ovo?“ {Ellen White, Desire of Ages, 1898, p. 530} „Martha answered, „I know that he shall rise again in the resurrection at the last day.“ Still seeking to give a true direction to her faith, Jesus declared, „I am the resurrection, and the life.“ **In Christ is life, original, unborrowed, underived.** „He that hath the Son hath life.“ 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. „He that believeth in Me,” said Jesus, „though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?“

Knjiga 'Čežnja Vekova - Desire of Ages' danas služi kao poseban „dokaz“ trojstvene „istine“. Većina Adventista nažalost nije ni dobila informaciju, da u oficijelnoj crkvenoj arhivi „slučajno“ ne postoji ni jedna jedina originalna glava te knjige! Ellen White je za vreme njenog boravka u Australiji svoje nove knjige odštampala isključivo u jednoj neadventističkoj štampariji, jer očigledno više nije imala poverenje u Pacific Press. I „slučajno“ je baš u periodu njenog odsustva iz štamparije Pacific Press izašla dopunjena knjiga „Čežnja Vekova“.

- „Ovo je donelo veliko **oneraspoloženje Gospoda. PRIPRAVNICI** su bili **OBRAZOVANI** sa **unesenim LAŽNIM DOKTRINAMA**. A štamparija od **Review and Herald je slala te lažne doktrine u svet.**“ {Ellen White: MS 20, 1903, April 3, par. 8} “This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.”

Da li je Ellen White, kao Božji prorok, prepoznala taj otpad i nedozvoljene izmene naših knjiga?

- „Poruka za porukom mi je dolazila od strane Gospoda u kontekstu opasnosti koje okružuju tebe (**A.G. Daniels**) i starešinu **PRESCOTT-a**. Videla sam da bi Sotona imao zadovoljstvo da vidi starešine Prescott-a i Daniels-a kako preduzimaju generalnu preradu naših knjiga, koje su tolike godine davale dobre rezultate. **Ali niko od vas nije od Boga pozvan za to delo...**Ja sam **od Gospoda dobila jasan stav, da ON nije autor ovih predloga**, da se promeni bilo šta u već objavljenim knjigama.“ {Ellen White, Lt 70, 1910, p. 2+15} „Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that satan would have been greatly pleased to see Elders Prescott and Daniels undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work....I have been instructed that the Lord is not the author of the proposal to make many changes in books already published.“

Prof Prescott, pritisnut istinitim tvrdnjama da je u knjigama od EGW dodavao falsifikate, je na biblijskoj konferenciji 1919. javno izjavio, da je on lično dodao „samo“ jednu reč u 'Velikoj Borbi' bez znanja sestre White, da bi „pojasnio“ njen tekst. Tu možemo da još jednom vidimo potvrdu, iz kog izvora su dolazila ostala „pojašnjenja“ knjiga od EGW. Mnogi misle da takvi falsifikati nisu bili mogući, jer su svi „njeni“ citati od strane konferencije, kao oficijelan „Božji glas“, potvrđeni da su originalni. Šta je o tome rekla EGW?

- „Mi još uvek slušamo da je glas **konferencije GLAS Božji**. Svaki put kada sam to čula, mislila sam da je to gotovo **HULA**. Glas konferencije bi trebao da bude Božji glas, ali on to **NIJE.**“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} „Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not...“

Nebeski Trio tri ŽIVE osobe:

Falsifikat:

- „Postoje **TRI ŽIVE Osobe nebeskog TRIJA**; u ime ove tri velike velike sile, Oca, Sina i svetog Duha, su kršteni oni koji primaju Hrista kroz živu veru.“ {Ellen White: Testimonies for the Church, Series B, No. 7, 63, 1905. Evangelism, p. 615} “There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the holy Spirit-- those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . “

Ove reči su falsifikat sa posebno hulnim napadom na istinitog Boga. One suprote posebno jako Božjoj reči, koja u Otkrivenju govori o **pečatu JEDINOГ pravog ŽIVOG Boga**, i ukazuje na potrebu naše odluke, kojem Bogu ćemo služiti, i čiji pečat ćemo privatiti.

Kroz titulu „**TRI ŽIVE osobe**“ je došao pokušaj od druge strane, da se tim rečima „dokaže“, da je **pečat živog Boga** Oca u stvari **pečat „živog“ Trojstva**. Ko je pravi Vlasnik titule „jedini živi“ Bog?

Original:

- „A Simon Petar odgovori i reče: Ti si Hristos, **SIN Boga ŽIVOGA**.“ {Matej 16,16}
- „...da služite **BOGU ŽIVOM** i istinitom, i da čekate **SINA** Njegova....“ {1. Solunjanima 1, 9.10}
- „Ovo je **BOG** (Otac), **JEDINI istiniti ŽIVI Bog**, Kome pripada naša molitva i poslušnost. ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, koji ne poznaju niti BOGA niti Isusa Hrista, Kojeg je poslao. Samo Otac i Sin trebaju da budu uzdignuti.“ {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”

Pečat živoga Boga pripada **Bogu Ocu** a ne nekom „živom“ Trojstvu. Taj pečat pokazuje ime i identitet njegovog Vlasnika.

- „I videh drugoga Anđela gde se penje od istoka sunčanoga koji imaše **PEČAT Boga živoga** Ne kvarite ni zemlje, ni mora, ni drveta, dokle zapečatim sluge Boga našega na čelima njihovima.“ {Otkrivenje 7, 2.3}
- „I videh, i gle, Jagnje stajaše na gori Sionskoj, i sa Njim sto i četrdeset i četiri hiljade, koji **imahu IME OCA Njegova napisano na ČELIMA svojim.**“ {Otkrivenje 14,1}

Bog Otac je Vlasnik tog Pečata, a Njegov Sin Isus je jedini put ka Ocu i Njegovom pečatu:

- „Isus mu reče: Ja sam put i istina i život; **niko neće doći ka Ocu do kroza Me.**“ {Jovan 14, 6}

U Otkrivenju Jovanovom, poslednjoj knjizi Biblije, koja po zastupnicima Trojstva predstavlja vrhunac shvatanja istine, celo četvrto i peto poglavlje opisuju 'Onoga što **sedi** na prestolu' i jagnje. Iz ova dva poglavlja, kao i ostatka Otkrivenja, nemoguće je proizvesti bilo kakvo Trojstvo, nezavisno od toga što je za Isusa upotrebljen slikovit opis jagnjeta, da bi naglasio Njegovu žrtvu za nas!

Mnogi zastupnici Trojstva, u pokušaju da unište ovako jasan dokaz, na žalost tekst tumače da na prestolu sedi Trojstvo dok jagnje predstavlja samo žrtvu. Zaista besmisleno, jer tu piše da se Onome (jednina! tj. Bog Otac) **I Jagnjetu ukazuje ČAST**. Čast se ukazuje samo jednom Biću, Koje je dalo žrtvu, a ne samoj žrtvi!

- „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gde govore: **Onome što sedi na prestolu, i Jagnjetu** blagoslov i **čast** i slava i država va vek veka.“ {Otkrivenje 5,13}

Istina stoji i na drugim mestima u Bibliji:

- „Jedno telo i jedan duh (sloge) kao što smo i pozvani u jednom nadu zvanja svojega. **Jedan Gospod** (Isus) jedna vera, jedno krštenje, **jedan Bog** (Otac) i **Otac sviju**, Koji je nad svima, i kroza sve, i **U** svima nama.“ {Efescima 4,4-6}

I njeni ostali citati potvrđuju i produbljuju ovu istinu šta je ona podrazumevala pod nebeskim Triom i tri naviše sile na nebu:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „**Sveti Duh je lično On, (Isus) odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **Sam ON (Isus) je SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Sveti Duh je Božanska sila, manifestovana na drugačiji, nama nerazumljiv način. Da nije tako, Božji prorok ne bi napisao 1903. i 1905. godine da je najvažnija knjiga, pored Velike Borbe, knjiga “Danilo i Otkrivenje” od Uriah Smith-a, koja nosi **arijanski koncept - koji izričito odbija Trojstvo.**

Još jednom: pošto u Bibliji postoje na prvi pogled mnoge podrške različitih lažnih nauka, mi odgovore značenja suprotnih izjava samo možemo da tražimo u analizi kompletne poruke, bez vađenja iz konteksta.

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha,** Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”
- „**Bog je Hristov Otac; Hristos je Božji Sin.** Hristu je **dat** uzvišen položaj. On je **načinjen** jednakim Ocu. Svi **nebeski** saveti Oca su **otvoreni** Sinu.” {Ellen White, Testimonies Volume 8, p. 268} “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”
- „**Božji Duh,** kojeg je Iskupitelj sveta obećao da će ga poslati je **prisutnost i SILA Božja** (Oca i Sina).” {Ellen White: ST, November 23, 1891} “The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.”
- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. “ {**W. C. White 1935** Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. “

Kada povežemo sve citate zajedno, jedini odgovor koji ostaje, glasi da je Otac ta moć, da je Sin ta moć, i da je sveti Duh moć Oca i Sina!

- „Hristos je obećao da će, nakon svog vaznesenja, poslati svojoj crkvi kao krunski poklon, utešitelja, da zauzme Njegovo mesto. **Utešitelj je sveti Duh, - duša Njegovog (Isusovog) života,** efikasnost Njegove crkve, **svetlost i život sveta. Sa Svojim Duhom, Hristos šalje uticaj pomirenja i moć koja uzima greh.**” {Ellen White: RH, 19. May 1904. par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin”
- „**Hristos im daje dah Svog SOPSTVENOG Duha, život Svog sopstvenog života.** Sveti Duh ulaže sve Svoje napore da radi u srcu i umu.” {Ellen White: DA, p. 827} “Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.”
- „I ovo rekavši **dunu,** i reče im: **primite Duh sveti.**“ {Jovan 20,22}

Da li možda sa druge strane mi tvrdimo da je sveti Duh svugde raširena „mrtva energija“? Pošto je sveti Duh lično Bog Otac i Isus, on mora biti svestan i živ. Koga dobijamo po ovom citatu? Samog Isusa. Zašto Njega a ne doslovni Trio?

Zato što je sam Isus odvojen od Svog tela na nama neshvatljiv način – istovremeno sveprisutan kao Njegov sveti Duh. A ako nešto ne razumemo, onda trebamo prihvatiti ono što u apsolutnoj većini stihova i ostalih citata Ellen White doslovno piše, bez filozofiranja i bez istrnutih citata iz konteksta! Donji citat nam omogućuje da dublje shvatimo šta je zaista nebeski Trio, da je Sveti Duh kao treća osoba tj. ličnost na nama nerazumljiv način pripada Ocu i Sinu, te da predstavlja Njihovu manifestaciju.

- „Od Simona Petra, sluge i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi **Boga našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene sile Njegove**, koje trebaju k životu i pobožnosti, darovane poznavanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.“ {2. Petrova 1,1-4}
- „**Spasitelj je naš Utešitelj**. Dokazala sam da je **On** to.“ {Ellen White: 8MR, p. 49, 1892} “The Saviour is our Comforter. This I have proved Him to be.”
- „Hristos nam kaže da je Sveti Duh utešitelj, i da je utešitelj Sveti Duh. ‘Duh istine, kojeg će Otac poslati u Moje ime.’ **Ovo se odnosi na sveprisutnost Hristovog Duha, Koji se zove Utešitelj.**“ {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”

Ovo su potpuno jasne izjave, koje predstavljaju dublju definiciju i potpuno objašnjavaju značenje citata kao Godhead, Trio itd. Mi shvatamo šta je nebeski Trio. Da nije tako, onda bi mogli uzeti stih o Avramovom krilu ili Samuilovom „duhu“ i time dokazati zagrobni život. Ellen White je u smislu broja definisala veći broj od jedan, jer su pored dr Kellogg-a i neki drugi tadašnji teolozi počeli da iznose lažne nauke kao npr. o „fuzioniranom“ Bogu. William Edwin Boardman je tada širio katoličku zabludu da te tri Ličnosti postoje kao jedan Bog. Ellen White je to odlučno odbila i objasnila, da su Oni nebeski Trio, a ne tri „stopljene“ Osobe. Trio znači 3 a ne 1. U stvari, upravo ova nauka je danas prisutna kod većine, kao sledeći stadijum otpada, kada je na GK 1980. „definisano“ da je jedan Bog = Otac Sin i sveti Duh.

Neki u tom pogrešnom pravcu idu i dalje, pa tvrde da su Otac, Sin i sveti Duh „potpuno jedan“ Bog, i da ove tri Ličnosti u stvari predstavljaju **“različite forme Njegove manifestacije u okviru plana spasenja, gde samo igraju različite uloge“**. Ovo je protiv bilo kog stuba Biblijske istine, pošto Isus kaže jasno „tako stoji napisano“. A u Bibliji stoji da postoji jedan Bog, i to Otac, jedan Sin, i jedan Duh. **Jedan Bog označava uvek i isključivo Oca.**

Pitanje Trojstva i značenje reči Trio su produbljeno objašnjene kroz tekst i video na sledećoj adresi: <http://utjesitelj.com/nebeski-trio/>

Tri najviše nebeske Sile

Original:

- „**Samo Otac i Sin** trebaju da budu uzdignuti.“ {Ellen White: The Youth’s Instructor, July 7, 1898 par. 2} “The Father and the Son alone are to be exalted.”
- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni**.“ {Ellen White: ST, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- „**SAMO Bog** (Otac) i **Hristos** znaju, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} “God and Christ alone know what the souls of men have cost.”

- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, **„on neće govoriti od sebe.“** {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, **“He shall not speak of Himself.”** John 15:26; 16:13.”

U svim originalnim citatima čitamo da samo Otac i Sin nose čast i slavu, i da samo Njima pripada uzdignuće kao nebeskih Vladara. Sa druge strane čitamo da sveti Duh ne govori sam OD SEBE, i da nema znanje čak ni o tome koliko su ljudske duše koštale, što bi, kada bi zaista bio Bog, morao posedovati!

Falsifikat:

Donji „optimirani“ izrazi potpuno suprote gornjim rečima koje su u skladu sa svim ostalim citatima od EGW.

Tek kroz takvu usporedbu možemo da shvatimo da te promene nisu došle slučajno:

- „Moramo sarađivati sa **tri najviše Sile na nebesima**, sa Ocem, Sinom i svetim Duhom, i ove Sile će raditi kroz nas, čineći nas radnicima zajedno sa Bogom.“ {Ellen White: Special Testimonies, Series B, Nr. 7, p. 51, **1905**} {Ellen White: Evangelism, p. 617} “We are to cooperate with the three highest powers in heaven,—the Father, the Son, and the holy Ghost,—and these powers will work through us, making us workers together with God.”
- „Naše posvećenje je delo Oca, Sina i svetoga Duha. To je ispunjenje zaveta koje je Bog napravio sa onima koji se vezuju sa Njim, da stoje sa Njim, Njegovim Sinom i svetim Duhom, u svetoj zajednici. Da li ste nanovo rođeni? Da li ste postali novo biće u Hristu Isusu? Onda sarađujte sa **tri velike Sile nebeske** Koje rade za vas.“ {Ellen White: 7BC, p. 908.11, 1901} “Our sanctification is the work of the Father, the Son, and the holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf.”
- „Držite se tako gde **tri velike nebeske Sile, Otac, Sin i sveti Duh** mogu biti vaša snaga.“ {Ellen White: SW, February 23. **1904**, } “Keep yourselves where the three great powers of heaven, the Father, the Son, and the holy Spirit, can be your efficiency.”

Sami falsifikati često suprote sami sebi, jer dok se u gornjim tekstovima govori u tri velike sile protiv greha, donji citat govori da je samo sveti Duh sila protiv greha. To se dešava jer su različiti teolozi falsifikovali njene citate, i u te tekstove su unosili različite lične poglede na ovu lažnu nauku:

Alternativno tumačenje:

U donjem nastavku ove glave stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI** falsifikati Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „Čovek može da se odupre i pobedi greh **JEDINO** moćnim delovanjem trećeg lica **Božanstva, koje će doći sa neizmenjenom SILOM U punini Božanske moći.**“ {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”

Na prvi pogled gornji citat podupire doktinu o Trojstvu, no pogledajmo i sledeće citate ne bi li imali jasniju sliku:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”

- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan**. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji**. **Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **SAM ON je SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada pročitamo citate, mi u prvom vidimo da samo delovanje svetog Duha omogućuje pobjedu nad grehom, a u drugom da to čini sam Isus, i da Njegov sveti Duh predstavlja Njegovu Božansku silu, te time dobijamo jasan odgovor da taj tekst ne potvrđuje Trojstvo! Dole čitamo nastavak prvog citata koji nam otkriva još više detalja o sili i Isusovom Duhu:

- „Duh je **ONO što** čini efikasnim ono što je najavljeno od Spasitelja sveta. Naše srce je očišćeno delovanjem Duha. Kroz Duha vernik dobija učešće u Božanskoj prirodi. **Isus je dao SVOG DUHA kao Božansku SILU** da bi smo pobedili sve urođene i stečene sklonosti ka grehu, i da bi Njegova crkva primila Njegov lični karakter.“ {Ellen White: DA, p. 671.2} “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 a 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.”

Ovde nije rečeno da je Bog „Trojstvo“ ili da je sveti Duh treći Bog, nego da je on Božanska sila koju nam je Isus dao kao Svoga Duha! Mi smo već videli značenje teksta u Evangelizmu sa izrazom ‘U’, i to da je sveti Duh samo deo Oca i Sina tj. **U** Njima, dok **SU** Otac i Isus Sami TA punina Božanske moći. Izraz „treća osoba“ ili „drugi utešitelj“ u skladu sa celim tekstom samo označava da je to Isusovo prisustvo na drugi način nego u telu! Iz tog razloga mi u nastavku citata čitamo da je taj Duh, ta u gornjem citatu navedena Božanska sila i Isusov Duh!

Izraz ‘treća osoba’ tj. ‘drugi utešitelj’ u harmoniji sa ostatkom Božje reči govori da se Isus manifestovao na drugačiji način, a ne u telu. Ovaj citat u skraćenoj verziji vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine! Isto tako smo već videli da pojam osoba znači i osobina:

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju Otac i Sin poseduju.“ {**W.C. White, 1935**, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.”

Da li onda donje reči ipak znače treće nezavisno biće? Kada bi bilo tako, onda bi sveti Duh bio iznad Boga Oca i Isusa, pošto **samo** Njegova sila može da nam pomogne u borbi protiv greha. To bi istovremeno uništilo i samu nauku o Trojstvu, jer ono uči o „tri jednaka“ Bića.

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj trećoj ličnosti Božanstva, silom** svetog Duha.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.”

Ko je po Ellen White zaista ta **jedina** sila i treća ličnost Božanstva, koja nas jedina može osloboditi iz zavisnosti grehu? To je sam Isus!:

- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”

- „Duh je dat kao **sredstvo preporoda** i bez njega Hristova žrtva bi bila beskorisna. Sile zla su jačale kroz vekove i pokoravanje ljudi ovom sotonskom ropstvu je bilo iznenađujuće. **Greh je mogao biti prevaziđen JEDINO kroz službu treće osobe Božanstva**, koja bi došla sa silom Božje punine. Duh čini efektivnim ono što je iskovao Iskupitelj sveta. Duhom se srce očičava. Duhom vernik postaje deo božanske prirode. **HRISTOS JE DAO SVOJ DUH KAO NEBESKU SILU**, da se prevaziđu sve nasledne i stečene tendencije ka zlu i da utisne **Svoj karakter** na crkvu.” {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”
- „Hristos je izvor svakog ispravnog impulsa. **On je JEDINI Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile** ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**” {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo natprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je sila Boga kroz Isusa Hrista.**” {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”

Preciznije, sveti Duh je služba i manifestacija Očeve sile kroz Isusa i Isusova sveprisutnost i proslavljeni lični život. U donjem citatu nedvosmisleno čitamo da je Hristov život ono što nam pomaže da se odupiremo grehu. Hristov život je Njegov Duh, tj. taj utešitelj sveti Duh, kojeg mi nazivamo ‘treće lice Božanstva’.

Mi smo mogli da vidimo da sve tri Osobe žive na nebu, što treba da nam jasno pokaže da je i sveti Duh isto kao Otac i Sin živa, a ne mrtva ličnost, kao što je dr Kellogg učio u prvom stepenu otpada, pre nego što je potpuno prešao na doslovno Trojstvo u današnjoj formi. Naravno da je sveti Duh živ, jer predstavlja živu prisutnost živog Oca i Sina.

- „Dokle god **Hristov život** ne postane **vitalna sila** u našim životima **NE možemo se odupreti iskušenjima** koja nas okružuju iznutra i spolja.” {Ellen White: MH, p. 130} “Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.”
- „Hristos je objavio da će posle Svog vaznesenja poslati Svojoj crkvi utešitelja kao Svoj dar, Koji će zauzeti Njegovo mesto. **Utešitelj je sveti Duh, duša Njegovog (Isusovog) života**, efikasnost Njegove crkve, **svetlost i život sveta. Njegovim Duhom Hristos šalje uticaj pomirenja i moć koja uzima grehe.**” {Ellen White: RH, 19. May 1904, par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”
- „**Tako i životodavna sila svetog Duha, koja proizilazi IZ Hrista**, i koja je data svakom apostolu, prožima dušu, obnavlja motive i osećanja, i čak najskrivenije misli, i donosi dragocene plodove svetih dela.” {Ellen White: 3SP, p. 418, 1878} “So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds.”
- „Sveti Duh je bio najveći dar koje je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, 19. November, 1908 par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”

- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jedinorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat** kao konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?“ {Ellen White: 3SM, p. 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Sveti Duh proizilazi po Otkrivenju iz Boga Oca ka Isusu Hristu, Koji Ga onda šalje u svemir kao Sebe, tj Svoga Duha, i Svoju Božansku silu, iako to ne možemo da shvatimo kako. Mi moramo da prihvatimo kako Božja reč govori!

- „Od Simona Petra, sluge i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi **Boga (Oca) našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene SILE Njegove**, koje trebaju k životu i pobožnosti, **darovane** poznanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.“ {2. Petrova 1,1-4}
- „**Sveti Duh, koji PROIZILAZI iz jedinorodnog Sina Božjeg**, svezuje ljudsku dušu, telo i duh za savršenu Božansku ljudsku Hristovu prirodu.“ {Ellen White: RH, 5. April, 1906 par. 16} “The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

Mi poznavanjem Boga i Hrista dobijamo obećanje i najveći dar koji Bog može dati čoveku nakon što je dao Svog Jedinorodnog Sina je Njegov Duh kojim nas oživljuje, odnosno, Njegova Božanstvena sila, da bismo i mi imali udeo u Božjoj prirodi. Ta treća ličnost je sama Božja sveprisutnost:

- „Hristos nam kaže da je sveti Duh utešitelj, i da je utešitelj sveti Duh. ‘Duh istine, kojeg će Otac poslati u Moje ime. **Ovo se odnosi na sveprisutnost Hristovog Duha, koji se zove Utešitelj.**’ {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”
- „**Božanski Duh**, kog je Iskupitelj sveta obećao da će ga poslati je prisutnost i sila Božja (lično, a ne jednog „trećeg“ Bića).“ {Ellen White: ST, November 23, 1891} “The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.”
- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga**. Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA PRISUTNOST** (lično); ako se dovoljno ceni, on je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

Pošto su Otac i Sin kroz Svoga Duha prisutni na svakom mestu, da li sveti Duh onda nije prisutan na nebu? Da li on nije prisutan na našem krštenju, ako predstavlja način manifestacije Boga i Hrista?

- „Otac, Sin i sveti Duh, beskonačne i sveznajuće Sile primaju samo oni koji zaista uđu u bliski odnos sa Bogom. Oni su prisutni na svakom krštenju, da prihvate kandidate koji su ostavili svet i primili Hrista u hram svoje duše.“ {Ellen White: 6BC, p 1075.5} “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.”

U narednim stihovima čitamo da je pored Oca i sam Isus prisutan u nama, i da je time sam On sveti Duh. To ne znači da postoje dva sveta Duha, nego da taj sveti Duh proizilazi iz Oca, i preko Sina ide u ceo svemir ali i u naša srca. Drugačije gledište bi značilo da nam sam Isus „ne“ daje tu snagu, uprkos tome što lično On kuca na vrata našeg srca. Kada je On prisutan U našem srcu, onda nam On naravno daje i silu kroz Svog svetog Duha.

- „A vi niste u telu nego u duhu; jer Duh **Božji U** vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je Hristos **U** vama, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **U vama Duh Onoga** Koji je vaskrsao Isusa iz mrtvih, Onaj Koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa Duhom **Svojim** Koji živi **U** vama.“ {Rimljanima 8,9-11}
- „Jedina sila protiv zla je **Hristovo delovanje U srcu**.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart...”

Bog Otac je Svog Sina Isusa, nakon što Ga je podigao iz groba, poslao ponovo, ovaj put kao Njegovog svetog Duha, da nam kroz vođstvo iznutra omogući pobedu nad grehom:

- „Vama najpre Bog podiže Sina Svojega Isusa, i **POSLA Ga da vas (iznutra) blagosilja** da se svaki od vas obrati od pakosti svojih.“ {Dela Apostolska 3,26}

Tri Nosioca časti = Velikodojstvenika

Originalna istina:

- „**Samo Otac i Sin** trebaju da budu uzdignuti.“ {Ellen White: The Youth’s Instructor, July 7, 1898 par. 2} “The Father and the Son alone are to be exalted.”
- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni**.“ {Ellen White: ST, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- „**SAMO Bog (Otac) i Hristos znaju**, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} „God and Christ alone know what the souls of men have cost.“
- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, „**on neće govoriti od sebe**.“ {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, “**He shall not speak of Himself**.” John 15:26; 16:13.”

U svim originalnim citatima čitamo da samo Otac i Sin nose čast i slavu, i da samo Njima pripada uzdignuće kao nebeskih Vladara. Sa druge strane čitamo da sveti Duh ne govori sam OD SEBE, i da nema znanje čak ni o tome koliko su ljudske duše koštale, što bi, kada bi zaista bio Bog, morao posedovati!

Falsifikati:

- „**Večni nebeski Velikodostojnici - Bog, Hristos i sveti Duh** - naoružali su ih (učenike) sa mnogo više od smrtnih mogućnosti,... i radili su sa njima na tome da osvedoče svet o grehu“ {Ellen White: Ms 145, 1901. Evangelism, p. 616.4} “The eternal heavenly dignitaries—God, and Christ, and the holy Spirit—arming them [the disciples] with more than mortal energy, ...would advance with them to the work and convince the world of sin.”
- „**Otac, Sin i sveti Duh, tri sveta nebeska Velikodojstvenika**, su izjavili da će Oni dati ljudima snagu da pobede sile tame. I sva nebeska sredstva stoje na raspolaganju onima koji su krštenjem ušli u zavet sa Bogom.“ {Ellen White: Ms 92, 1901: 5BC 1110.9} “The Father, the Son, and the holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God”

Alternativno tumačenje:

U nastavku ove glave stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

Da li su tri ‘Nosioca časti’ po Božjem proroku takođe i tri Bića?

- „Mi hoćemo **svetog Duha, koji je Isus Hristos**.“ {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Ograničen ljudskom prirodom **Hristos** nije mogao da na svakom mestu bude istovremeno Lično prisutan. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog Zastupnika na zemlji. Sveti Duh je lično ON (Isus), odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **Sam ON (Isus) je SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”
- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, koji će doneti jedinstvo u njihove redove.“ {Ellen White: 9T, p. 189.3 1905} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

To su ta tri nebeska Velikodostojnika! Otac, Sin i Njihov Duh, Isusova i Božja svemoćna i svesna živa prisutnost u nama! Da li je samo nabranje njih Troje pokazatelj da su svo Troje Božanska Bića, ili nam je na drugim mestima rečeno kakav je odnos između Njih Troje? Upravo nam gornja tri citata daju dublje značenja citata u kojima su Oni samo nabrojani.

- „Svedočanstva će, sama sebi, biti ključ koji će objasniti poruku koja je data, kao što se **pismo pismom dokazuje**.“ “Po pitanju svedočanstava, ništa nije ignorisano, odbačeno, već se moraju uzeti u obzir vreme i mesto.“ {Ellen White: 1SM, p. 42, 57} “The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.” “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.”

Upravo zato i donje citate smemo da tumačimo samo u skladu sa ostatkom Biblije i Duha Proroštva. Neki zastupnici Trojstva izričito naglašavaju da je Ellen White Božji prorok samo starog vremena, te da smo mi sada “dublje shvatili biblijsku istinu”. Ipak, oni uzimaju ove citate istrgnute iz konteksta na koje kaleme proročki autoritet, dok Božjeg proroka odbacuju kada ih dublje istraživanje dovede do činjenice da je ona do kraja života odbacivala Trojstvo.

- „**Večni nebeski Velikodostojnici - Bog, Hristos i sveti Duh** - naoružali su ih (učenike) sa mnogo više od smrtnih mogućnosti,... i radili su sa njima na tome da osvedoče svet o grehu“ {Ellen White: Ms 145, 1901. Evangelism, p. 616.4} “The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ...would advance with them to the work and convince the world of sin.”
- „Otac, Sin i sveti Duh, **tri sveta nebeska Velikodojstvenika**, su objavili da će Oni dati ljudima snagu da pobede sile tame. I sva nebeska sredstva stoje na raspolaganju onima koji su krštenjem ušli u zavet sa Bogom.“ {Ellen White: Ms 92, 1901: 5BC 1110.9} “The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God”

Zar Očev i Isusov Duh, koji proizilazi od Njih i čini Ih sveprisutnim u celom svemiru, nema dostojanstvo i čast? Zar Otac i Sin ne govore Svojim svetim Duhom, koji nosi Njihovu slavu? Da li je ličnost svetog Duha, koja proizilazi iz Njih na nama nerazumljiv način, bez časti? U tom slučaju ta ličnost ne bi posedovala Božansko poreklo!

Onaj Koji nosi vrhovnu čast na prestolu jeste Otac, a ne Trojstvo. Božji prorok piše jasno da samo Ocu i Sinu pripada čast i slava! Gornja izjava nam ne govori o odnosu Oca, Sina i Svetog Duha. Ne govori nam dali su tri Bića. Ne govori nam da je sveti Duh jednako biće kao Bog i Hristos. Ne govori nam da je Isus rođen od Oca. Ta izjava nam samo govori da ih je troje! Definiciju tih karakteristika dobijamo na drugim mestima:

- „**Duhom će Otac i Sin doći i prebivati sa vama.**” {Ellen White: Bible Echo and Signs of the Times, January 15, 1893 par. 8} “By the Spirit the Father and the Son will come and make their abode with you.”
- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja **reči osoba tj. ličnost - karakteristika.**“ {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.”

Da li Bog Otac ima višu čast od Isusa? Po Njegovom proroku apsolutno da:

- „**Bog (Otac) je jedini pravi živ Bog, Kome pripada naša molitva i poslušnost.** Ljudi tog vremena, koje ne poznaju **niti Boga niti Isusa Hrista**, Kojeg je poslao...**Samo Otac i Sin trebaju da budu uzdignuti.**” {Ellen White: YI, July 7, 1898 par. 2} “..it is God, the only true and living God, to whom our worship and reverence are due. [...] The Father and the Son alone are to be exalted.”
- „I odmah bih u duhu; i gle, presto stajaše na nebu, i na **prijestolu seđaše Neko.** I Onaj što seđaše bijaše po viđenju kao kamen jaspis i sard.” {Otkrivenje 4,2.3}
- „**VELIKI Jehova** je objavio sa **Svog prestola 'Ovo je Moj ljubljani Sin'.**” {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.”
- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni.**” {Ellen White: ST, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”

Zašto sveti Duh nije bio obeščašćen ako je treće Biće? Zašto nije bio proslavljen pre nastanka greha niti posle njegovog uništenja? Zašto ni u jednoj izjavi Biblije i Duha Proroštva nije nazvan bićem, dok su sa druge strane Otac i Sin na mnogo mesta nazvani Bićima? U Otkrivenju Jovanovom, koja po zastupnicima Trojstva predstavlja vrhunac dubine razvoja shvatanja istine, celo četvrto i peto poglavlje opisuju 'Onoga što sedi na prestolu' i Jagnje Koje stoji. Iz ova dva poglavlja kao i iz ostatka knjige Otkrivenja, nemoguće je proizvesti Trojstvo, nezavisno od toga što je za Isusa upotrebljen slikoviti opis žrtvenog Jagnjeta! Opisi Biblije i Duha Proroštva u kontekstu večnosti takođe govore samo o Ocu i Sinu, Koji će jedini biti SLAVLJENI kroz celu večnost, i da SAMO OTAC i SIN nose Božansku ČAST!

- „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gde govore: **Onome (Ocu) što sedi na prestolu, i Jagnjetu (Isusu) blagoslov i čast i slava i država va vek veka.**” {Otkrivenje 5,13}
- „U vašim rukama će se nalaziti zlatne harfe, i dok budete dodirivali žice, ujedinićete se sa svim **spasenima** u pesmi, koja će na celom nebu **slaviti Boga i Njegovog Sina.**” {Ellen White: AUCR January 15, 1903, par. 14} “In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.”
- „Čas radosnoj pesmi u slavu **Boga i Njegovog dragog Sina** je došao. Sotona je poveo nebeski hor. Zapevao je prvu notu, a tada su sve nebeske vojske udružile sa njim i veličanstvene note su odzvanjale nebesima u čast Boga i Njegovog dragog Sina. Ali, **sada**, umesto divne muzike, razdor i besne reči se čuju od vođe pobunjenika.” {Ellen White: 1SP, p. 28, 1870} “The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.”
- „Svi spaseni sveti će videti kao nikada pre ljubav **Oca i Sina**, i pesmama će ih **slaviti** iz njihovih besmrtnih usta.” {Ellen White: TMK, p. 371} “All the redeemed saints will see and appreciate as never before the love of the Father and the Son, and songs of praise will burst forth from immortal tongues.”

- „Gospod ohrabruje sve one koje Ga traže celim svojim srcem. On im daje **Svog svetog Duha, manifestaciju Njegove prisutnosti i naklonjenosti.**“ {Ellen White: 9T, p. 230, 1909}
“The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor.”

Budući da Sveti Duh proizilazi od Oca i Sina i da je sveprisutan na nebu i zemlji, da li je on bez znanja i moći koju Otac i Sin poseduju? Ako je Ellen White, Oca, Sina i Svetoga Duha nazvala „tri Zastupnika nebeskog autoriteta“ u {6MR 29.3}, da li to potvrđuje Trojstvo? Ako su **Otac i Sin Nosioci nebeskog autoriteta**, zašto onda Njihov sveti Duh, koji proizilazi iz Njih ne bi **zastupao nebeski autoritet**? U priči o Vinogradaru i njegovom vinogradu (Matej 21,33-39), vidimo jasnu paralelu da su poslate sluge - proroci Izraela, zastupali vinogradara. Sluga, **prorok nadahnut svetim Duhom**, nikada ne zauzima poziciju svog Gospodara, već je verno **zastupa**. Sa druge strane je vinogradarev sin ovde nazvan **naslednikom** vinograda.

Reč Godhead - Božanstvo = BOG?

Falsifikat:

- „**Božanstvo (Godhead) je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se plan u potpunosti sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.“ {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

U gornjem „restilizovanom“ citatu, koji služi kao „dokaz“ Trojstva, možemo da vidimo zloupotrebu reči Godhead tj. Božanstvo, koja označava samo **osobinu** jednog Božanskog Bića a **ne ime** trojedinog Boga.

Original:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo** (Godhead), da nemaju izgovora.“ {Rimljanima 1,20}
- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead.** On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.“ {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”

Ko je prema originalnim citatima doneo spasenje?

- „Pre pada čoveka, **Sin Božji se ujedinió sa Svojim Ocem da izrade plan spasenja.**“ {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.“ {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotoni ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.“ {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Pre nego što su postavljeni temelji Zemlji, **Otac i Sin** sjedinili su se **u zavetu da otkupe čoveka** ako ga Sotona bude pobedio. Stegli su svoje ruke u svečanom zavetu da će Hristos postati jemac za ljudski rod.“ {Ellen White: DA, p. 834.2} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”

- „Otac i Sin su napravili međusobni zavet, da će kroz Hrista spasiti svet.“ {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedan jedini citat da je sveti Duh učestvovao u bilo kakvoj odluci ili delu spasenja! A nije ni mogao, jer nije Biće, nego Duh Boga Oca i Isusa.

Alternativno tumačenje:

U nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni. Kako je sveti Duh učestvovao u planu spasenja? Kao sveprisutan Božji Duh a ne kao treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, da donese jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Kao što smo već videli pojam ‘Božanstvo’ označava karakteristiku a ne “trojedinog” Boga! Originalna jevrejska reč za ‘Božanstvo’ tj. ‘Godhead’ je reč ‘Elohu’. Ta reč je pridev - ne imenica, i opisuje Božju osobinu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. **ličnost - karakteristika**.” {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..”
- „**Božanstvo je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja**. Da bi se u potpunosti plan sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.” {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

Božanstvo je, kao što smo videli, karakteristika Božanskog Bića, kao što je čoveku njegova humanost! Božanstvo (Oca i Sina) je bilo potrešeno kao što je kod dobrog čoveka potrešena njegova humanost tj. ljudskost kada vidi nepravdu. Šta nam ovaj citat govori? Ovde ne stoji da su svi Troje napravili plan, nego samo da su se u okviru tog plana i Otac i Sin i sveti Duh predali u njegovom izvršenju i potpunoj predaji. Nisu za nas mogli da učine više nego što jesu; učinili su SVE. To znači da je Otac vodio sa Sobom neshvatljivu unutrašnju bitku, da li da dopusti da Njegov Sin umre.

Isus je za nas umro na krstu, a nakon toga ostao prisutan među nama Svojim Svetim Duhom, jer **samo** Isus pored Oca predstavlja SVE nebeske resurse! Izjava o zajedničkom izvršenju plana spasenja se često koristi u „dokazivanju“ da je sveti Duh treća Božanska individua kao što su Bog Otac i Hristos, večni Sin. Iako izjava u ovom citatu **deluje kao** da kaže da su se Otac, Sin i sveti Duh predali da **izrade** plan spasenja, ovakvo tumačenje nije u harmoniji sa drugim tekstovima Duhu proroštva. U Biblijskom rečniku iz 1828., raditi znači uticati radom i naporima. To ne znači pripremiti plan rada, već sprovesti u delo plan koji je već formulisan. Kada pročitamo ceo ovaj citat zajedno sa prethodnim paragrafom, videćemo da je već i tu istina precizno potvrđena:

- „Slava jevanđelja je zasnovana na principima povratka posrnulog roda Bogu kroz konstantne manifestacije dobročinstva. Ovaj rad je počeo na nebeskim dvorima. Tamo je **Bog odlučio** da da ljudima nepogrešiv dokaz ljubavi kojom ih je ljubio. Toliko 'Mu omile svet da je i Sina Svojega jednorodnoga dao, da niko ko ga uzveruje ne pogine, već da ima život večni.'” {Ellen White: AUCR, April 1, 1901 par. 9} “It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”-”

Ne postoji ni jedno mesto u Bibliji i Duhu Proroštva gde je sveti Duh sudelovao u Božanskim odlukama. Zašto? Zato što on ni ne postoji kao Božansko Biće! Sveti Duh je samo radio na ispunjavanju plana spasenja, koji su sa druge strane formulisali samo Otac i Sin! Sveti Duh je kao ličnost bio samo manifestacija prisutnosti i DELOVANJA Oca i Sina! Samo Otac i Sin su se zavetovali da će dati sve resurse nebesa da nas spasu. Ovo, naravno, uključuje i svetog Duha, koji je uvek deo samog Boga, Koji je Svojim Duhom sveprisutan u celom svemiru:

- „Božja veličina je nezamisliva. **„Božji presto je na nebu“** (Psalam 11,4); **Ali ON je ipak svugde prisutan**. On ima intimno znanje o našim ličnim mislima i Lični interes za sva dela Svoje ruke.” {Ellen White: Ed, 132.2} “The greatness of God is to us incomprehensible. “The Lord's throne is in heaven” (Psalm 11,4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „Pre pada čoveka, **Sin Božji se ujedinio sa Svojim Ocem da izrade plan spasenja.**” {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotonu ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.” {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Kroz Hrista je posao, na koji se oslanja ispunjenje Božje namene, izvršen. **Ovo je bio dogovor na savetu Božanstva. Otac je naumio na savetu sa Svojim Sinom** da će ljudi biti testirani da li će biti privučeni sotoninim iskušenjima ili će načiniti Hrista svojom pravednošću, držeći Božje zapovesti i živeti. Bog je dao Svom Sinu vlast nad svima koji bi bili iskreni i odani. Hristos se zavetovao da ih spase od moći sotone, po cenu sopstvenog života.” {Ellen White: 21MR, 54.3} “By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.”
- „Jer je **Bog** što čini **U** vama da hoćete i učinite kao što Mu je ugodno.” {Filipljanima 2,13}
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.” {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „Hristos, Reč, Jedinorodni od Boga, je bio jedno sa večnim Ocem, jedno u prirodi, u karakteru i svrsi, **jedino Biće u univerzumu Koje je moglo ući u sve savete i namere Božje.**” {Ellen White: GC, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father, —one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”
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- „**Pre nego su položeni temelji zemaljski, Otac i Sin su se zavetovali da otkupe čoveka** ako ga preovlada sotona. Spojili su ruke u vernu zakletvu da će Hristos biti sigurnost ljudskog roda.” {Ellen White: DA, p. 834} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”

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Ne postoji ni jedno drugo biće koje može ući u savet Božji. Saveti Božanstva su uvek samo između Oca i Sina. Ovo rađa jedno veoma bitno pitanje vezano za Duh Božji:

ILI je sveti Duh božansko biće koje **ne može** ući u savet?

ILI sveti Duh uopšte nije biće, već je život, karakter, um i lično prisustvo Boga Oca i Sina?

Šta je logičnije?

- „A vi niste u telu nego u duhu; jer **Duh Božji u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos U vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim Koji živi U vama**.“ {Rimljanima 8,9-11}
- „Biće nam suđeno u skladu sa svetlošću koju imamo, prema privilegijama koje su nam odobrene, prema prilikama koje smo imali da čujemo i razumemo Božju reč. Ove privilegije su nam date po **beskonačnoj ceni za Oca i Sina. Plan spasenja je smišljen i izvršen** kroz žrtvu celih nebesa, i **DAR svetog Duha je dat** da se Božansko može ujediniti sa ljudskim, i da se čovek može uzdignuti moralno i duhovno.“ {Ellen White: YI, 15. June, 1893 par. 1} “We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth”

Ovde nam je precizno saopšteno da je plan prvo smišljen, potom sproveden u delo, nakon pada ljudi. Videli smo da su ga osmislili samo Otac i Sin. Kada su pripremili plan po beskonačnoj ceni za Njih, dali su i Njihovog svetog Duha kao DAR u cilju sprovođenja tog plana.

- „Saučestvujući **sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo** Njega. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?“ {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro Pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat kao** konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?“ {Ellen White: 3SM, 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Ko po Bibliji ima Svoje učenike tj. apostole? Naravno sam Isus i samo Isus! Zato i ovde možemo da ponovo vidimo da je sveti Duh lično Isus!

I Njegovo prisustvo u nama je najveći dar, koji možemo da dobijemo od Boga!

- „**Sveti Duh je bio najveći dar** kojeg je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.“ {Ellen White: RH, November 19, 1908, Art. B, par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”

- „Kao **Božanska zadužbina je sila Duha svetoga data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. „Ovo vam kazah”, govori On, „da radost Moja u vama ostane i radost vaša se ispuni.” (Jovan 15,11). Radost u Svetom Duhu daje zdravlje, životodavna radost. **Dajući nam svetoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom nebeskih uticaja, da da zdravlje i život svetu.” {Ellen White: 7T, 273.1} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da Bog kroz **Svog svetog Duha upravlja Svojim slugama na zemlji u velikim pokretima u radu za spasenje.**” {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „Bog želi da čovek bude skladište nebeskih uticaja i jedino što otežava izvršenje Božjeg dizajna je to što ljudi zatvaraju svoje srce svetlosti života. Otpad je izazvao udaljavanje svetog Duha od čoveka, **ali kroz plan spasenja ovaj BLAGOSLOV nebesa će ponovo biti uspostavljen za one koji to iskreno žele.** Gospod je obećao da će dati sve dobre stvari onima koji to zatraže od Njega, sve dobre stvari su definisane kao **date sa darom svetog Duha.**” {Ellen White: 2MR, p. 11} “The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit.”

Trojstvo tj. Otac, Sin i sveti Duh su se na nebeskom savetu dali za plan spasenja?

Falsifikat:

- „**Božanstvo (Godhead) je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se plan u potpunosti sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.” {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

U gornjem „restilizovanom“ citatu, koji služi kao „dokaz“ Trojstva, možemo da vidimo zloupotrebu reči Godhead tj. Božanstvo, koja označava samo osobinu jednog Božanskog Bića a ne ime trojedinog Boga.

Original:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo** (Godhead), da nemaju izgovora.” {Rimljanima 1,20}
- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead.** On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.” {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”

Ko je prema originalnim citatima doneo spasenje?

Original:

- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.” {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”

- „Pre pada čoveka, **Sin Božji se ujedinió sa Svojim Ocem da izrade plan spasenja.**” {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotoni ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.” {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Pre nego što su postavljeni temelji Zemlji, **Otac i Sin** sjedinili su se **u zavetu da otkupe čoveka** ako ga Sotona bude pobedio. Stegli su svoje ruke u svečanom zavetu da će Hristos postati jamac za ljudski rod.” {Ellen White: DA, p. 834.2} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
- „Otac i Sin su napravili međusobni zavet, da će kroz Hrista spasiti svet.” {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedan jedini citat da je sveti Duh učestvovao u bilo kakvoj odluci ili delu spasenja! A nije ni mogao, jer nije Biće, nego Duh Boga Oca i Isusa.

Alternativno tumačenje:

U nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni.

Kako je sveti Duh učestvovao u planu spasenja? Kao sveprisutan Božji Duh a ne kao treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, da donese jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Kao što smo već videli pojam ‘Božanstvo’ označava karakteristiku a ne “trojedinog” Boga! Originalna jevrejska reč za ‘Božanstvo’ tj. ‘Godhead’ je reč ‘Elohuť’. Ta reč je pridev - ne imenica, i opisuje Božju osobinu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. **ličnost - karakteristika.**” {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..”
- „**Božanstvo je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se u potpunosti plan sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.” {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man’s uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

Božanstvo je, kao što smo videli, karakteristika Božanskog Bića, kao što je čoveku njegova humanost! Božanstvo (Oca i Sina) je bilo potrešeno kao što je kod dobrog čoveka potrešena njegova humanost tj. ljudskost kada vidi nepravdu. Šta nam ovaj citat govori? Ovde ne stoji da su svi Troje napravili plan, nego samo da su se u okviru tog plana i Otac i Sin i sveti Duh predali u njegovom izvršenju i potpunoj predaji. Nisu za nas mogli da učine više nego što jesu; učinili su SVE. To znači da je Otac vodio sa Sobom neshvatljivu unutrašnju bitku, da li da dopusti da Njegov Sin umre. Isus je za nas umro na krstu, a nakon toga ostao prisutan među nama Svojim Svetim Duhom, jer **samo** Isus pored Oca predstavlja SVE nebeske resurse!

Izjava o zajedničkom izvršenju plana spasenja se često koristi u „dokazivanju“ da je sveti Duh treća Božanska individua kao što su Bog Otac i Hristos, večni Sin. Iako izjava u ovom citatu **deluje kao** da kaže da su se Otac, Sin i sveti Duh predali da **izrade** plan spasenja, ovakvo tumačenje nije u harmoniji sa drugim tekstovima Duhu proroštva. U Biblijskom rečniku iz 1828., raditi znači uticati radom i naporima. To ne znači pripremiti plan rada, već sprovesti u delo plan koji je već formulisan. Kada pročitamo ceo ovaj citat zajedno sa prethodnim paragrafom, videćemo da je već i tu istina precizno potvrđena:

- „Slava jevanđelja je zasnovana na principima povratka posrnulog roda Bogu kroz konstantne manifestacije dobročinstva. Ovaj rad je počeo na nebeskim dvorima. Tamo je **Bog odlučio** da da ljudima nepogrešiv dokaz ljubavi kojom ih je ljubio. Toliko 'Mu omile svet da je i Sina Svojega jednorodnoga dao, da niko ko ga uzveruje ne pogine, već da ima život večni'.” {Ellen White: AUCR, April 1, 1901 par. 9} “It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”-

Ne postoji ni jedno mesto u Bibliji i Duhu Proroštva gde je sveti Duh sudelovao u Božanskim odlukama. Zašto? Zato što on ni ne postoji kao Božansko Biće! Sveti Duh je samo radio na ispunjavanju plana spasenja, koji su sa druge strane formulisali samo Otac i Sin! Sveti Duh je kao ličnost bio samo manifestacija prisutnosti i DELOVANJA Oca i Sina! Samo Otac i Sin su se zavetovali da će dati sve resurse nebesa da nas spasu. Ovo, naravno, uključuje i svetog Duha, koji je uvek deo samog Boga, Koji je Svojim Duhom sveprisutan u celom svemiru:

- „Božja veličina je nezamisliva. „**Božji presto je na nebu**“ (Psalam 11,4); **Ali ON je ipak svugde prisutan**. On ima intimno znanje o našim ličnim mislima i Lični interes za sva dela Svoje ruke.“ {Ellen White: Ed, 132.2} “The greatness of God is to us incomprehensible. “The Lord's throne is in heaven” (Psalm 11,4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „Pre pada čoveka, **Sin Božji se ujedinió sa Svojim Ocem da izrade plan spasenja.**” {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
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- „Kroz Hrista je posao, na koji se oslanja ispunjenje Božje namene, izvršen. **Ovo je bio dogovor na savetu Božanstva. Otac je naumio na savetu sa Svojim Sinom** da će ljudi biti testirani da li će biti privučeni sotoninim iskušenjima ili će načiniti Hrista svojom pravednošću, držeći Božje zapovesti i živeti. Bog je dao Svom Sinu vlast nad svima koji bi bili iskreni i odani. Hristos se zavetovao da ih spase od moći sotone, po cenu sopstvenog života.” {Ellen White: 21MR, 54.3} “By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.”
- „Jer je **Bog** što čini **U** vama da hoćete i učinite kao što Mu je ugodno.” {Filipljanima 2,13}

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- „**Pre nego su položeni temelji zemaljski, Otac i Sin su se zavetovali da otkupe čoveka** ako ga preovlada sotona. Spojili su ruke u vernu zakletvu da će Hristos biti sigurnost ljudskog roda.” {Ellen White: DA, p. 834} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
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Šta je logičnije?

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- „Biće nam suđeno u skladu sa svetlošću koju imamo, prema privilegijama koje su nam odobrene, prema prilikama koje smo imali da čujemo i razumemo Božju reč. Ove privilegije su nam date po **beskonačnoj ceni za Oca i Sina. Plan spasenja je smišljen i izvršen** kroz žrtvu celih nebesa, i **DAR svetog Duha je dat** da se Božansko može ujediniti sa ljudskim, i da se čovek može uzdignuti moralno i duhovno.” {Ellen White: YI, 15. June, 1893 par. 1} “We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth”

Ovde nam je precizno saopšteno da je plan prvo smišljen, potom sproveden u delo, nakon pada ljudi. Videli smo da su ga osmislili samo Otac i Sin. Kada su pripremili plan po beskonačnoj ceni za Njih, dali su i Njihovog svetog Duha kao DAR u cilju sprovođenja tog plana.

- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro Pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat kao** konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?” {Ellen White: 3SM, 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

- „Saučestvujući **sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo** Njega. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?“ {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”

Ko po Bibliji ima Svoje učenike tj. apostole? Naravno sam Isus i samo Isus! Zato i ovde možemo da ponovo vidimo da je sveti Duh lično Isus! I Njegovo prisustvo u nama je najveći dar, koji možemo da dobijemo od Boga!

- „**Sveti Duh je bio najveći dar** kojeg je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, November 19, 1908, Art. B, par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Kao **Božanska zadužbina je sila Duha svetoga data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. “Ovo vam kazah”, govori On, “da radost Moja u vama ostane i radost vaša se ispuni.” (Jovan 15,11). Radost u Svetom Duhu daje zdravlje, životodavna radost. **Dajući nam svetoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom nebeskih uticaja, da da zdravlje i život svetu.” {Ellen White: 7T, 273.1} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da Bog kroz **Svog** svetog Duha upravlja Svojim slugama na zemlji u velikim pokretima u radu za spasenje.” {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „Bog želi da čovek bude skladište nebeskih uticaja i jedino što otežava izvršenje Božjeg dizajna je to što ljudi zatvaraju svoje srce svetlosti života. Otpad je izazvao udaljavanje svetog Duha od čoveka, **ali kroz plan spasenja ovaj BLAGOSLOV nebesa će ponovo biti uspostavljen za one koji to iskreno žele**. Gospod je obećao da će dati sve dobre stvari onima koji to zatraže od Njega, sve dobre stvari su definisane kao **date sa darom svetog Duha**.” {Ellen White: 2MR, p. 11} “The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit.”

JEDINA SILA protiv greha = Treće Biće - Osoba - Ličnost sveti Duh?

Original:

Jedina odbrana protiv greha je samo Isus:

- „**Hristos** je izvor svakog ispravnog impulsa. **On je JEDINI Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile** ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**” {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.” {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”

- „Naše stanje kroz greh je postalo neprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je sila Boga kroz Isusa Hrista.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”

Falsifikat:

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj TREĆOJ Osobi Božanstva, u SVETOM DUHU.**“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the holy Spirit.”
- „**Greh je mogao biti prevaziđen JEDINO kroz službu TREĆE Osobe Božanstva**, koja bi došla sa silom Božje punine.“ {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”

Alternativno tumačenje:

U donjem nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „**Čovek može da se odupre i pobedi greh JEDINO moćnim delovanjem trećeg lica Božanstva, koje će doći sa neizmenjenom SILOM U punini Božanske moći.**“ {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”

Na prvi pogled gornji citat podupire doktinu o Trojstvu, no pogledajmo i sledeće citate ne bi li imali jasniju sliku:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan**. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji. Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **SAM ON je SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada pročitamo citate, mi u prvom vidimo da samo delovanje svetog Duha omogućuje pobedu nad grehom, a u drugom da to čini sam Isus, i da Njegov sveti Duh predstavlja Njegovu Božansku silu, te time dobijamo jasan odgovor da taj tekst ne potvrđuje Trojstvo! Dole čitamo nastavak prvog citata koji nam otkriva još više detalja o sili i Isusovom Duhu:

- „Duh je **ONO što** čini efikasnim ono što je najavljeno od Spasitelja sveta. Naše srce je očišćeno delovanjem Duha. Kroz Duha vernik dobija učešće u Božanskoj prirodi. **Isus je dao SVOG DUHA kao Božansku SILU** da bi smo pobedili sve urođene i stečene sklonosti ka grehu, i da bi Njegova crkva primila Njegov lični karakter.“ {Ellen White: DA, p. 671.2} “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 a 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.”

Ovde nije rečeno da je Bog „Trojstvo“ ili da je sveti Duh treći Bog, nego da je on Božanska sila koju nam je Isus dao kao Svoga Duha! Mi smo već videli značenje teksta u Evangelizmu sa izrazom ‘U’, i to da je sveti Duh samo deo Oca i Sina tj. **U** Njima, dok **SU** Otac i Isus Sami TA punina Božanske moći. Izraz „treća osoba“ ili „drugi utešitelj“ u skladu sa celim tekstom samo označava da je to Isusovo prisustvo na drugi način nego u telu! Iz tog razloga mi u nastavku citata čitamo da je taj Duh, ta u gornjem citatu navedena Božanska sila i Isusov Duh! Izraz ‘treća osoba’ tj. ‘drugi utešitelj’ u harmoniji sa ostatkom Božje reči govori da se Isus manifestovao na drugačiji način, a ne u telu. Ovaj citat u skraćenoj verziji vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine! Isto tako smo već videli da pojam osoba znači i osobina:

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju Otac i Sin poseduju.“ {**W.C. White, 1935, Letter to H.W. Carr**} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.”

Da li onda donje reči ipak znače treće nezavisno biće? Kada bi bilo tako, onda bi sveti Duh bio iznad Boga Oca i Isusa, pošto **samo** Njegova sila može da nam pomogne u borbi protiv greha. To bi istovremeno uništilo i samu nauku o Trojstvu, jer ono uči o „tri jednaka“ Bića.

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj trećoj ličnosti Božanstva, silom** svetog Duha.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.”

Ko je po Ellen White zaista ta **jedina** sila i treća ličnost Božanstva, koja nas jedina može osloboditi iz zavisnosti grehu? To je sam Isus!:

- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”
- „Duh je dat kao **sredstvo preporoda** i bez njega Hristova žrtva bi bila beskorisna. Sile zla su jačale kroz vekove i pokoravanje ljudi ovom sotonskom ropstvu je bilo iznenađujuće. **Greh je mogao biti prevaziđen JEDINO kroz službu treće osobe Božanstva**, koja bi došla sa silom Božje punine. Duh čini efektivnim ono što je iskovao Iskupitelj sveta. Duhom se srce očičava. Duhom vernik postaje deo božanske prirode. **HRISTOS JE DAO SVOJ DUH KAO NEBESKU SILU**, da se prevaziđu sve nasledne i stečene tendencije ka zlu i da utisne **Svoj karakter** na crkvu.“ {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”
- „Hristos je izvor svakog ispravnog impulsa. **On je JEDINI Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile** ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**“ {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo natprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila** može **prekinuti sveze zla** u ljudskim srcima, **a to je sila Boga kroz Isusa Hrista.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”

Preciznije, sveti Duh je služba i manifestacija Očeve sile kroz Isusa i Isusova sveprisutnost i proslavljeni lični život. U donjem citatu nedvosmisleno čitamo da je Hristov život ono što nam pomaže da se odupiremo grehu. Hristov život je Njegov Duh, tj. taj utešitelj sveti Duh, kojeg mi nazivamo 'treće lice Božanstva'.

Mi smo mogli da vidimo da sve tri Osobe žive na nebu, što treba da nam jasno pokaže da je i sveti Duh isto kao Otac i Sin živa, a ne mrtva ličnost, kao što je dr Kellogg učio u prvom stepenu otpada, pre nego što je potpuno prešao na doslovno Trojstvo u današnjoj formi. Naravno da je sveti Duh živ, jer predstavlja živu prisutnost živog Oca i Sina.

- „Dokle god **Hristov život** ne postane **vitalna sila** u našim životima **NE možemo se odupreti iskušenjima** koja nas okružuju iznutra i spolja.” {Ellen White: MH, p. 130} “Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.”
- „Hristos je objavio da će posle Svog vaznesenja poslati Svojoj crkvi utešitelja kao Svoj dar, Koji će zauzeti Njegovo mesto. **Utešitelj je sveti Duh, duša Njegovog (Isusovog) života**, efikasnost Njegove crkve, **svetlost i život sveta. Njegovim Duhom Hristos šalje uticaj pomirenja i moć koja uzima grehe.**” {Ellen White: RH, 19. May 1904, par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”
- „**Tako i životodavna sila svetog Duha, koja proizilazi IZ Hrista**, i koja je data svakom apostolu, prožima dušu, obnavlja motive i osećanja, i čak najskrivenije misli, i donosi dragocene plodove svetih dela.” {Ellen White: 3SP, p. 418, 1878} “So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds.”
- „Sveti Duh je bio najveći dar koje je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, 19. November, 1908 par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat** kao konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?” {Ellen White: 3SM, p. 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Sveti Duh proizilazi po Otkrivenju iz Boga Oca ka Isusu Hristu, Koji Ga onda šalje u svemir kao Sebe, tj Svoga Duha, i Svoju Božansku silu, iako to ne možemo da shvatimo kako. Mi moramo da prihvatimo kako Božja reč govori!

- „Od Simona Petra, sluge i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi Boga (Oca) **našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene SILE Njegove**, koje trebaju k životu i pobožnosti, **darovane** poznavanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.” {2. Petrova 1,1-4}
- „**Sveti Duh, koji PROIZILAZI iz jednorodnog Sina Božjeg**, svezuje ljudsku dušu, telo i duh za savršenu Božansku ljudsku Hristovu prirodu.” {Ellen White: RH, 5. April, 1906 par. 16} “The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

Mi poznanjem Boga i Hrista dobijamo obećanje i najveći dar koji Bog može dati čoveku nakon što je dao Svog Jedinorodnog Sina je Njegov Duh kojim nas oživljuje, odnosno, Njegova Božanstvena sila, da bismo i mi imali udeo u Božjoj prirodi. Ta treća ličnost je sama Božja sveprisutnost:

- „Hristos nam kaže da je sveti Duh utešitelj, i da je utešitelj sveti Duh. 'Duh istine, kojeg će Otac poslati u Moje ime.' **Ovo se odnosi na sveprisutnost Hristovog Duha, koji se zove Utešitelj.**” {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”
- „**Božanski Duh**, kog je Iskupitelj sveta obećao da će ga poslati je prisutnost i sila Božja (lično, a ne jednog „trećeg“ Bića).“ {Ellen White: ST, November 23, 1891} “The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.”
- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga.** Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA PRISUTNOST** (lično); ako se dovoljno ceni, on je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

Pošto su Otac i Sin kroz Svoga Duha prisutni na svakom mestu, da li sveti Duh onda nije prisutan na nebu? Da li on nije prisutan na našem krštenju, ako predstavlja način manifestacije Boga i Hrista?

- „Otac, Sin i sveti Duh, beskonačne i sveznajuće Sile primaju samo oni koji zaista uđu u bliski odnos sa Bogom. Oni su prisutni na svakom krštenju, da prihvate kandidate koji su ostavili svet i primili Hrista u hram svoje duše.“ {Ellen White: 6BC, p 1075.5} “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.”

U narednim stihovima čitamo da je pored Oca i sam Isus prisutan u nama, i da je time sam On sveti Duh. To ne znači da postoje dva sveta Duha, nego da taj sveti Duh proizilazi iz Oca, i preko Sina ide u ceo svemir ali i u naša srca. Drugačije gledište bi značilo da nam sam Isus „ne“ daje tu snagu, uprkos tome što lično On kuca na vrata našeg srca. Kada je On prisutan U našem srcu, onda nam On naravno daje i silu kroz Svog svetog Duha.

- „A vi niste u telu nego u duhu; jer Duh **Božji U** vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je Hristos **U** vama, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **U vama Duh Onoga** Koji je vaskrsao Isusa iz mrtvih, Onaj Koji je podigao Hrista iz mrtvih oživeće i vaša smrtna tela Duhom **Svojim** Koji živi **U** vama.“ {Rimljanima 8,9-11}
- „Jedina sila protiv zla je **Hristovo delovanje U srcu**.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart...”

Bog Otac je Svog Sina Isusa, nakon što Ga je podigao iz groba, poslao ponovo, ovaj put kao Njegovog svetog Duha, da nam kroz vođstvo iznutra omogući pobedu nad grehom:

- „Vama najpre Bog podiže Sina Svojega Isusa, i **POSLA Ga da vas (iznutra) blagosilja** da se svaki od vas obrati od pakosti svojih.“ {Dela Apostolska 3,26}

TO (IT) ili osoba tj. ličnost - A. T. Jones

Originalna istina:

Dali je EGW zaista za svetog Duha koristila pojam „osoba ili ličnost“ koji vodi u pravcu Bića tj. Trojstva?

Bez obzira koliki trud dolazi da se reči ličnost ili osoba interpretiraju na drugi način, ta dva izraza dotiču isključivo jedno Biće, bez stvarne mogućnosti drugačije interpretacije. Sa druge strane citati sa rečima osoba i ličnost suprote svim ostalim njenim citatima o svetom Duhu! Mi možemo da vidimo u donjem citatu, da je Ellen White odlučno upozorila Adventiste na otpadne nauke od A.T. Jones-a:

Ellen White **1906**: A.T. Jones je izabrao **sotonske** prevare:

- „Meni je žao za A.T. Jones, koji je **upozoren stalno iznova i iznova**. Ne obraćajući pažnju na ta upozorenja, on je dozvolio neprijatelju da mu napuni um sa mislima o ličnoj važnosti. **Nemojte slušati njegove reči**, jer je **odbio najjaču svetlost**, i **izabrao umesto nje tamu**.

Taj Jedan Sveti * nam je dao poruke jasno i precizno, ali su se neke jadne duše, zaslepljene neistinom i prevarnim uticajima sotonske sile okrenule od istine i pravde, da bi sledili prevare sotonskih agencija, i okrenule su se od istine i pravednosti da bi sledili te **prevare sotonskog porekla**.“ {EGW Ms 39, 1906.5} „I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead. **The Holy One** hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow these fallacies of satanic origin.“

- * Koga je Ellen White nazvala The Holy One - **Taj Jedan Sveti**? Samog Isusa, Koji i u Bibliji nosi to ime:
 - „Vi ste se odrekli **Sveca** i Pravednika, a molili ste da vam pokloni jednog ubicu.“ {Dela Apostolska 3,14}
 - „Jer je pisano: budite sveti, jer sam **Ja svet**.“ {Prva poslanica Petrova 1,16}

Godinu dana nakon toga, A.T. Jones je napisao „The Medical Missionary“. U sadržanom tekstu **stoje reči**, da se **KONAČNO mora razumeti i PRIHVATITI**, da **sveti Duh nije IT tj. TO, nego osoba**:

A.T. Jones **1907**: Zahtev za **promenu** verovanja:

- „A sveti Duh je **osoba** (Person). Ova velika istina se **NE PRIZNAJE**, i u nju zapravo **ne veruje više od samo nekolicine hrišćana**. Zato svako zna, da **gotovo BEZ IZUZETKA**, tj. sa zaista, zaista retkim izuzetcima, da je sveti **Duh od strane hrišćana povezan sa zamenicom IT (TO)**. **Ali zamenica IT (to) se nikad ne koristi kod OSOBA**. U smislu **osobina našeg (engleskog) jezika** se IT koristi samo u kontekstu stvari, ali nikada u vezi osoba, nego samo kod stvari neživotne substance kao kamen, kuća, drvo, ili u vezi koncepata ili iskustava, kao površina, visina, širina, mir, sreća, tuga, jedan utisak, jedan uticaj. Ali sveti Duh nije ništa od toga: sveti Duh nije niti utisak, niti jedan uticaj, niti mir, niti radost, niti neka druga stvar. Ne, večno ne. Sveti Duh je osoba, večno jedna **Božanska osoba**. On **MORA uvek biti tako PRIZNAT** i o njemu se mora govoriti kao o osobi. Na drugi način se ne može niti govoriti o njemu, niti ga zaista priznati.“ {A.T. Jones “The Medical Missionary“ p. 98.5 - 98.7} {<https://m.egwwritings.org/en/book/1162.98>} „And the holy Spirit is a person. This great truth is not recognized, indeed it is not believed, by more than a very few even of Christians. For everybody knows that almost invariably, with very, very few exceptions, the holy Spirit is referred to and spoken of by Christians as “it.” But the word “it” never applies to a person. The word “it,” in the very genius of our language, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the holy Spirit is none of these: the holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the holy Spirit is none of these things, nor any other thing. No, eternally no! The holy Spirit is a Person, eternally a divine Person. And he must be always recognized and spoken of as a Person, or he is not truly recognized or spoken of at all.“

Gornja izjava A.T. Jones-a iz 1907. razotkriva kompletnu istorijsku laž o navodnom prihvatanju Trojstva od strane tadašnje crkve, Ellen White i pionira.

Ako je izraz osoba ili ličnost tada zaista bio korišten, kako se danas tvrdi, zašto je A.T. Jones onda napisao, da **osim samo nekoliko osoba** (u stvari tadašnje vođe otpada), **svi gotovo bez izuzetka, označavaju svetog Duha sa IT tj. TO**.

Ovo je zaista čudno, ako je crkva tada zaista prihvatila Trojstvo, kao što se danas uz pismene „dokaze“ tvrdi, koji u stvari potiču upravo iz pera tadašnjih vođa otpada! Ellen White je napisala, da se A.T. Jones nalazi u **potpunom otpadu** i da je faktično sluga dr Kelloga:

Ellen White **1908**: A.T. Jones i dr Kellog zajedno objavljuju istu lažnu nauku:

- „Nismo videli ništa što bi nas ohrabrilo u nadi da će starešina Jones izaći **iz tame** koja je oko njega. On smatra da razume sebe, ali je slep i njegov osećaj je da zna koji korak treba da bude sledeći. Osetila sam da moram da sa njim razgovaram još jasnije. Rekla sam mu da je **uprkos upozorenjima koja su mu data povodom uticaja dr Kellog-a na njega napravio upravo suprotan korak na koji je bio upozoren da ga ne napravi**. On nije imao duhovni vidik da razume religiozne stavove tog doktora. Ja sam mu rekla da je **postao glasnogovornik dr Kelloga** drugim ljudima.“ {Ellen White: Lt 234, 1908} „We did not see anything to encourage us in the hope that Elder Jones is coming out from the darkness that is upon him. He feels that he understands himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that notwithstanding the warnings that had been given regarding Dr. Kellogg's influence over him, he had gone into the very path he had been cautioned not to take; he had not spiritual discernment to understand the doctor's religious standing. I told him that he had become Dr. Kellogg's voice to the people.“
- „On (dr Kellog) mi je rekao da **SADA veruje u Oca, Sina I svetoga Duha**, i da je **po njegovom viđenju Bog sveti Duh**, a ne Bog Otac, onaj koji ispunjava svemir i svaku živu tvar.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing.”

Jedina tema u okviru NASTAVKA Alpha otpada dr Kellog-a je bila isključivo lažna nauka o Bogu i svetom Duhu! Zašto je EGW poslala opomenu, ako je sveti Duh u tadašnjoj crkvi zaista već bio prihvaćen kao Bog?

H. Lacey je 1945. godine u pismu upućenom dr Froom-u opisao njegova najranija ubeđenja i verovanja njegove porodice u kontekstu Trojstva. Pri tome se ne radi o tome da li je on verovao u Trojstvo, nego o njegovoj izjavi da je u Adventističkoj crkvi korišten samo srednji rod IT (TO), i da su svi odlučno odbijali teoriju da je sveti Duh Bog. Naši pioniri su verovali u Semi-Arianizam, tj. da je Isus Božansko Biće, bez da su prihvatili učenje o Trojstvu.

- „Što se tiče nekog posebnog spora, ili agitovanja po pitanju Trojstva, ne mogu da se setim bilo čega ozbiljnog. Naravno, oduvek sam znao da je starešina Urija Smit imao **Arijanska verovanja**, (originalna knjiga o “Danilu i Otkrivenju” to otkriva!) i da su naši ljudi **nesumnjivo uglavnom pratili taj stav**. Ali smo mi, kao porodica, odgojeni u Engleskoj (Anglikanska) crkvi, bili po prirodi ako mogu reći, Trojstvenici. Mi smo samo verovali, podsvesno, i ne sećam se da smo ikada to dovodili u pitanje sa braćom koji su nas doveli u istinu, sa starešinom M.C. Israel-om, i mladim bratom V. L. H. Baker-om. Jednoga se sećam, a to je komentarisanje moje majke o čudnom **izražavanju koje su koristili naši pastori kada su govorili o Duhu svetom kao “ONO” ili “TO” kao da su mislili na Duha svetoga kao na uticaj, umesto kao na osobu**. To joj je izgledalo jako čudno, i u velikoj meri i meni (tada sam imao 17. godina).“ {H.C. Lacey letter to LeRoy Froom Aug. 30, 1945} “As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an Arian in belief, (‘Thoughts on Daniel and the Revelation’ reveal that!) and that our people undoubtedly generally followed that view. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel, and young brother W. L. H. Baker. One thing I do recall is my mother's remarking on the strange language used by our ministers in speaking of the holy Ghost as ‘it’ and ‘its’ as though they thought of the holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then).”

Bog se ipak pobrinuo, da uprkos velikom broju promenjenih citata EGW, neki ipak ostanu previđeni, da bi oni, koji zaista traže pravu staru istinu, nju i pronašli. Donji citat se npr. nalazi u „Velikoj Borbi“:

- „Otac je **Svog Duha dao u nemerljivim količinama Svom Sinu**, i mi takođe možemo imati udeo u punini **Toga** (sveti Duh) (IT, a ne Njega tj. HE).“ {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of **IT's** fullness.”

Alternativno tumačenje:

U donjem nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni. Ko je ta treća ličnost? Da li treće biće? Po Duhu Proroštva sigurno ne:

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha** -, Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 **1905**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour, and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”
- „**Mi hoćemo Svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „**Ne silom ni krepošću nego Duhom Mojim, veli Gospod nad vojskama.**” {Zaharija 4,6}

Kada jedan čovek ima telo, život i duh, da li je taj njegov duh jedno nezavisno biće ili deo tog čoveka? Istovremeno izraz „moj sin“ naravno znači drugo biće, što za duha nikad ne znači, jer je jedan duh uvek samo deo nekog bića. U svojim citatima od preko 100.000 stranica, Ellen White jasno piše da su Bog Otac i Isus – prisutni svojim svetim Duhom koji proizilazi iz Njih, dok nekoliko manje razumljivih citata ostavljaju utisak da Ellen White svedoči o Trojstvu.

Kako je to moguće? Razmotrićemo u nastavku te citate, koji zahtevaju studiju svih nadahnutih tekstova, kao i potragu za ispravnim značenjem nejasnih izjava, jer bismo inače Biblijom “dokazivali” zagrobni život sa opisom Samuilovog duha.

- „Čovek može da se odupre i pobedi greh jedino moćnim **delovanjem treće ličnosti Božanstva**, koja će doći sa neizmenjenom silom u punini Božanske moći.” {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”
- „**Naše posvećenje je delo Oca, Sina i svetoga Duha.** To je ispunjenje zaveta koje je Bog napravio sa onima koji se vezuju sa Njim, da stoje sa Njim, Njegovim Sinom i svetim Duhom, u svetoj zajednici. Da li ste nanovo rođeni? Da li ste postali novo biće u Hristu Isusu? Onda sarađujte sa **tri velike nebeske sile** koje rade za vas.” {Ellen White: 7BC, p. 908.11, 1901}

Zašto paralelno postoje tako suprotni citati, kao ova dva gornja, u usporedbi sa ostatkom? Oni to nisu, jer Ellen White u drugim citatima potpuno jasno objašnjava dublje značenje takvih citata kao što je gornji, i dovodi sve svoje izjave u potpunu harmoniju, što je obavezna karakteristika pravog Božjeg proroka! Ona koristi pojam treće ličnosti da bi naglasila da je sveti Duh potpuno drugačija manifestacija Isusa, nezavisna od Njegovog tela, ali ne da je treće biće.

Pošto je sam Isus među nama prisutan na drugačiji način, On sigurno nije neka besvesna energija. Duh Proroštva to svesno Božje prisustvo naziva svesnom ličnošću, da bi uzeo distancu od učenja dr Kellogg-a koji je u prvoj fazi otpada propovedao besvesnu silu u lišću. Ellen White je istovremeno iznosila istinu da je to lično prisustvo Isusa u drugom obliku. Ako je nešto našim umovima teško shvatljivo, to nam ne daje za pravo da stvaramo novog Boga.

- „**Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **ON** (Isus) se na svim mestima prikazuje kroz Svog Svetog Duha, **kao Sveprisutan** (Isus)” {Ellen White: Letter 119, 1895.18} “The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada govorimo o ovoj problematici, o svetome Duhu, i izrazu 'treća ličnost' mi moramo biti veoma oprezni sa rečima, kao što je to i Joseph Waggoner rekao, jedan od naših najvažnijih pionira, i veliki borac protiv Trojstva:

- „Postoji jedno pitanje koje se veoma osporava u teološkom svetu, nikada nismo predpostavljali da ćemo ući u to. Radi se o sledećem: **ličnost Božjeg Duha**. Preovlađujuće ideje da je to osoba su veoma raznovrsne, često banalne, ovu reč ljudi različito razumeju; dakle, jedinstvo u mišljenju u vezi ovoga se ne može očekivati sve dok svi ne budu u stanju da precizno definišu šta misle kada kažu ovu reč ili sve dok se svi ne slože u vezi jednog konkretnog značenja, kako će se ova reč upotrebljavati. Ali pošto ovaj dogovor ne postoji, čini se da razgovori o ovoj temi ne mogu biti korisni, pogotovo zbog toga **što je to nešto što nije direktno otkriveno.**“ {J.H. Waggoner: The Spirit of God, p. 8+9} “There is one question, which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation.”

On nam ovde govori, da kada razgovaramo o svetome Duhu, prvo bi trebalo da više pažnje posvetimo reči ličnost, jer ona ima različita značenja. I William White takođe objašnjava da je tek tada potpuno shvatio šta je njegova majka učila o toj temi, kada je razumeo značenje reči ličnost objašnjeno u rečniku.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju **Otac i Sin** poseduju.“ {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son. “
- „Opisujući Svojim učenicima **službu svetoga Duha**, Isus je želeo da ih nadahne radošću i nadom koja je nadahnjivala i Njegovo srce. Radovao se za tu obilnu pomoć koju je osigurao Svojoj Crkvi. **Sveti Duh je bio najveći od svih darova** koje je mogao izmoliti od svog Oca za uzdizanje svoga naroda. **Sveti Duh treba da im bude podaren kao sila** koja preporođuje, jer bi bez nje Hristova žrtva bila beskorisna. Sila zla vekovima je jačala i ljudi su se začuđujućom pokornošću potčinjavali sotonskom ropstvu. Čovek može da se odupre i **pobedi greh jedino moćnim delovanjem trećeg lica (ličnosti) Božanstva**, koje će doći sa neizmenjenom silom **U** punini Božanske moći. Duh čini delotvornim ono što je izvojevao Otkupitelj sveta. Duh sveti čisti srce. Posredstvom Duha vernik postaje sudeonik u Božanskoj prirodi. **HRISTOS je podario SVOGA DUHA kao Božansku silu** u savlađivanju svih nasleđenih i stečenih sklonosti ka zlu i da Crkva primi pečat Njegovog karaktera.“ {Ellen White: DA, p. 671. + RH, 19. November 1908} “In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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.”

Ovaj citat produbljuje i potvrđuje šta u ovom kontekstu znači treća ličnost: Isusov Duh kao Njegova prisutnost, sila, služba i dar! Ellen White je upravo u kontekstu službe napisala da je sveti Duh "treće lice Božanstva". Ona je, kao što je u adventističkoj istoriji poznato, u okviru pripreme svojih dela koristila "Noahs Webster" rečnik iz 1828. godine, koji u definiciji 6. opisuje jedno od značenja reči ličnost:

- „Koliko je **čovek je drugačiji** sam od sebe, kada je **u osobi sudije** i kada je **u osobi (ličnosti) prijatelja**.“ {Noahs Webster: Person - 6. Character of office} “How different is the same man from himself, as he sustains the Person of a magistrate and that of a friend. “

Čovek, iako jedna individua, se može jako razlikovati u zavisnosti od službe koju ima, koje u okviru službe predstavljaju njegove posebne i različite ličnosti tj. osobe. Svaka uloga predstavlja u tom smislu jednu posebnu osobu-ličnost. Kao sudija je veoma drugačiji nego kao prijatelj. I sama Biblija koristi reč 'drugi' u opisu iste individue:

- „I sići će na te Duh Gospodnji, te ćeš prorokovati s njima, i postaćeš **drugi** čovek.“ {1. Samuilova 10,6}

Saul je pri silasku Duha Gospodnjeg postao drugi čovek, tj. druga ličnost. Ovde možemo primeniti definiciju reči ličnost iz citiranog rečnika. Saul je po službi bio car Izraelov. U momentu kada je sveti Duh sišao na njega, dobio je novu službu proroka i time je postupao kao druga osoba iako je i dalje bio ista individua.

- „Dok **Isus služi** u nebeskoj Svetinji, **ON takođe** služi i u crkvi na Zemlji preko Svoga Duha. **ON** je sakriven od naših očiju, ali Njegovo obećanje dato na rastanku ispunjava se: „Evo, **Ja sam S VAMA** u sve dane **do** svršetka veka.“ (Matej 28,20). Iako **Svoju silu** prenosi Svojim slugama, **Njegovo prisustvo** koje daje snagu, još uvek je u Njegovoj crkvi.“ {Ellen White: DA, p. 166.} “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you alway, even unto the end of the world.” (Matthew 28:20.) While He delegates His power to inferior ministers, His energizing presence is still with His church.”
- „Sveti Duh je osoba, **JER** je on svedok da smo mi deca Božja. Svedok će poneti sa sobom svoje dokaze. U takva vremena mi verujemo i sigurni smo da smo deca Božja... sveti Duh ima ličnost, inače ne bi mogao biti svedok našem duhu i sa našim duhom biti svedok da smo deca Božja. On takođe mora biti Božanska osoba, inače ne bi mogao spoznati tajne koje se kriju u Božjem umu. „Jer koji **čovek zna stvari čovečije, osim duha koji je u njemu?** Tako ni **Božju stvar ne znaju ljudi, već Duh Gospodnji.**“ {Ellen White: Evangelism, p. 616+617} “The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God... The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

Iako prvi deo citata daje utisak da je sveti Duh “biće”, naša obaveza je iskrena potraga za istinom. A ona se nalazi već u donjem delu citata! Zar Bog ne zna šta je u Njemu nego samo treće “biće” sveti Duh? Onda bi sam Bog bio jedan robot! U ovom citatu još jednom vidimo da kao što je naš duh u nama, tako je i Božji Duh u Njemu. Da li je naš ljudski duh novo biće nezavisno od nas? Donji stihovi i citati nam daju jasan odgovor, kako da razumemo gornji citat:

- „A nama je **Bog otkrio Duhom Svojim**; jer Duh sve ispituje, i dubina Božije. Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i **u Bogu što je niko ne zna osim Duha Božijega**. Jer mi ne primismo duha ovoga sveta, nego **Duha Koji je IZ Boga, da znamo šta nam je darovano od Boga.**“ {1. Korinćanima 2,10-12}

I po apostolu Pavlu su čovek i njegov duh upoređeni sa Bogom i Njegovim Duhom. Kao što ni duh čovečiji nije različito biće od čoveka, tako ni Božji duh nije različito biće od Boga. Kao što je duh čovečiji njegova ličnost, tako je i Božji Duh Njegova ličnost.

- „Veličina Božja je nama nepojmljiva. **“Božji presto je na nebesima”** (Psalam 11,4); **ali SVOJIM Duhom ON je svuda prisutan**. On ima intimno znanje, i lični interes u svim delima Njegovih ruku.“ {Ellen White: Ed, p. 132} “The greatness of God is to us incomprehensible. „The Lord's throne is in heaven“ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”

Duh ima ličnost jer Bog ima Ličnost. Dajući nam Svog Duha, Bog nam daje Sebe, ne nekog drugog. Kada nam Bog daje sebe u Duhu, On nije lišen ličnosti. On nije samo neka bezlična sila ili esencija. Ne, on je veoma ličan i blizak. On je Božja ličnost, jer ima Božju ličnost. Isto važi i za činjenicu da je Božji Duh Božanska osoba.

- „**Kao Božanska zadužbina - sila Duha svetoga, je data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. „Ovo vam kazah”, govori On, „da radost Moja u vama ostane i radost vaša se ispuni.” Jovan 15,11. Radost u svetom Duhu daje zdravlje, životodavnu radost. **Dajući nam Svoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom Božanskih uticaja, da da zdravlje i život svetu.” {Ellen White: 7T, p. 273} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” (John 15:11.) Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „**Bog je Duh**, a ipak je **Biće sa Ličnošću**; jer nam je **tako On otkrio Sebe**.” {Ellen White: MH, p. 413} “God is a Spirit; yet He is a personal Being; for so He has revealed Himself.”

Sveti Duh je osoba, jer je i Bog Osoba, a sveti Duh je samo Božanska ličnost, Ličnost Boga, Ličnost Hrista.

- „**Duh oživljava**, od tela nema ništa, reči koje govorim k vama, one su Duh i život.' **Hristos se ovde ne osvrće na Svoju doktrinu, već na Svoju Ličnost, na Božanstvo Svog karaktera**.” {Ellen White: Review and Herald, 5. April, 1906 par. 12} “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Christ is not here referring to his doctrine, but to his person, the divinity of his character.”

Sam naziv „treća osoba“, koji je dat svetom Duhu ima samo svrhu da pokaže da je sveti Duh Isusova prisutnost, ali nezavisna od Njegovog tela i lične telesne prisutnosti! Pošto Isus na nebu lično govori sa prisutnim bićima, Njegov Duh predstavlja simbolično Njegovu drugu ličnost. Isus, Svojim svetim Duhom, govori sa svim bićima u univerzumu. Iako je ova činjenica za nas potpuno neshvatljiva, to ne sme da bude razlog da sve izvrćemo u željenom pravcu.

- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da **Bog kroz Svog svetog Duha upravlja Svojim slugama na zemlji** u velikim pokretima u radu za spasenje.” {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „**Saučestvujući sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo Njega**. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?” {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”

Ko po Bibliji ima Svoje zemaljske **učenike**? Naravno Isus i samo Isus! Sve ovo nam pomaže da shvatimo sledeće reči Duha Proroštva, koje nikada ne suprote jedna drugoj, iako bi donji citat u izolovanoj formi mogao da podrži drugačije mišljenje:

- „Sveti Duh je **utešitelj**, u **Hristovo ime**. **On oličava Hrista**, a **ipak je posebna ličnost**. Mi možemo imati svetoga Duha ako ga tražimo i ako imamo običaj da se okrenemo i imamo poverenje u Boga radije nego u bilo koje ograničeno ljudsko biće koje može da pogreši.” {Ellen White: 20MR 324.2} “The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.” {Ellen White: The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.”

O čemu se radi u ovom opisu? Da još jednom ponovimo: Hristos se nalazi na nebu kao Prvosveštenik, dok je istovremeno na zemlji lično prisutan svojim svetim Duhom - utešiteljem. Pošto smo u mnogim citatima Ellen White mogli videti da je upravo Isus taj **jedan Utešitelj**, mi u okviru cele istine možemo prepoznati da su Utešitelj i Prvosveštenik dve različite Ličnosti istog Isusa Hrista, u zavisnosti od toga gde se obavlja služba. Isus Hristos je lično sa nama, sveprisutan Svojim Duhom, kojim lično sve vidi i sve čuje.

To nije Hristova druga Ličnost, to je Hristova Ličnost u drugoj formi, u drugoj manifestaciji od telesne. Sveti Duh je Božja i Hristova sveprisutnost, ali se manifestuje kao jedna ličnost, a ne dve. Tako je to i Božji i Hristov duh u isto vreme. Naše nerazumevanje ove bliskosti i odvojenosti u Hristovoj službi nije problem kojim se moramo baviti jer to ne razumeju ni anđeli, niti ćemo to ikada shvatiti. Ono ne sme da bude razlog, da istrgnemo nekoliko citata iz konteksta i napravimo novog Boga koji ne postoji! Ellen White je vrlo jasna po ovom pitanju:

- „Mi ne možemo biti sa Hristom lično, kao što su to njegovi prvi učenici bili, ali je On poslao SVOG svetog Duha da nas vodi ka celoj istini.“ {Ellen White: Ms 30, **1900**} „We cannot be with Christ in person, as were His first disciples, but He has sent His Holy Spirit to guide us into all truth.”
- „Hristos nije sada sa nama lično, već kroz predstavništvo svetog Duha.“ {Ellen White: RH, September 16, **1909**} „Christ is not now with us in person, but through the agency of the Holy Spirit.”

Avondale: treća osoba koja hoda oko nas?

Napad na istinu:

Avondale je jedna adventistička škola u Australiji, na čijem otvaranju 1899. godine je Ellen White imala govor. Pri tome je govorila i o svetom Duhu. Ono što je ona rekla se od pristalica Trojstva rado (neupadljivo dopunjeno) citira, da bi se „dokazalo“ da je sveti Duh nezavisno treće „Biće“.

- „Mi moramo da shvatimo, **da sveti Duh**, koji je toliko osoba koliko je Bog Osoba, hoda kroz ovu zemlju.“ {Ellen White: Evangelism 616, 1899 From a talk to the Students at Avondale-School in Australia} „We need to realize that the holy Spirit, who is as much a person as God is a person, is walking through these grounds...”

Kada bi taj deo zapisa, sa uzdignućem svetog Duha kao Boga, zaista BIO ORIGINAL, morao bi da bude u harmoniji sa donjim citatima, što ovde nije slučaj.

Original:

- „**Hristos ide nevidljiv našim ulicama**. Porukom milosti On ulazi u naše domove. On čeka na zajednički rad sa svima koji žele da propovedaju u Njegovo ime. **On je DIREKTNO među nama**, da bi nas izlečio i blagoslovio, ukoliko Ga prihvatimo.“ {Ellen White: The Ministry of Healing, p. 107} “Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.”
- „**Zapamtite da je Isus pored vas gde god da krenete**, zapažajući svaki vaš potez i **slušajući svaku vašu reč**. Da li bi vas bilo sramota da čujete Njegov glas kako vam se obraća i da znate da čuje svaki vaš razgovor?“ {Ellen White: YI, February 4. 1897 par. 3} “Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation?”
- „**Gospod Isus, Koji stoji na strani kolportera i HODA sa njima**, je glavni radnik. Ako prepoznamo Isusa kao Onog Koji je sa nama da pripremi put, **sveti Duh na našoj strani će dati osvedočenja upravo tamo gde je potrebno**.“ {Ellen White: CM, p. 107} “The Lord Jesus standing by the side of the canvasser, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the holy Spirit by our side will make impressions in just the lines needed.”
- „**Mi hoćemo svetog Duha, koji je Isus Hristos**.“ {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the holy Spirit, which is Jesus Christ.”

Alternativno tumačenje:

U donjem nastavku teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni

Avondale je jedna adventistička škola u Australiji, na čijem otvaranju 1899 godina je Ellen White imala govor. Pri tome je govorila i o svetom Duhu. Ono što je ona rekla se od pristalica Trojstva rado citira, da bi se „dokazalo“ da je sveti Duh „biće“. Ko je ta treća osoba? Novo biće ili sam Isus prisutan na drugi način? Po Duhu Proroštva sigurno ne treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 **1905.**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour, and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”
- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”

Donji citat u skraćenoj verziji iz knjige ‘Evangelizam’ vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine!

- „Mi moramo da shvatimo, da sveti Duh, koji je isto toliko osoba koliko je Bog Osoba, **hoda kroz ovu zemlju.**“ {Ellen White: Evangelism 616, 1899 From a talk to the Students at Avondale-School in Australia} “We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds...”

Originalan i kompletan citat:

- „**Gospod** (Isus) kaže ovo zato što On zna šta je za naše dobro. **On** želi da izgradi zid oko nas, i da nas zaštiti od napada, tako da bi Svoje blagoslove i ljubav izlio na nas u velikoj količini. To je razlog što smo napravili tu školu ovde. **Gospod** je zapovedio da je ovo bilo mesto gde treba da budemo, i mi imamo jako dobar razlog da mislimo da je ovo pravo mesto. Mi smo zajedno ujedinjeni kao škola, i mi moramo da shvatimo, da **sveti Duh, koji je isto toliko osoba koliko je Bog Osoba, hoda kroz ovu zemlju**, jer je **Gospod Bog** naš Čuvar i Pomoćnik. **ON** (lično Bog) **čuje svaku reč koju izgovorimo i zna svaku misao u našem umu.**“ {Ellen White: Ms 66, 1899. (Talk, April 13, 1899), 7MR 299.2} “The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes, that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind.”

Na prvi pogled ovaj citat, skraćen i izvučen iz konteksta, izgleda kao “jasna podrška Trojstva i trećeg Božanskog Bića”. No, ako pažljivo čitamo kompletan tekst, možemo prepoznati, da tu piše da je sveti Duh jednako ličnost, ne besvesna sila, kao što je i Bog svesna Ličnost, u ovom slučaju prisutan na drugačiji način nego na prestolu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika.“ {**W.C.White 1935** Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..”

U nastavku citata vidimo da je sam Bog taj Čuvar, Onaj Koji nam pomaže i Koji zna sve naše misli i reči! Time vidimo da se radi o Njegovom Duhu! Sam sveti Duh nikada ne nosi titulu Gospod Bog! Bog Otac i Isus nose titulu Gospod. Ovaj citat je još jedan dokaz da je sveti Duh sam Isus, odvojen od Svog tela!

Donji citati potvrđuju još jednom šta je Ellen White zaista želela da saopšti u Avondale-u:

- „**Hristos** ide nevidljiv našim ulicama. Porukom milosti On ulazi u naše domove. On čeka na zajednički rad sa svima koji žele da propovedaju u Njegovo ime. **On je direktno među nama**, da bi nas izlečio i blagoslovio, ukoliko Ga prihvatimo.“ {Ellen White: MH, p. 107} “Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.”

- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga.** Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA (Očeva) PRISUTNOST;** ako se dovoljno ceni, On je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”
- „**Zapamtite da je Isus pored vas gde god da krenete, zapažajući svaki vaš potez i slušajući svaku vašu reč.** Da li bi vas bilo sramota da čujete Njegov glas kako vam se obraća i da znate da čuje svaki vaš razgovor?” {Ellen White: YI, February 4. 1897 par. 3} “Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation?”
- „**Gospod Isus koji je pored kolportera i hodi sa njima, je glavni radnik. Ako prepoznamo Isusa kao Onog koji je sa nama da pripremi put, sveti Duh uz nas će dati osvedočenja upravo tamo gde je potrebno.**“ {Ellen White: CM, p. 107} “The Lord Jesus standing by the side of the canvasser, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed.”
- „**Stena vere je živa Isusova PRISUTNOST u crkvi.**“ {Ellen White: DA 414.3} “The Rock of faith is the living presence of Christ in the church.”
- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan.** Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji. Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **On se lično pokazuje kao prisutan na svim mestima Svojim svetim Duhom, kao Sveprisutan (Isus).**“ {Ellen White: Lt119,1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Mi u puno citata čitamo da je upravo Isus Onaj, Koji je sveprisutan među nama. Pošto znamo da je On u svetinji nad svetinjama, Njegovo prisustvo može imati samo jedno značenje: da je On sveprisutan kao sveti Duh.

- „I evo Ja sam s vama u sve dane do svršetka veka.“ {Matej 28,20}

Mi ne možemo neke citate jednostavno odvojiti od ostatka, jer bi onda Duh Proroštva i Biblija suprotili sami sebi. Na takav način bi mogli dokazivati da je “zagrobni život istina” pomoću Samuilovog Duha ili Avramovog krila. Prema Biblijskim principima smo dužni da sve u Božjoj reči istražimo duboko i temeljno, sve dok istina ne postane jasna i razumljiva, i shvatimo šta Biblija i Ellen White zaista govore, i koliko je doktrina o Trojstvu bez temelja!

Drugi suprotni citati

Falsifikat:

- „**Mi ne možemo biti sa Hristom u Osobi,** kao što su to njegovi prvi učenici bili, ali je On poslao Svog svetog Duha da nas vodi ka celoj istini.“ {Ellen White: Ms 30, 1900} „We cannot be with Christ in person, as were His first disciples, but He has sent His holy Spirit to guide us into all truth.”
- „**Sveti Duh je utešitelj, u Hristovo ime. On oličava Hrista, a ipak je druga ličnost.** Mi možemo imati svetoga Duha ako ga tražimo i ako imamo običaj da se okrenemo i imamo poverenje u Boga radije nego u bilo koje ograničeno ljudsko biće koje može da pogreši.“ {Ellen White: 20MR 324.2} „The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.” {Ellen White: The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.
- „**Hristos nije sada sa nama u Osobi,** već kroz predstavništvo svetog Duha.“ {Ellen White: RH, September 16, 1909.} „Christ is not now with us in person, but through the agency of the holy Spirit.”

Ovi gornji tekstovi suprote svim drugim citatima od EGW. Ona sama piše čak i 1909. godine, da samo Otac i Sin znaju sve! Kada bi sveti Duh bio osoba, morao bi da zna sve kao i Otac i Sin!

Original:

- „**SAMO Bog (Otac) i Hristos znaju**, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} „God and Christ alone know what the souls of men have cost.“
- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, **„on neće govoriti od sebe.“** {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, **“He shall not speak of Himself.”** John 15:26; 16:13.”
- „Veličina Božja je nama nepojmljiva. **“Božji presto je na nebesima”** (Psalam 11,4); ali **SVOJIM Duhom ON je svuda prisutan**. On ima intimno znanje, i lični interes u svim delima Njegovih ruku.“ {Ellen White: Ed, p. 132} “The greatness of God is to us incomprehensible. „The Lord's throne is in heaven“ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”

Da li je Ellen White zaista napisala ili rekla „TRI Božanska BIĆA“?

Samo jedno Biće može biti Bog! EGW je kao Biće označavala isključivo Boga Oca i Isusa. Iz tog razloga je bio potreban falsifikovani dokaz, da je EGW to pisala i za svetog Duha. Jedini citat „od“ Ellen White, u kojem stoje tri Bića, se koristi kao glavni dokaz da je ona na kraju ipak shvatila da je Trojstvo istina:

- „Ti si rođen pod Bogom, i stojiš pod kaznom i silom od **“tri najsvetija Bića na nebu”**, Koja su sposobna da te čuvaju od pada. Ti moraš da shvatiš da si mrtav grehu; Tvoj život je skriven sa Hristom u Bogu. Skriven “sa Hristom u Bogu” je predivna transformacija. To je najdivnije obećanje.“
- „You are born unto God, and you stand under the sanction and the power of the **three holiest beings in heaven**, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God,”—wonderful transformation. This is a most precious promise.”
- {White Estate 16. March 1976: {Ellen White: 7MR, 267} {Ellen White: Sermons and Talks Volume One 367.3, Sermon given October 20, 1906}:

Mi u okviru originalnog izvora možemo da vidimo da ova izjava ne potiče iz njenih knjiga niti je njen citat. Ovaj gornji tekst je anoniman zapis njene propovedi, ukoliko bi zaista poticao iz tog vremena! Izraz “tri Bića” dolazi od jednog nepoznatog rukopisa, od strane osobe **čije ime i autenticnost nikad nisu ni utvrđeni**.

Taj tekst je uprkos tim činjenicama ipak stavljen u 7MR kao njena izjava! Ellen White je sve rukopise odobravalala samo posle pregleda i njenog potpisa! Za ovaj tekst ne postoji njena autorizacija! Njoj je tada bio predstavljen samo odštampani deo te propovedi, koji je ona onda potpisala. Tekst sa delom propovedi koji je ona odobrila se nalazi u RH iz decembra 1906, i u njemu ne stoji izraz „tri Bića“. Suprotna anonimna izjava o tri Bića je „otkrivena“ tek 1976. godine.

U okviru ovog ubačenog teksta dolazi do tvrdnje, da se neautorizovan i neodštampan deo podrazumeva, pošto je Ellen White potpisala i odobrila za štampu druge delove ove propovedi, koje je imala u rukama. Kod takvog pristupa bismo mogli da svaku propoved kasnije po želji proširiti i dokazivati željene konstelacije. U istom duhu bi mogli da tvrdimo da su i apokrifi istiniti, jer vode poreklo iz tog vremena i dotiču isto područje teologije. Na isti način je i dr Kellogg kao svestan vođa otpada dopunjavao izjave Ellen White, i tako njenim citatima davao potpuno drugo značenje. Šta je Ellen White rekla o njenim rukopisima bez njenog potpisa?

- „A sada bih svima koji imaju želju za istinu rekla sledeće: **Nemojte prihvatati neoverene izveštaje kao nešto što je sestra White rekla i napisala.** Ako želite da znate šta je Bog otkrio kroz nju, onda čitajte njena izdata dela. Ako postoje ikakve sporne tačke koje ona nije napisala, nemojte to brzo prihvatati i širiti dalje glasine kao da je ona to rekla.“ {Ellen White: 5T 696.1} “And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”
- „Pročitala sam sve što je kopirano, da bih videla da je sve kako treba. Pročitala sam sve rukopise svih knjiga **pre** nego što su poslati na štampanje.“ {Ellen White: 3SM 90.6} “I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.”
- „Ja sam temeljno ispitala sve moje publikacije. Moja je želja da se **ništa** ne pojavi bez moje temeljite kontrole.“ {Ellen White: 10MR 12.4}

Zaključak:

Dok u samoj Bibliji ne nalazimo ništa o Trojstvu ili trojedinom Bogu, nasuprot tome mnogi neznabožački narodi slave tzv. „božanske“ trijade. Rimljani su se molili Jupiteru, Junou i Minervi, Egipćani su se molili Amunu Re i Ptah, Hindusi Brahmi, Vishnu i Shiva, Grci Zevsu, Posejdonu i Adonisu itd.

Kada je nakon apostolskog vremena postepeno nastala Katolička crkva, ona nije prihvatila samo paganski kalendar sa nedeljom kao „dan Gospodji“, nego i pagansko verovanje u Trojstvo. Ovakva forma verovanja, dograđena sa grčkom filozofijom, je potpuno i konačno formulisana u Konstantinopolju 381. godine. Trojstvo je centralni stub katoličkog verovanja, i sama katolička crkva to potvrđuje:

- „Misterija najsvetijeg **TROJSTVA** je **CENTRALNA misterija** hrišćanske vere i života. To je misterija samog u Sebi. Ona je istovremeno **IZVOR SVIH ostalih MISTERIJA vere** i svetlosti koja ih obasjava. To je najfundamentalnije i esencijalno učenje u „hijerarhiji istina od vere“.“ {Vatican Catechism 234} „The mystery of the Most holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith.“

Najtužnija činjenica je, da dok katolici otvoreno pišu, da sa njihove strane unesene nauke nemaju temelj u Bibliji, istovremeno oni koje je Bog podigao da objave trostruku anđeosku vest energično brane upravo te katoličke zablude:

- „Ali **protestantske** crkve su i **same prihvatile dogme** kao što je **Trojstvo** za koje ne postoji **precizan** izvor u Jevanđeljima.“ {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary} “But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels.”

Mnogi Adventisti smatraju, da većina ne može biti u krivu, ili **misle da to pitanje nije važno**, i da bi spominjanje te teme samo izazvalo konflikte. Ali da su prorok Ilija i 7000 vernih imali takvo gledište, onda bi se u okviru tadašnjeg otpalog Izraelskog naroda i oni molili direktno Valu! **TROJSTVO direktno GAZI PRVU ZAPOVEST** jer donosi veru u lažnog dodatnog „Boga“ svetog Duha.

A prva zapovest govori jasno, da smemo da verujemo samo u istinitog Boga! Naša **DUŽNOST** pred Bogom je da iskrenim ljudima objavimo celu istinu, da bi oni dobili priliku da donesu ispravnu odluku pre kraja vremena milosti.

- „Ako li se pravednik odvrati od pravde svoje, i stane činiti bezakonje, i Ja mu podmetnem na što će se spotaći, te pogine, **a ti ga ne opomenu, on će poginuti sa svoga greha**, i neće se pomenuti pravedna dela njegova što je činio, **ali ću krv njegovu iskati iz tvoje ruke**. Ako li ti opomeneš pravednika da ne greši pravednik, i on prestane grešiti, on će živeti, jer primi **opomenu, i ti ćeš sačuvati dušu svoju**.“ {Jezekilj 3, 20.21}

Nakon kraja vremena milosti ćemo nažalost izgubiti večni život, ukoliko i tada ne budemo držali svih 10 zapovesti:

- „Oni koji veruju u Hrista i **drže Njegove zapovesti** nisu u ropstvu Božijeg zakona; jer za one koji su verni i pokorni, **Njegov zakon nije zakon ropstva, već slobode**. Svako ko veruje u Hrista, svako ko se oslanja na moć vaskrslog Spasitelja, Koji je pretrpeo kaznu izrečenu prestupniku, da ga sačuva, svako ko se odupre iskušenju i usred zla kopira uzor dat u Hristovom životu, će verom u iskupljujuću žrtvu Hristovu postati učesnik Božanske prirode, i izbeći pokvarenost koja je požudom ušla u svet. Svako ko se verom pokorava Božjim zapovestima, **dostići će stanje BEZGREŠNOSTI u kome je Adam živeo pre svog prestupa**.“ {Ellen White: ST July 23, 1902, par. 14} „Those who believe on Christ and **obey His commandments** are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of **sinlessness** in which Adam lived before his transgression.“
- „**Bojte se Boga, i podajte Mu slavu, jer dođe čas suda Njegova; i POKLONITE se ONOME Koji je stvorio nebo i zemlju i more i izvore vodene.**“ {Otkrivenje 14,7}

Zahvalnost, slava i čast

Bogu Ocu

i

Njegovom Sinu Isusu Hristu

Sadržaj poglavlja:

1. Ćutanje je zlato
2. Ko je naš Utešitelj? Ko dolazi kao drugi utešitelj?
3. Ko je sveprisutan?
4. Ko je U nama?
5. Ko je naš Zastupnik tj. Posrednik?
6. Ko kuca na vrata našeg srca i govori Svojoj crkvi kao sveti Duh?
7. Otac i Sin su Duh - sveti Duh je lično Bog a ne treće Biće
8. Isti sveti Duh proizilazi i od Oca i od Sina
9. Šta je sveti Duh? Biće? Da li on ima nezavisnu ličnost ili je samo duhovna manifestacija Boga Oca i Sina Isusa?
10. Sveti Duh iz Isusovih usta i falsifikat neprijatelja
11. Da li je sveti Duh u Starom Zavetu bio poznat i ispravno posmatran kao Božje prisustvo u nama?
12. Šta je to hula na svetoga Duha?
13. PRVA ZAPOVEST ILI Trojstvo
14. Molitva istinitom Bogu
15. Ellen White: Isusov položaj na nebu na samom početku
16. Isus je oduvek doslovno rođen Sin kako u Starom tako i u Novom Zavetu i Duhu Proroštva
17. Zašto po Isaiji 9,6 i Isus nosi oznaku Bog večni Otac?

18. Priče Solomunove 8, 22-30. Rođenje pre vremena
19. Jevrejima 1,1-9: Samo zemaljsko vaskrsenje ili i nebesko rođenje?
20. Psalam 110,1 i Isaija 9,6.7 Dobijena i položena vlast
21. Ko je moćni Anđeo Starog Zaveta? Ko je Anđeo Mihajlo iz Otkrivenja?
22. Ko je bio u kontaktu sa palim čovečanstvom?
23. Jedan Bog Otac - ISUS je BOŽANSKO a NE stvoreno BIĆE!
24. Monogenês - Jedinorodni
25. Nikeja 325. i Konstantinopolj 381. godine: nauka o Trojstvu
26. Wescott and Hort - Izvor manipulacija prevoda Novog Zaveta
27. Jovan 1,1. Da li je i Isus jednak večni Bog kao Bog Otac?
28. Jovan 1,1. Ko je ta Reč?
29. Jovan 1,1. „Na početku beše Reč.“ Kada je bio taj početak?
30. 1. Jovanova 5,7 Comma Johanneum
31. Matej 28, 18.19 Krštenje u „ime Oca, Sina i svetog Duha“?
32. Isusovo krštenje. Golub
33. Isusovo pomazanje od strane Oca
34. Sedam Duhova iz Otkrivenja. Troje na nebu?
35. Nebeski Savet. U Dvoje? U Troje?
36. Elohim i Ehad

37. Stvoritelj Elohim = sveti Duh učesnik stvaranja?
38. Šta znači Isus - Početak stvaranja?
39. Da li je tačka vere: „Jedan Bog, i to: jedan Otac, jedan Sin i jedan sveti Duh - utešitelj“ došla od Boga?
40. Samo Otac 'veliki Jehova' je vrhovni autoritet, oduvek iznad Isusa i jedini Izvor svega
41. Isus i ime Jehova. Da li ga je dobio od Oca, Koji isto nosi ime Jehova? Da li ono donosi isti nivo autoriteta sa Ocem?
42. Isusova priroda na zemlji. Božanska? Ljudska?
43. Šta je Isus odložio obukavši ljudsku haljinu?
44. Da li za Božansko Biće postoji iskušenje? Sa kakvom ljudskom prirodom je Isus imao iskušenja? Adamova priroda 'pre' pada? Život „u sebi“?
45. Božanska sila u Isusu = Božanska priroda ispod ljudske haljine?
46. Nederivisan i nepozajmljen izvorni 'život u sebi' u Isusu. Položen i uzet natrag?
47. „Humanity died, Divinity not died“ - „Ljudsko je umrlo, Božansko nije umrlo“. Doslovna smrt?
48. Vaskrsenje od zaista mrtvih? Ko je doslovno vaskrsnuo Isusa?
49. Isusova večnost. Početak?
50. Posledice odbijanja Isusove žrtve i Njegovih iskušenja
51. Baza FALSIFIKATA
52. Nebeski Trio tri ŽIVE osobe
53. Tri najviše nebeske Sile
54. Tri Nosioca časti = Velikodojstvenika

55. Reč Godhead - Božanstvo = BOG?
56. Trojstvo tj. Otac, Sin I SVETI DUH su se na nebeskom savetu dali za plan spasenja?
57. JEDINA SILA protiv greha = Treće Biće - Osoba - Ličnost sveti Duh?
58. TO (IT) ili osoba tj. ličnost - A. T. Jones
59. Avondale: Treća osoba koja hoda oko nas?
60. Drugi suprotni citati
61. Da li je Ellen White zaista napisala ili rekla „TRI Božanska BIĆA“?
62. Dve paralelne forme lažne nauke: Samo jedno stopljeno Biće ili tri Bića?
63. Kako izgleda Bog? Spiritualizam
64. Knjiga Evangelizam: eternal Godhead - večno Božanstvo
65. Da li je Ellen White zaista promenila svoje verovanje?
66. Da li je EGW najavila da ćemo kasnije „prepoznati novu istinu“?
67. Šta se desilo sa knjigom „Čežnja Vekova“?
68. Uriah Smith i njegova semi-arijanska knjiga „Danilo i Otkrivenje“
69. Pioniri i istina
70. Naša istorija u doba pionira
71. Kada i kako je Trojstvo zaista usvojeno kao deo „našeg“ verovanja?
72. Dr Kellogg je tvorac Alfa i koren Omega otpada

73. Dr Le Roy Froom kao vođa implementacije Omega otpada. Tadašnji „dokazi“. Knjige „Evangelizam 1946“ i „Pitanja Doktrine 1957“
74. Laodikeja, Omega kriza i najavljena Božja kazna
75. Progonstvo „krivoverja“ i trajanje najavljenog otpada
76. Ekumenizam, pridruženje Vavilonu i „naš“ novi logo
77. Ispunjenje proročanstva o paganstvu u poslednjoj crkvi. Knjiga „Trojstvo - Trinity“
78. Šta se desilo sa vođama GK i njihovim duhovnim stanjem Da li su zloupotrebili vođstvo u Božjoj crkvi? Da li smemo i da li trebamo da nešto kažemo?
79. Promenjena organizacija Generalne konferencije. Njen autoritet po Ellen White
80. Forma i vrsta otpada i njegova proširenost u crkvi poslednjih dana. Bubnjevi u muzici i EGW
81. 666 je Trojstvo
82. Poslednje upozorenje Božjem narodu - Završna faza otpada i prva zapovest
83. Biblija ILI Trojstvo - 76 Pitanja za razmišljanje - Pavle Simović
84. Video predavanja o staroj istini
85. Moje posebno iskustvo sa Bogom - Goran Šušljic

1. Ćutanje je zlato

Zastupnici Trojstva uzimaju donji, manje precizan citat sa izjavom „Ćutanje je zlato“ u kojem nije naveden „Hristov Duh“, kao glavni argument, da borci za staru istinu ne smeju da diskutuju o po njima „Bogu svetom Duhu“ tj. nezavisnoj Osobi, zato što je to pitanje po EGW tajna. Ali istovremeno su upravo oni ti, koji su govorili o svetom Duhu i definisali lažno Trojstvo! Ispravni poziv na povratak staroj istini se nažalost etiketira kao ignorisanje upozorenja od strane Ellen White.

- „**Priroda svetog Duha za nas predstavlja tajnu.** Ljudi je ne mogu objasniti, jer im je Gospod nije otkrio. Ljudi skloni maštanju mogu povezivanjem pojedinih Biblijskih citata stvoriti neko ljudsko mišljenje o tome, ali prihvatanje takvih gledišta neće ojačati Crkvu. U pogledu ovakvih tajni, koje su isuviše duboke za ljudski um, **ĆUTANJE predstavlja zlato.**“ {Ellen White: AA, p. 52.1} “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 a 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.”

Dalje produbljenje značenja gornjih reči se ciljano ne iznosi, jer u donjem citatu stoji jasno, da je **sveti Duh ISUSOV DUH**, a ne treće nezavisno Božansko biće tj. osoba nepostojećeg Trojstva:

- „Ovo dotiče **sveprisutnost ISUSOVOG Duha, koji je nazvan utešitelj.** Postoje mnoge neshvatljive **tajne**, koje ne mogu da razumem ili ne želim da razjasnim. One su za mene ali i za tebe previše visoke. Kod nekih tačaka je **ĆUTANJE zlato.**“ {Ellen White: 14MR, June 11, 1891, p.179.2} “This refers to the omnipresence of the Spirit of Christ, called the Comforter. ...There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden.”

Uprkos upozorenju da je ćutanje zlato, sveti Duh je proglašen trećim Bogom koji ne postoji!

Ellen White je isto tako dodatno napisala da su **SAMO Bog i Isus nezavisne Osobe**:

- „Naši propovednici moraju biti pažljivi da ne ulaze u kontroverzu u **vezi Božje Ličnosti. To je tema koju ne smeju dirati. To je misterija** i neprijatelj će sigurno zvesti one koji se u to upuste. Mi znamo da je Hrist došao kao osoba da objavi Boga svetu. **Bog je osoba, i Hristos je osoba.** O Hristu se govori u reči kao “sjajnosti slave Njegovog Oca, i savršenoj slici Njegove Ličnosti.”-“ {Ellen White: Ms 46, 18. May, 1904} “Our ministers must be very careful not to enter into controversy in regard to the personality of God. This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. God is a person, and Christ is a person. Christ is spoken of in the Word as “the brightness of His Father’s glory, and the express image of His person.”

EGW je reči opomene, sa izrazom „ćutanje je zlato“ i donju poruku uputila bratu Chapman-u, zato što je počeo da širi „novu istinu“, sa tvrdnjom da sveti Duh nije Isusov Duh nego nezavisno biće, anđeo Gavriilo. Ellen White mu je uputila jasno upozorenje, da mi ne smemo da ulazimo na područja koja nam nisu otkrivena.

- „Za tebe nije bitno da znaš i da možeš da definišeš **ŠTA (pitanje PRIRODE) (a ne KO) je sveti Duh.**“ {Ellen White: 14MR, p. 179} “It is not essential for you to know and be able to define just what the holy Spirit is.”

Što se tiče prirode svetog Duha je ćutanje zlato. Ali što se tiče pitanja identiteta svetog Duha, tj. dali je on treće Božansko biće, ne smemo da ćutimo i gledamo sve dublji otpad.

Stvorena bića, a među njima i anđeli nisu u stanju da shvate kako je to sveti Duh svugde prisutan, kako ga Otac i Sin dele i šta to znači da je Duh lično Isus, odvojen od Svog tela. Ali nam je sa druge strane jasno otkriveno da on nije treći Bog!

2. Ko je naš Utešitelj. Ko dolazi kao drugi utešitelj?

- „Ovo dotiče sveprisutnost ISUSOVOG DUHA, koji je nazvan UTEŠITELJ. Postoje mnoge neshvatljive tajne, koje ne mogu da razumem ili ne želim da razjasnim. One su za mene ali i za tebe previše visoke. Kod nekih tačaka je ĆUTANJE zlato.“ {Ellen White: 14MR, June 11, 1891, p.179.2} “This refers to the omnipresence of the Spirit of Christ, called the Comforter. ...There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden.”
- „**Spasitelj je naš Utešitelj**. Dokazala sam da je **On** to.“ {Ellen White: Manuscript Releases Volume 8, p. 49, 1892} “The Saviour is our Comforter. This I have proved Him to be.”
- „Ja, Ja sam Utešitelj vaš.“ {Isaija 51,12}
- „Blagosloven Bog i Otac Gospoda našeg **Isusa Hrista**, Otac milosti i Bog svake utehe, **Koji nas utešava u svakoj nevolji našoj**, da bismo mogli utešiti one koji su u svakoj nevolji utehom kojom nas same Bog utešava. Jer kako se stradanja Hristova umnožavaju na nama tako se i uteha naša umnožava kroz Hrista.“ {2. Korinćanima 1,3-5}
- „Proučavajte sedamanaestu glavu jevanđelja po Jovanu i naučite kako da živite **Hristovu molitvu. On je Utešitelj. On će počivati U vašim srcima**, čineći vašu radost potpunom.“ {Ellen White: RH, January 27, 1903} „Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full.“
- „Hristos će biti poznat kao blagosloveno ime Utešitelj.“ {Ellen White: Manuscript 7, par. 10, 26. January 1902} „Christ is to be known by the blessed name of Comforter.“
- „On (neprijatelj) je težio da ukloni **Isusa** iz njihovog vida, **kao Utešitelja**, kao Onog Koji ukorava, Koji upozorava, Koji opominje govoreći: „Ovo je put, hodite po njemu.““ {Ellen White: RH, August 26, 1890} “He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.”
- „Nakon Njegove inauguracije je došao Duh, i Isus je zaista bio proslavljen, sa slavom, koju je od večnosti delio sa Ocem. Za vreme Njegovog poniženja na zemlji Duh nije došao sa puninom delovanja. **Isus je najavio, da ako ne bude otišao, Duh neće doći, ali ako bude otišao, da će Ga poslati. To je bio opis Njega Samog!**, nakon što je bio uzdignut, **On se pokazao**.“ {Ellen White: Signs of the Times, 17 May, 1899, par. 3 } “After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest.”
- „Hristos **dolazi** kao Utešitelj kod svih koji veruju.“ {Ellen White: 8MR 57} “Christ comes as a Comforter to all who believe.”
- „Želimo da čujemo pobedničke usklike onih koji su pobedili. Želimo da među nas slobodno **dođe Hristov dragi Duh**.“ {Ellen White: Review and Herald, August 17, 1869 par. 10} “We want to hear shouts of victory from those that have been overcome. We want to have the sweet Spirit of Christ come freely into our midst.”

- „Učenicima je bila misterija kako se Hristos prikazao njima, a **ostao** je nevidljiv svetu. Nisu razumeli Hristove reči u njihovom duhovnom smislu. Oni su razmišljali o spoljnoj, vidljivoj manifestaciji. Nisu mogli da pojme činjenicu da (sam) **Hristos može biti sa njima, a da ne bude viđen od strane sveta**. Nije im bilo jasno značenje duhovne manifestacije.” {Ellen White: The Southern Review, September 13, 1898 par. 2} “That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.”
- „**Isus** kaže ‘Ja ću vam **poslati utešitelja**. **Samo MOJ DUH** je sposoban za zadatak spasenja sveta, ukoliko budu prihvatili uslove Moje milosti.” {Ellen White: MS40-1890.60} „Jesus says, “I will send you the Comforter. MY SPIRIT alone is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment.”
- „Siromašnima i potlačenima na zemlji, Hristos kaže, ‘Ako Me ljubite, držite Moje zapovesti. I Ja ću umoliti Oca, i daće vam **drugog utešitelja** da bude s vama vavek: **Duha istine, koji je Hristos u vama**, nada slave, Kog svet ne može primiti, jer Ga ne vidi niti Ga poznaje; a vi Ga poznajete, jer u vama stoji, i u vama će biti. Neću vas ostaviti sirotne; doći ću k vama.” {Ellen White: Manuscript 24, 22. February, 1898} “To the poor and oppressed and downtrodden of earth, Christ says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.”
- „Hristos je objavio da će posle Svog vaznesenja, poslati Svojoj crkvi, krunski poklon, **utešitelja, koji će zauzeti Njegovo mesto**. Ovaj utešitelj je sveti Duh, duša Njegovog života, efikasnost Njegove crkve, svetlost i život sveta. **Svojim Duhom Hristos** šalje pomirujući uticaj i silu koja oduzima greh.” {Ellen White, Review and Herald, May 19, 1904 par. 1} “Christ declared that after his ascension, he would send to His church, as His crowning gift, the Comforter, Who was to take His place. This Comforter is the holy Spirit,—the soul of His life, the efficacy of His church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”
- „ - „Ja vas neću ostaviti bez utehe. **JA ću doći**.” - **sveti Duh**, kojeg je Spasitelj ovog sveta obećao da će Ga poslati, jel **lična prisutnost i moć Boga**. Oni ne žele da upoznaju Boga, i oni ne žele da pogledaju Isusa. Isus poziva sve da Ga prihvate. I tamo gde je srce otvoreno da ga primi, On će u njega i ući, i našoj duši kroz svetlost radosti Njegove prisutnosti doneti sreću.” {Ellen White: Signs of the Times, November 23, 1891} “I will not leave you comfortless; I will come to you.” The divine Spirit that the world's Redeemer promised to send, is the presence and power of God. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, he will come in, gladdening the soul with the light and joy of his presence.”
- „U davanju Njegove misije Svojim sledbenicima, Hrist im nije rekao da će biti **ostavljeni sami**. On ih je uverio da će On biti pored njih. On je govorio o **Svojoj sveprisutnosti na POSEBAN** (drugi utešitelj) **način**. 'Idite svim narodima' rekao je On. 'Idite u najdalje delove naseljene planete, ali znajte da će **Moje prisustvo** biti tamo. Radite u veri i sigurnosti, jer nikada neće doći vreme kada ću vas ostaviti.” {Ellen White: Manuscript 138, 1897} “In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. He spoke of His Omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I shall forsake you.”
- „ - „I Ja ću umoliti Oca, i daće vam **drugoga utešitelja** da bude s vama vavek: Duha istine, kojega svet ne može primiti, jer ga ne vidi niti ga poznaje; a vi ga poznajete, jer u vama stoji, i u vama će biti. {Jovan 14,16.17}“ - Ovo dotiče **sveprisutnost HRISTOVOG Duha, koji je nazvan utešitelj**.” {Ellen White: June 11, 1891, Manuscript Releases, vol.14, p. 179} “ - “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter.”
- „**On** nam danas **dolazi Svojim svetim Duhom**!” {Ellen White: RH, April. 30. 1901, par. 8} “He is coming to us by His holy Spirit today.”

Šta zaista čitamo zaista u stihovima u Jovanu, čiju je poruku EGW tako dobro objasnila u gornjim citatima?

- „Ja, Ja ću moliti Oca; On će vam dati drugog Branitelja Koji će s vama ostati zauvijek. To je onaj Duh istine, onaj kojeg je svijet nemoćan prihvatiti jer Ga ne vidi i ne poznaje. **Vi, vi GA POZNAJETE, JER STOJI KOD VAS** i on je u vama. JA vas neću ostaviti siročićima, **JA ću doći k vama. Još za malo i svijet me neće više vidjeti; vi, vi ćete me vidjeti živog i vi ćete također živjeti. U onaj dan, vi ćete spoznati da sam ja u svom Ocu i da ste vi u meni i ja u vama.**“ {Ivan 14,16-20 prevod Tomislav Dretar}
- „Ali Ga vi poznajete, zato što će **OSTATI kod vas, i KASNIJE biti U vama.** Ne, neću vas ostaviti siročadima, **JA ću DOĆI kod vas.**“ „Ihr aber kennt Ihn, weil Er bei euch bleibt und **SPÄTER IN euch** sein wird. Nein, Ich werde euch nicht verwaist zurücklassen - **ICH werde zu euch KOMMEN.**“ {Johannes 14,17-18; Nemačka Biblija Neues Leben}
- „Ali vi Ga znate; Zato što **ŽIVI (tj. STANUJE) SA vama, i BIĆE U vama. Neću vas ostaviti neutešnim: JA ĆU DOĆI kod vas.**“ „But ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: **I will COME to you**“ {John 14,17-18 **KING JAMES BIBLE**}
- „A kad dođe utešitelj, koga ću vam poslati od Oca, **Duh istine, koji OD Oca IZLAZI,** on će svedočiti za Mene.“ {Jovan 15,26}
- „Nego vam Ja istinu govorim: bolje je za vas da Ja idem; **jer ako Ja ne idem, utešitelj neće doći k vama; ako li idem, poslaću ga k vama.**“ {Jovan 16,7}
- „**Hristos** je obećao svima, **da će primiti Njegov Duh.**“ {Ellen White: The Signs of the Times, 7. August 1901} „Christ has made provision for all to receive His Spirit“
- „Nakon Negove inauguracije je došao Duh, i Isus je zaista bio proslavljen, sa slavom, koju je od večnosti delio sa Ocem. Za vreme Njegovog poniženja na zemlji Duh nije došao sa puninom delovanja. **Isus je najavio, da ako ne bude otišao, Duh (TO) neće doći, ali ako bude otišao, da će Ga (TO) poslati. To je bio opis Njega Samog!**, nakon što je bio uzdignut, **On se pokazao.**“ {Ellen White: Signs of the Times, 17 May, 1899, par. 3} “After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest.”
- „I evo Ja sam **s vama u sve dane** do svršetka veka. Amin.“ {Matej 28,20}

Ko može kod nekoga ostati? U preciznijim prevodima na mnogim jezicima piše: **stoji sa vama** i sa vama će i **ostati**. Samo Onaj koji se već tu nalazi. Zašto je Hristos istovremeno drugi Utešitelj? Zato što nije **više SA** učenicima već **sada U** njima sveprisutan. Isus Sam Sebe naziva Utešitelj, na Starogrčkom ἑπαράκλητος. Hristos Svog svetog Duha naziva ἄλλος παράκλητος. Reč 'Drugi - ἄλλος' znači Drugi iste vrste, a ne drugi različite vrste - ἕτερος. Ovim nam On dodatno pokazuje da sveti Duh pripada Njemu, i da u tom smislu nije nezavisno Biće druge vrste, nego Duh koji proizilazi iz Oca i zatim i iz Njega.

- „Ko ima zapovesti Moje i drži ih on je onaj što ima ljubav k Meni; a koji ima ljubav k Meni imaće k njemu ljubav Otac Moj; i Ja ću imati ljubav k njemu, **i javiću mu se Sam.** I reče Mu Juda, ne Iskariotski: Gospode! šta je to da ćeš se **nama javiti a ne svetu?** Isus odgovori i reče mu: ko ima ljubav k Meni, držaće reč Moju; i Otac Moj imaće ljubav k njemu: **i k njemu ćemo doći, i U njega ćemo se (NA) STANITI.** Koji nema ljubavi k Meni ne drži Mojih reči; a reč što čujete nije Moja nego Oca koji Me posla. Ovo vam kazah dok sam s vama. A utešitelj Duh sveti, Kojega će Otac poslati u ime Moje, On će vas naučiti svemu i napomenuće vam sve što vam rekoh. Mir vam ostavljam, mir Svoj dajem vam: ne dajem vam ga kao što svet daje, da se ne plaši srce vaše i da se ne boji. Čuste da vam Ja kazah: **idem i doći ću k vama.** Kad biste imali ljubav k Meni, onda biste se obradovali što rekoh: idem k Ocu; jer je Otac Moj veći od Mene. **I sad vam kazah, pre dok se nije zbilo, da verujete kad se zbude.**“ {Jovan 14,23-29}

Da li Isus pod izrazom „drugi“ utešitelj sveti Duh zaista misli na drugo Biće, ili na samog Sebe, odvojenog od Svog fizičkog tela? Upravo smo pročitali, da je Isus rekao Svojim apostolima, da oni **poznaju i vide** svetog Duha tj. Njega, Kojega svet ne vidi ili ne poznaje, i da će On (Isus) **OSTATI** sa njima i **U NJIMA**. Koga oni poznaju i vide, kada sveti Duh još nije poslat? Ko je sada sa učenicima? Mi čitamo jasno da je dolazak svetog Duha najavljen, a da Isus istovremeno kaže da ostaje sa njima. Naravno da ostaje, ovaj put kroz Njegovog svetog Duha, koji je u stvari lično Isus, kao Njegova od tela odvojena sveprisutnosti. Da je sveti Duh nezavisno biće, onda on ne bi bio taj koji bi ostao, jer još nije ni došao! „Doći ću k vama“ označava Isusov dolazak kao sveti Duh na dan pedesetnice a ne Njegov drugi dolazak koji je tek kasnije najavljen! To je bio odgovor Judi koji nije razumeo o čemu se radi. Da bi sve pojasnio je Isus rekao da će On i Otac lično stanovati u svakome koji ih prihvati! Ko stanuje u nama? Samo sveti Duh, a on je Očev i Hristov Duh! Dok je Isus telesno u nebeskoj svetinji, on se nalazi u nama sa Svojim Duhom, i daje nam utehu. Da je Isus pod rečju „drugi“ nije hteo samo da pokaže osobinu da sada dolazi na drugi način, ispalo bi da postoje dva sveta Duha.

3. Ko je sveprisutan?

- „Izgledalo je kao da je sveto prisustvo bilo u mojoj sobi. Ostavila sam pero po strani i **čekala da mi se sveti Duh obrati**. Nisam videla nikog. Nisam čula nikakav glas, ali nebeski Posmatrač je izgledao blizu mene. **Osetila sam da sam u Isusovom prisustvu**. Nemoguće mi je da opišem slatku svetlost i mir koji su bili u mojoj sobi. Sveta atmosfera me je okruživala i pokazane su mi stvari od veoma bitnog značaja. Pred mene je iznesen plan **od strane nevidljivog prisustva Kojemu mi je govorilo**.“ {Ellen White: Manuscript Releases Volume 11, p. 326, **1896**} “The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence were speaking with me.”
- „Ustala sam rano u četvrtak ujutro, oko dva sata, i užurbano sam pisala o Istinitoj Lozi, kada sam **osetila prisustvo u svojoj sobi**, kao i mnogo puta pre, i zaboravila sam na sve što sam radila. **Izgledalo je da sam u Isusovom prisustvu**. Govorio mi je ono u šta sam trebala biti upućena. Sve je bilo tako jednostavno da nisam mogla pogrešno razumeti. [...] **Nijedna čujna reč nije bila izgovorena, već je govorio mom umu**. Rekla sam, “Gospode, učiniću kako zapovedaš.” {Ellen White: Manuscript Releases Volume 5, p. 147, **1896**} “I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus; He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. [...] Not an audible word was spoken to my ear, but to my mind. I said, Lord, I will do as Thou hast commanded.”

Lično Isus je bio prisutan kao sveti Duh. Kada bi sveti Duh bio drugi utešitelj a ne Isus, EGW ga ne bi nazvala ‘moj Gospod’. Nažalost nauka o Trojstvu podiže svetog Duha kao drugog utešitelja umesto Isusa, i sveti Duh kao deo Trojstva postepeno dobija sve više direktne molitve kao prekršaj prve zapovesti.

- „Dok upućuje celom svetu Svoj poziv da dođu k Njemu i budu spaseni, On zapoveda Svojim anđelima da pruže Božansku pomoć svakoj duši koja Mu dolazi u pokajanju i poniznosti, i **On lično dolazi Svojim svetim Duhom usred Svoje crkve**.“ {Ellen White: Letter 2d, 23. December 1892} “While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His holy Spirit into the midst of His church.”
- „**Hristos** ide **nevidljiv** našim ulicama. Porukom milosti On ulazi u naše domove. On čeka na zajednički rad sa svima koji žele da propovedaju u Njegovo ime. **On je direktno među nama**, da bi nas izlečio i blagoslovio, ukoliko Ga prihvatimo.“ {Ellen White: The Ministry of Healing, p. 107} “While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His holy Spirit into the midst of His church.”

- „Ograničen ljudskom prirodom, **Hristos** nije mogao da na svakom mestu bude istovremeno lično prisutan. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im svetog Duha kao Njegovog zastupnika na zemlji. **Sveti Duh je lično On, odvojen od Svog ljudskog personaliteta i zato nezavisan od njega.** Sam **ON** je **SVEPRISUTAN** kroz **Svog** svetog Duha.” Stari link iz 1970-tih bez zareza nakon „lično On“: {Ellen White: Manuscript Releases Vol. 14, p. 23}. Novi **aktuelni** link sa ispravnim starim originalom SA ZAREZOM, stoji od 2015. godine na zvaničnoj stranici Adventističke crkve pod oznakom: {Ellen White: Lt119, 1895.18} {<https://m.egwwritings.org/en/book/5294.1#1>} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the holy Spirit to be His successor on earth. The holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His holy Spirit, as the Omnipresent.”

Sveti Duh nema ljudski personalitet da bi se odvojio od njega, već samo Isus. Isus je Taj Koji je kroz Svog svetog Duha sveprisutan. Ne može sveti Duh biti onaj, koji je kroz svog svetog Duha sveprisutan, jer bi tada postojala dva sveta Duha. Engleska reč „divested“ ima značenje „razdvojen tj. odvojen“ a ne da nešto ne pripada nečemu.

U današnjim danima dolaze tvrdnje da to divested tj. razdvojen „kaže“ da sveti Duh ne poseduje ljudsku prirodu, te da taj citat „ne“ govori o Isusu. Sveti Duh nema ljudsku prirodu, da bi bio od nje divested tj. odvojen! Jedino Isus se dovodi u spoj sa izrazom humanity, zato što je u ljudskom obliku došao da umre za nas.

Rečenica, (sveti Duh je lično On, odvojen od Svog ljudskog personaliteta...) odnedavno je zvanično kompletna u svom originalu (The holy Spirit is Himself, divested of the personality...). Nedostajao je zarez posle reči 'Himself', da bi identitet Isusa nasuprot svetom Duhu bio jasno naglašen.

- „Božja veličina je za nas nezamisliva: - „Gospod je u Svom svetom hramu, Gospodnji presto je na nebu.“ (Psalam 11,4) - Ipak, **Bog** je sa **Svojim** Duhom **sveprisutan**. On ima neograničeno znanje i lični interes u svim Svojim delima.“ {Ellen White: Education, p. 132 1903} “The greatness of God is to us incomprehensible. “The Lord's throne is in heaven” (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „**Bog** nam je **podario svetoga Duha**, i **Njemu nije moguće da nam daruje nešto veće od toga**. Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA PRISUTNOST**; ako se dovoljno ceni, On je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: Signs of the Times, 7. August 1901} “Yes; in giving the holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”
- „Dok Hristos služi u nebeskoj svetinji, On takođe služi i u Crkvi na Zemlji preko **Svoga** Duha. On je sakriven od naših očiju, ali Njegovo obećanje dato na rastanku ispunjava se: - „Evo, Ja sam s vama u sve dane **do** svršetka veka.“- (Matej 28,20) lako Svoju silu prenosi Svojim slugama, **Njegovo prisustvo** koje daje snagu, **još** je u Njegovoj crkvi.“ {Ellen White: DA, p. 166} “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.”
- „Gospod ohrabruje sve one koje Ga traže celim svojim srcem. On im daje Svog svetog Duha, **manifestaciju Njegove prisutnosti i naklonjenosti.**“ {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. He gives them His holy Spirit, the manifestation of His presence and favor.”

I donji stih nam pokazuje tu istinu, jer u njemu ne piše „Bog sveti Duh“ nego **‘Božji Duh’** tj. Njegovo prisustvo. Bog je kao vladar svemira prisutan svugde, pa i pre stvaranja života na zemlji:

- „A zemlja beše bez oblička i pusta, i beše tama nad bezdanom; i **Duh Božji** dizaše se nad vodom.“ {1. Mojsijeva 1,2}

Gospod je u Svom zemaljskom hramu lično prisutan Svojim Duhom, dok istovremeno na nebu sedi na Svom prestolu. Ellen White objašnjava vrlo jasno, da je poslati utešitelj sveprisutnost Boga, i to u našim srcima, kada Ga prihvatimo.

4. Ko je U nama?

Ellen White opisuje Isusa i Njegovu sveprisutnost u nama kao svetog Duha:

- „I budući da ste sinovi, posla Bog Duha Sina Svojega u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}
- „Hristos čeka da **udahne Svoj Duh U** učenike i da im da inspiraciju Svog posvećujućeg Duha i da prenese vitalni uticaj od Sebe na Svoj narod.“ {Ellen White: Signs of the Times, October 3, 1892 par. 4} “Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying spirit, and transfuse the vital influence from Himself to His people”
- „Hristos je formiran **U** nama i **Svojim Duhom** On ispunjava obećanje, - „Nikada vas neću ostaviti, niti odbaciti.“ - ” {Ellen White: Signs of the Times, Sep. 27, 1899 par. 9} “Christ is formed within, and by His Spirit He fulfills the promise, “I will never leave thee nor forsake thee.”
- „Proučavajte sedamnaestu glavu jevanđelja po Jovanu i naučite kako da živite Hristovu molitvu. **On je Utešitelj**. On će **počivati U** vašim srcima, čineći vašu radost potpunom.“ {Ellen White: Review and Herald, January 27, 1903} “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full.”
- „On će doći **ne samo na jedan dan**, jer kaže: - „Useliću se **U** njih, i živeću **U** njima... i oni će biti Moj narod.“ „Pogaziće naša bezakonja; bacićeš u dubine morske sve grehe njihove.“ (2. Korinćanima 6,16; Mihej 7,19) Njegovo **prisustvo** očistiće i posvetiti dušu, da bi mogla postati svetim hramom Gospodnjim i **‘stanom Božjim U Duhu’** (Efescima 2,21,22).“ {Ellen White: Desire of Ages, p. 161} “He will come, not for one day merely; for He says, “I will dwell in them, and walk in them; ... and they shall be My people.” “He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and “an habitation of God through the Spirit.”
- „**Hristos** ih privlači Sebi nevidljivom silom! On je svetlost života i On ih ispunjava Svojim ličnim Duhom!“ {Ellen White: RH, 26. March 1895} “Christ draws them to himself by an unseen power. He is the light of life, and He imbues them with His own Spirit.”
- „Avigejina pobožnost, kao mirisni cvet, nesvesno se širila na njeno lice, u reči i dela. **Duh Sina Božjeg** je počivao **U** njenoj duši.“ {Ellen White: Signs of the Times, October 26, 1888 par. 7} “The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul.”
- „Kada Božji narod zauzme poziciju da su oni **hram svetog Duha, Samog Hrista Koji obitava U njima**, oni će Ga tako jasno objaviti u duhu, rečima i delima, da će biti nepogrešiva razlika između njih i sotoninih sledbenika.“ {Ellen White: 3SM, p. 211, 14. July 1902} “When God’s people take the position that they are the temple of the holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan’s followers.”
- „**Hristos je bio Duh istine!** Svet neće da sluša Njegove molbe! Ali učenici u Njemu vide Put, Istinu i Život! I oni će imati **Njegovo prisustvo U njima.**“! {Ellen White: SW, Oct. 25, 1898} “Christ was the spirit of truth. [...] But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence.”
- „Učitelj mora biti **kršten svetim Duhom**. Tada će um i **DUH HRISTOV biti U njemu** i on će ispovedati Hrista u duhovnom i svetovnom životu.“ {Ellen White: RH, February 9, 1892 par. 21} “The teacher must be baptized with the holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life.”

5. Ko je naš Zastupnik tj. Posrednik?

- „Neka misionari krsta objave da postoji jedan Bog, i JEDAN Posrednik između Boga i ljudi, koji je Isus Hristos Sin beskonačnog Boga. Ovo treba objaviti u svakoj crkvi u našoj zemlji. Hrišćani moraju znati ovo i da ne stavljaju čoveka gde je Bogu mesto, da više ne budu **idolopoklonici**, već obožavatelji živog Boga. Idolopoklonstvo postoji u našim crkvama.“ {Ellen White, 1888 Materials, p. 886, 1891} “Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshippers of idols, but of the living God. Idolatry exists in our churches.”

Kako je silna stvar imati svemoćnog Spasitelja, Utešitelja i Zastupnika tj. Posrednika Koji je umro za nas, Koji nas teši i molitvom **zastupa** kod nebeskog Oca:

- „A tako i Duh pomaže nam u našijem slabostima: jer ne znamo za što ćemo se moliti kao što treba, nego **sam Duh moli se za nas** uzdisanjem neiskazanijem. A onaj što ispituje srca zna što je misao Duha, jer po volji Božijoj moli se za svete.“ {Rimljanima 8,26.27}

Božja reč nas kod iskrene želje za istinom nikada ne ostavlja bez nje, i produbljuje u sledećim stihovima da je **sveti Duh Koji se moli za nas sam Isus**:

- „Ko može stajati uz tebe u času žestokog sukoba kada si u borbi sa silama tame, sa Sotonom i njegovom vojskom nevidljivih saradnika? Ti ćeš, što se tiče ljudske pomoći ostati sama. Samo Gospod to razume. U Njega se možeš uzdati. Predaj čuvanje tvoje duše Onome Ko ti je dao specijalni posao da uradiš. **Tvoj Posrednik, tvoj Utešitelj**, te neće napustiti iako će Sotona umešati svoje prisustvo, svoje društvo. Ne boj se. Ja sam tvoj Otkupitelj Koji je kušan u svim tačkama kao što si ti kušan. Ja ću nadahnuti tvoj um i znaj uvek da te neću ostaviti ni odbaciti.“ {Ellen White: Ms154-1907 (March 1, 1907) par. 27} “Who can stand by you in the hour of fierce conflict, when in combat with the powers of darkness, with Satan and his host of invisible allies? You will, as far as human help is concerned, remain alone. The Lord alone understands. In Him you may trust. Commit the keeping of your soul to Him who has given your special work to you. Your Mediator, your Comforter will not leave you, although Satan will interpose his presence, his companionship. Be not afraid. I am your Redeemer Who was tempted in all points like as you are tempted. I will impress your mind, and ever know I will not leave you nor forsake you.”
- „Koji, dakle, **Svog Sina ne poštede**, nego Ga **predade za sve nas**, kako dakle, da nam s Njim sve ne daruje? Ko će optužiti izabrane Božje? Bog koji pravda? Ko će osuditi? **Hristos Isus** koji umre, pa još i vaskrse, Koji je s **desne strane Boga, i moli za nas**? Ko će nas rastaviti od ljubavi Božje?... Ali, u svemu ovome pobeđujemo Onog radi koji nas je ljubio.“ {Rimljanima 8,32-37}

Trojstvo stvara sliku da postoje dva Zastupnika između nas i Boga: Isus i sveti Duh. Biblija sa druge strane kaže jasno da postoji samo jedan Posrednik između Boga i čoveka a to je Njegov Sin Isus.

6. Ko kuca na vrata našeg srca i govori Svojoj crkvi kao sveti Duh?

- „Ko je, **osim Isusa Hrista, Svojim svetim Duhom i nebeskom silom, vodio pero svetih istoričara koji su predstavili svetu dragocene zapise govora i dela Isusa Hrista?**“ {Ellen White: Manuscript Releases Volume 2, p. 14, 1892} “Who but Jesus Christ, by His Spirit and Divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”
- „Sedoh s Ocem Svojim na **prestolu Njegovu**. Ko ima uho neka čuje šta **govori Duh crkvama**.“ {Otkrivenje 3,21.22}

Duh govori poruku 7 crkava. Ko im se zaista lično obraća?

- „I obazreh se da vidim glas koji govoraše sa mnom; i obazrevši se videh sedam svijećnjaka zlatnih, i usred sedam svećnjaka kao Sina Čovječijega.“ „bijah mrtav i evo sam živ“ „Napiši dakle što si vidio, i šta je, i šta će biti potom“ „Tajna sedam zvezda koje si vidio na desnici Mojoj, i sedam svećnjaka zlatnih: sedam zvezda jesu anđeli sedam crkava; i sedam svećnjaka koje si vidio jesu sedam crkava“ „Anđelu Efeske crkve napiši: tako govori Onaj što drži sedam zvezda u desnici Svojoj, i što hodi posred sedam svećnjaka zlatnih.“ {Otkrivenje 1,12.18.19.20+2,1}

Da li se sam Isus obratio 7 crkava? Po Otkrivenju potpuno jasno da! Samo Otkrivenje nosi ime „Otkrivenje Isusa Hrista“! Drugi stihovi iste knjige produbljuju istinu da se sveti Duh obratio 7 crkava, i jasno potvrđuju da je Isus istovremeno i sveti Duh. Isus govori lično u Otkrivenju, kada govori sveti Duh!

- „A vama govorim“ „Ko ima uho da čuje neka čuje šta govori Duh crkvama.“ {Otkrivenje 2, 24.29}
- „Evo ću doći brzo....Ko ima uho neka čuje šta govori Duh crkvama.“ {Otkrivenje 3,11.13}
- „Evo stojim na vratima (našeg srca) i kucam: ako ko čuje **glas Moj** (Isus) i otvori vrata, **ući ću k njemu** (u nas kao sveti Duh) i večeraću s njime, i on sa Mnom“ {Otkrivenje 3,20}

Sve ove jasne reči nam pomažu da shvatimo da sam Isus govori kao sveti Duh, i da su sledeće reči u Bibliji opisale ono što je sam Isus rekao Svojim Duhom. Po Bibliji je Isus Onaj Koji nas poziva tj. daje nam dobrovoljan zadatak u delu. Isus je taj sveti Duh Koji je pozvao apostole da odvoje Varnavu i Savla, i Hristos je Onaj Koji govori crkvi, kada sveti Duh govori!

- „Prođoše Frigiju i galacijski kraj jer ih je **Duh sveti** spriječio propovijedati riječ u Aziji. Kad su došli do Mizije, htjedoše u Bitiniju, ali im ne dopusti **DUH ISUSOV**.“ {Dela Apostolska 16,6.7} Hrvatska Biblija ili Ebelfelder 1905
- „A kad oni služahu Gospodu i pošćahu, **reče Duh sveti**: odvojte mi Varnavu i Savla na djelo na koje ih pozvah.“ {Dela Apostolska 13.2}

Poslednje reči gornjeg stiha "i Duh sveti im ne dade" glase u velikom broju preciznije i bliže originalu prevedenih Biblija u svetu kao npr. i u citiranoj hrvatskoj Bibliji „Isusov Duh ne dade“ ili u Nemačkoj Bibliji Eberfelder 1905 zato što sveti Duh nije nezavisno biće, nego Isusov Duh, tj. da je sveti Duh sam Isus, svesno prisutan na drugi način.

Prema Bibliji je Isus pozvao učenike. Isus govori u Otkrivenju i kao sveti Duh.

- „Gospod Bog nebesa je naš Vođa. On je Vođa Kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. Slavimo Boga i Njegovog Sina **Isusa Hrista, KROZ Koga komunicira sa svetom**.“ {Ellen White: S.D.A. Bible Commentary Vol. 1, p. 1117-8, **1903**} „The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.“
- „I čekala sam da mi se **sveti Duh** obrati...Osetila sam da sam u **Isusovom prisustvu**... Pred mene je **iznesen plan** od strane nevidljivog prisustva Kojemu mi je govorilo.“ {Ellen White: Manuscript Releases Volume 11, p. 326, **1896**} „While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance.“

Ko je u našim srcima? Sveti Duh. Ko je on? Sam Isus Koji kuca na vrata naših srca i ulazi u nas. Zašto se ovo kucanje odnosi samo na današnje vreme prisustva svetog Duha u nama, a ne na vreme Njegovog samog dolaska? Zato što je tada vreme milosti završilo.

U današnje vreme je Isus na nebu, i zato to kucanje može doći samo od sveprisutnog svetog Duha, pošto On kuca istovremeno na vratima svakog srca na celoj zemlji!

Pošto Isus potpuno jasno kaže da je On Taj Koji kuca predstavlja najdublju potvrdu, da je Njegov sveti Duh lično On odvojen od Njegovog nebeskog tela.

- „I budući da ste sinovi, posla Bog **Duha Sina Svojega** u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}
- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the holy Spirit, which is Jesus Christ.”
- „**Sveti Duh je lično On, ODVOJEN** od Svog ljudskog personaliteta i **zato** nezavisan od njega. **On** (sam Isus) je kroz Svog svetog Duha **LIČNO** sveprisutan!“ {Ellen White: Manuscript Release, V. 14, p. 23, 1883} „The holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His holy Spirit, as the omnipresent.”

7. Otac i Sin su Duh - sveti Duh je Bog lično i nije treće Biće

Bog Otac je dao Svog svetog Duha i Svome Sinu:

- „**Otac je Svog Duha dao u nemerljivim količinama Svom Sinu**, i mi takođe možemo imati udeo u Njegovoj punini.“ {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.”

Šta je posledica toga da je Isus dobio svetog Duha od Oca? Sveti Duh je sada potpuno i Njegov Duh. Kako, nećemo razumeti ni na nebu. Poenta je da je Trojstvo naknadno uvedeno pagansko obožavanje lažnog Boga i time zahteva borbu za staru istinu da bi što veći broj vernika u ovi poslednjim danima bio spasen.

- „**Hristos** je obećao svima, **da će primiti Njegov Duh.**“ {Ellen White: The Signs of the Times, 7. August 1901} „Christ has made provision for all to receive His Spirit“

Mnogi teolozi tvrde da je Trojstvo logično, te da je sveti Duh Božansko Biće, pošto u Bibliji stoji da su Bog Otac i Bog Sin istovremeno i Duh, pa da to onda znači i da je sveti Duh isto tako Bog. Da li je ta relacija tačna?

- „Koji ste se pokazali da ste poslanica Hristova, koju smo mi služeći napisali ne mastilom nego Duhom Boga živoga, ne na kamenim daskama nego na mesnim daskama srca. A takvo pouzdanje imamo kroz Hrista u Boga nego je naša vrsnoća od Boga a duh oživljuje **A Gospod je Duh: a gde je Duh onde je sloboda.** Mi pak svi koji otkrivenim licem gledamo slavu Gospodnju (sada), preobražavamo se u ono isto obličje iz slave u slavu, kao od **Gospodnjeg Duha.**“ {2. Korinćanima 3,3-18}

Ko je taj Duh, koji nam daje slobodu? Po Bibliji Bog Otac i Sin Isus:

- „Ako vas, dakle, Sin izbavi, zaista ćete biti izbačeni.“ {Jovan 8,36}
- „Bog je Duh; i koji Mu se mole, duhom i istinom treba da se mole.“ {Jovan 4,24}
- „**Bog je Duh; a ipak je Biće, jer je čovek napravljen po Njegovom obličju.** Kao Biće, **Bog se otkrio u Svom Sinu.**“ {Ellen White: Education, p. 132, 1903} (Bog=Bog Otac) “God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.”

Mi možemo da vidimo, zašto sveti Duh proiizilazi iz Oca kao primarnog Izvora, jer je On po Bibliji jedini istiniti Bog, a nakon toga poslan Sinu izlazi i iz Njega, tj. da je Otac i Njegov sveti Duh direktno prisutan u nama, i da je i Isus sa Svojim Duhom isto nezavisno prisutan u nama, i istovremeno Njihova zajednička prisutnost u nama, dok se Otac i Sin istovremeno telesno nalaze na nebu.

A to u smislu svetog Duha definitivno nije osobina jednom nezavisnog Bića! Izjava da su Otac i Sin istovremeno i Duh potvrđuje u stvari još jednom da su Svojim svetim Duhom sveprisutni, što jasno vidimo u posljednjem stihu. Zašto i nakon pobjede greha sveti Duh u Novom Jerusalemu nema ulogu Božanstva, nego **samo Otac i Sin**, koji su prema Bibliji isto tako i Duh?

- „I crkve ne videh u njemu: jer je njemu crkva Gospod Bog (Otac) Svedržitelj, i Jagnje (Isus).“ {Otkrivenje 21,22}
- „A vi niste u telu nego u duhu; jer **Duh Božji** (Očev) **u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos u vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih**, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim koji živi u vama**.“ {Rimljanima 8,9-11}
- „**Duhom će Otac i Sin doći i prebivati sa vama.**“ {Ellen White: Bible Echo, January 15, 1893, par. 8} „By the Spirit the Father and the Son will come and make their abode with you.“
- „Bog (Otac) je **lično Onaj** Koji nam daje tu ilustraciju Svoje ljubavi prema nama...i **Njegov Duh** (a ne Bog Duh) je inspirisao reči u 103. Psalmu.“ {Ellen White: Bible Echo, January 15, 1893 par. 8} “It is GOD Himself Who gives us this illustration of His love for us; for His Spirit caused the story of David and Absalom to be recorded, and His Spirit inspired the words in the one hundred and third psalm.”
- „A kad vas predaju, ne brinite se kako ćete ili šta ćete govoriti, jer će vam se u onaj čas dati šta ćete kazati. Jer vi nećete govoriti, nego **Duh Oca vašega** govoriće iz vas.“ {Matej 10,19.20}

Kada bi Isusova izjava `dva Utešitelja` zaista značila to, a ne samo druga forma pojave samog Isusa, to bi značilo, da postoji dva sveta Duha! Cela Biblija i EGW kažu jasno da postoji samo jedan Utešitelj.

Ne postoje dva sveta Duha, nego samo jedan, koji je u nama nerazumljivom spoju Duh Boga Oca i Sina Isusa. Problem je da se od 1931. godine pod tadašnjim vodstvom nosioca tog otpada dr Froom-om neznanje zloupotrebilo u pravljenju lažnog Boga.

- „Metnite dakle u srca svoja, da se pre ne pripravlajte kako ćete odgovarati. Jer ću vam **Ja** (Isus) **dati usta i premudrost** kojoj se neće moći protiviti ni odgovoriti svi vaši protivnici.“ {Luka 21,14.15}
- „Jer će **vas sveti Duh naučiti u onaj čas šta treba reći.**“ {Luka 12,12}
- „A kad vas povedu da predaju, ne brinite se napred šta ćete govoriti, niti mislite; nego što vam se da u onaj čas ono govorite; **jer vi nećete govoriti nego Duh sveti.**“ {Marko 13,11}

Po stihu Luka 21, 15 nas Isus uči kako da mudro govorimo, i prema tome je i u Luci 12,12 isto sam Isus. Onaj, Koji nas uči šta da govorimo, pa je prema tome sam On Taj, Koji nas, kroz Svoju manifestaciju kao sveti Duh u nama, uči svemu!

- „**Hristos je bio DUH istine!** Svet neće da sluša Njegove molbe! ...Ali učenici u Njemu vide Put, Istinu i Život! I **oni će imati Njegovo Prisustvo u njima!**“ {Ellen White: SW, Oct.25,1898. par. 2} “Christ was the spirit of truth. The world will not listen to His pleadings. ...But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence.”

- „Kako da impresivno prenesem zadatak koji je Hrist dao Svom narodu – privilegiju da budu radnici sa **Duhom sve istine u telu – Božanskim Sinom Božjim**, obučenim u ljudskost, kanalom koji je određen i pripremljen da neprestano prima i daje nebesku struju? On sam koji je izvor koji se prelijeva, On prima da prenese svima koji će primiti dar.“ {Ellen White: Manuscript 125, 25. July 1906} “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the divine Son of God, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.”

Mi ovde vidimo vrlo jasno da je taj Duh sâm Bog Otac (i naravno i Isus) tj. Njegov Duh. Sa druge strane, u pokušajima da se dokaže da je sveti Duh nezavisno Božansko Biće, citira se samo delić donjeg citata u kojem stoji 'Duh, koji je Bog'.

Ali ako nastavimo da citat čitamo dalje, vidimo da Božji prorok nije izjavio da je sam sveti Duh Bog, nego, uz Biblijsku potvrdu nastavka istog teksta, da je on Božji Duh kao što je naš duh ljudski duh a ne novo biće:

- „Sveti Duh sastavlja sve istinske molitve. Naučila sam i znam da u svim mojim molbama Duh posreduje za mene i za sve svete. Međutim, Njegovo posredovanje je po volji Božijoj, nikad suprotno Njegovoj volji. 'Duh takođe pomaže u našim slabostima' i **Duh, Koji je Bog, zna um Božji**; Stoga u svakoj našoj molitvi za bolesne, ili za druge potrebe, treba se uzeti u obzir Božija volja. 'Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i u Bogu što je niko ne zna osim Duha Božijega.'“ {Ellen White: ST, October 3, 1892, par. 3} “The holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but His intercessions are according to the will of God, never contrary to His will. 'The Spirit also helpeth our infirmities' and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.'“
- „A nama je Bog otkrio Duhom Svojim; jer Duh sve ispituje, i dubine Božije. **Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i u Bogu što je niko ne zna osim Duha Božijega.** A mi ne primismo Duha ovoga sveta, nego **Duha koji je IZ Boga**, da znamo šta nam je darovano od Boga“ {1. Korinćanima 2,10-12}

Ni u jednom Biblijskom stihu ne stoji tako izričito jasno i glasno da sveti Duh izlazi-dolazi od tj. iz Boga i da je Njegov deo, i da ne dolazi kao treće Biće. Pošto Bog Otac ima Svoj Duh, Isus takođe, onda bi u Trojstvu i sveti Duh morao imati svoj Duh. Logično, zar ne? Isus kaže Sola Scriptura! Kada bi i nakon ovakvog stiha i citata ipak ostavili nauku o Trojstvu, to bi donelo sledeće posledice:

Da li samo treće Biće sveti Duh zna koje su misli u Bogu Ocu ili Sinu?

- „Tako i u Bogu što je niko ne zna osim Duha Božijega“ {1. Korinćanima 2,11}

U kontekstu Trojstva sa “nezavisnim” svetim Duhom bi značilo da Otac i Sin nemaju Svoje lične misli! Da li je i ljudski duh neko drugo biće ili samo deo tog ljudskog bića, koji zna koje su misli u tom čoveku? Ako je ljudski duh novo biće, onda bi čovek bio robot i ne bi imao svoje lične misli! Isto tako i Otac i Sin ne bi bili Božanska Bića.

A upravo to i uči poslednji stadijum te nauke, sa postavkom da je Bog „Trojstva“ jedno „stopljeno“ Biće, u kojem su sveti Duh, Otac i Sin samo različite vrste manifestacije tog „istog“ jednog Boga. Po tom učenju sveti Duh nosi „ulogu“ utešitelja, uma i sveprisutnosti, Otac „ulogu“ Oca, koordinacije i vlasti, a Sin „ulogu“ Izvršitelja, Sina i Spasitelja.

Trojstvo je najdublji napad na supstancijalnu postojanje Oca i Sina kao Božanskih Bića, i to učenje dolazi direktno od druge strane! Sotona želi da se preko Trojstva direktno uzdigne iznad Oca i Isusa! Ali šta radimo mi? Mi to prihvatamo, i zamišljamo da smo još uvek Božji narod! Sveti Duh je deo Boga kao što je i naš duh deo nas. Biblija je potpuno jasna i pokazuje da Božji Duh isto tako, nezavisno od gore navedenog aspekta, pripada Božjem Biću kao i naš duh našem biću.

8. Isti sveti Duh proizilazi i od Oca i od Sina

Sveti Duh proizilazi primarno od jedinog pravog Boga, Boga Oca, i po tome nije nezavisno Biće, jer Svojim Duhom Otac i Sin sami počivaju u nama:

- „**Otac je Svog Duha DAO u nemerljivim količinama SVOM Sinu**, i mi takođe možemo imati udeo u Njegovoj punini.” {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.”
- „**Hristos** je obećao svima, **da će primiti Njegov Duh**.” {Ellen White: The Signs of the Times, 7. August 1901} „Christ has made provision for all to receive His Spirit“
- „I budući da ste sinovi, posla Bog **Duha Sina Svojega** u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}
- „Od večnosti je postojala kompletna unija između Oca i Sina. Bili su dvoje, a ipak **skoro** identični; Dvoje u Ličnosti, a ipak **jedno u Duhu**, srcu i karakteru.” {Ellen White: Youth Instructor, Dec. 16, 1897 par. 5} “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.”
- „**Narod dolazi nepripremljen da bi ga Bog tu mogao posetiti Svojim svetim Duhom**.” {Ellen White: 5T, p. 162} “The people come unprepared for the visitation of God's holy Spirit.”
- „**Duhom će Otac i Sin doći i prebivati sa vama**.” {Ellen White: The Bible Echo, January 15, 1893 par. 8} “By the Spirit the Father and the Son will come and make their abode with you.”
- „Evo Sluge Mog, Koga podupirem, Izabranika Mog, koji je mio duši Mojoj; metnuću **Duh Svoj na Njega** sud narodima javljaće.” {Isaija 42,1}
- „**Sveti Duh, koji proizilazi od jedinorodnog Sina Božjeg**, vezuje ljudske odlike, telo, i duh, sa savršenom Božansko-ljudskom Hristovom prirodom.” {Ellen White: Review and Herald, April 5, 1906 par. 16} “The holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”
- „Isus odgovori i reče mu: ko ima ljubav k Meni, držaće reč Moju; i **Otac Moj** imaće ljubav k njemu: i **Mi** ćemo doći k njemu i **u** njega ćemo se staniti.” {Jovan 14,23}
- „A ako li **živi U vama Duh Onog** Koji je vaskrsao Isusa iz mrtvih, **Onaj Koji je podigao Hrista iz mrtvih**, oživeće i vaša smrtna telesa **Duhom Svojim Koji živi U vama**.” {Rimljanima 8,11}
- „Grešnik tada stoji pred Bogom kao opravdana osoba; nebesa ga primaju, i **kroz Duh ima zajednicu sa Ocem i Sinom**.” {Ellen White: Signs of the Times, November 3, 1890 par. 1} “The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.”

Ne postoje dva sveta Duha, nego samo jedan. Iz tog razloga na mnogim mestima stoji da postoji samo Očev Duh, kao i na drugim da postoji samo Isusov Duh, tj. da Svaki ima Svog Duha, ali da je on istovremeno zajednički sveti Duh Oca i Sina.

Radi se samo o jednom Duhu, iako je to u našem ograničenom umu nešto neshvatljivo.

9. Šta je sveti Duh? Biće? Da li on ima nezavisnu ličnost ili je samo duhovna manifestacija Boga Oca i Sina Isusa?

- „Jer znam da će mi se ovo zbiti na spasenje vašom molitvom i pomoću Duha Isusa Hrista.“ {Filipljanima 1,19}
- „Hristos je objavio da će nakon Njegovog uznesenja, On Svojoj crkvi, kao krunski dar, poslati utešitelja, Koji je imao zauzeti Njegovo mesto. Ovaj utešitelj je **sveti Duh – duša Njegovog života**, delotvornost Njegove crkve, svetlost života svetu. **Sa Svojim Duhom** Hristos šalje pomirujući uticaj i silu koja uzima grehe.“ {Ellen White: Review and Herald, May 19, 1904 par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”
- „I budući da ste sinovi, posla Bog Duha Sina Svojega u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}
- „U davanju Svoga Duha nama, Bog nam daje Sebe, čineći Sebe izvorom Božanskih uticaja, dajući zdravlje i život svetu.“ {Ellen White: Testimonies Vol. 7, p. 273} “In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „Dodeljivanje Duha je dodeljivanje života Hristovog.“ {EGW: Desire of Ages, p. 805} “The impartation of the Spirit is the impartation of the life of Christ.”
- „Rad svetog Duha je nemerljivo velik. Iz ovog izvora dolazi Božjem radniku sila i efikasnost; i **sveti Duh** je utešitelj, kao lična prisutnost Hrista u duši.“ {Ellen White: Review and Herald, November 29, 1892 par. 3} “The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the Comforter, as the personal presence of Christ to the soul.”
- „Uticaj svetog Duha je Hristov život u duši.“ {Ellen White: 4MR, p. 332, 1896} “The influence of the holy Spirit is the life of Christ in the soul”
- „Sokovi loze koji se uzdižu iz čokota, šire se u grane da bi rasle, proizvodeći cvet i plod. Tako i **životodavna sila svetog Duha, koja proizilazi iz Hrista....**“ {Ellen White: The Spirit of Prophecy Volume Three, p. 418, 1878} “The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. So the life-giving power of the holy Spirit, proceeding from Christ...”
- „Ali će izaći šibljika iz stabla Jesejevog, i izdanak iz korena njegovog izniknuće. I na Njemu će počivati **Duh Gospodnji** duh mudrosti i razuma, duh saveta i sile, duh znanja i straha Gospodnjeg. I mirisanje će Mu biti u (i diviće se, imaće radost, brzo razumevanje straha Gospodnjeg) strahu Gospodnjem, (i biti ispunjen duhom straha Gospodnjeg – bukvalni prevod sa latinskog), a neće suditi po viđenju Svojih očiju, niti će po čuvenju Svojih ušiju karati.“ {Isaija 11,1-3}
- „Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum spiritus Domini: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet;“ {Isaiae 11,1-3}

Gore citirana latinska Biblija – Vulgata u 2. stihu 11. poglavlja knjige proroka Isaije sadrži dve tačke (:), odnosno, znak za nabranje nakon dela rečenice: 'I na Njemu će počivati Duh Gospodnji.'. Znak nabranja dovodi u potpuno drugi smisao celi tekst! Kada je prisutan znak nabranja, to znači da se objašnjava šta je taj Duh Gospodnji.

Nažalost niti Daničićev prevod, niti engleski prevod KJV, kao ni Luterov nemački prevod tog teksta iz Isaije 11,2. ne sadrže te dve tačke. Sa ovakvim originalnim 2. stihom iz knjige proroka Isaije 11. poglavlja jasno vidimo da je nemoguće da je sam sveti Duh nekakvo sveprisutno Biće!

- „**BOG JE DUH, pa ipak On je lično Biće**; jer je TAKO otkrio Sebe” {Ellen White: MH 413.1} “God is a Spirit; yet He is a personal Being; for so He has revealed Himself”
- „**Hristos nam je dao Svoj Duh kao Božansku SILU** za nadvladavanje svih nasleđenih i negovanih sklonosti ka zlu, i da utisne Svoj vlastiti karakter na crkvu.” {Ellen White: Review and Herald, May 19, 1904 par. 3} “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 the church.”
- „**Božanski Duh** Kojeg je Iskupitelj sveta obećao da će poslati, je **PRISUSTVO i SILA Božja**.” {Ellen White: ST, November 23, 1891, par. 1, Ye Shall Receive Power, p. 39.5} “The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.”

Šta možemo da prepoznamo u gornjim citatima?

BOG je DUH, ali istovremeno i telesno Biće. Božju telesnu prirodu vidimo isto i u Otkrivenju sa opisom nebeskog Cara sa telom, gde je Bog otkrio Sebe kao Biće.

Sveti Duh je i Božja sveprisutnost, delovanje i sila.

- „Gospod ohrabruje sve one koje Ga traže celim svojim srcem. On im daje **Svog svetog Duha, MANIFESTACIJU Njegove prisutnosti** i naklonjenosti.” {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. He gives them His holy Spirit, the manifestation of His presence and favor.”
- „Kad i Bog posvedoči i znacima i čudesima i različitim silama, i Duha svetoga razdeljivanjem po **Svojoj** volji.” {Jevrejima 2,4}

Ukoliko bi sveti Duh zaista bio Božansko Biće, zašto ga Bog onda razdeljuje samo po Svojoj volji? Sveti Duh nije ni na jednom mestu u Bibliji ili Duhu Proroštva označen titulom Gospod ili Bog, kao Sin i Otac, a ime jedan Bog u celoj Bibliji označava Boga Oca a ne Trojstvo!

- „A kad dođe On, Duh istine, uputiće vas na svaku istinu; jer **neće od Sebe govoriti**, nego će govoriti **što čuje**, i javiće vam što će biti unapredak.” {Jovan 16,13}

U ovom stihu u rečima da sveti Duh neće kao jedno nezavisno biće govoriti sam od sebe, nego će govoriti ono što čuje od Oca i Sina, jer i proizilazi iz Njih i Oni sami govore kroz njega. Sveti Duh sigurno ne govori ono što je čuo od ljudi, pošto nas on vodi ka istini! Dole vidimo potvrdu da Isus govori kao sveti Duh, a ne sveti Duh kao nezavisno biće:

- „**Čekala sam da mi se sveti Duh obrati... Osetila sam da sam u Isusovom prisustvu...** Pred mene je iznesen plan **od strane nevidljivog prisustva Koje mi je govorilo**.” {Ellen White: 11MR, p. 326, 1896} “I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. [...] but a heavenly Watcher seemed close beside me. I felt that I was in the presence of Jesus. [...] A line of action was laid out before me as if the unseen presence were speaking with me.”

Bog je **Izvor svetog Duha**, i **poslao ga je i u Svog Sina**, čime je sveti Duh **postao isto tako i Isusov Duh**:

- „Evo Sluge Mog, Koga podupirem, Izabranika Mog, koji je mio duši Mojoj; metnuću Duh Svoj na Njega sud narodima javljaće.” {Isaija 42,1}
- „I videh, i gle, nasred prestola i četiri životinje, i posred starešina **Jagnje** stajaše kao zaklano, i **imaše** sedam rogova, i sedam očiju, koje su **sedam Duhova BOŽJIH poslanih po svemu svetu**.” {Otkrivenje 5,6}

- „I čitamo dalje u Otkrivenju 1,4; 3,1; 4,5; 5,6 “Sedam Duhova koji su poslani po svoj zemlji.” Ovo je bez sumnje **oznaka svetog Duha**, koji je stavljen u formu da označava njegovo savršenstvo i puninu. Ali bi teško mogao tako biti opisan da je osoba. **Nikada ne čitamo o sedam Bogova ili sedam Hristosa.**” {Uriah Smith, RH, October 28, 1890} “Again we read of “the seven Spirits of God sent forth into all the earth.” Rev. 1,4; 3,1; 4,5; 5,6. This is unquestionably simply a designation of the holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs.”
- „**Otac je Svog Duha dao u nemerljivim količinama Svom Sinu**, i mi takođe možemo imati udeo u punini (IT) toga (ne njega).” {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of It's fullness.”

Posledica toga je da je sveti Duh isto tako i Isusova manifestacija Njegove sveprisutnosti.

- „**Sveti Duh, koji PROIZILAZI od jedinorodnog Sina Božjeg**, vezuje ljudske odlike, telo, i duh, sa savršenom Božansko-ljudskom Hristovom prirodom.” {Ellen White: Review and Herald, April 5, 1906 par. 16} “The holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

Pored lične prisutnosti Oca i Sina, sveti Duh je isto tako i Njihova zajednička manifestacija:

- „A vi niste u telu nego u duhu; jer **Duh Božji u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos u vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih**, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim koji živi u vama.**” {Rimljanima 8,9-11}
- „**Duhom će Otac i Sin doći i prebivati sa vama.**” {Ellen White: Bible Echo, January 15, 1893, par. 8} „By the Spirit the Father and the Son will come and make their abode with you.”
- „Isus odgovori i reče mu: ko ima ljubav k Meni, držaće reč Moju; i **Otac Moj** imaće ljubav k njemu: **i Mi** ćemo doći k njemu i **U** njega ćemo se staniiti.” {Jovan 14, 23}
- „Grešnik tada stoji pred Bogom kao opravdana osoba; nebesa ga primaju, i **kroz Duh ima zajednicu sa Ocem i Sinom.**” {Ellen White: Signs of the Times, November 3, 1890 par. 1} “The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.”

Zato Biblija i Duh proroštva nazivaju jednog svetog Duha Očev Duh, Isusov Duh, i Njihov zajednički Duh. Ali to ne znači, da su Njihove Ličnosti slepljene. Bog Otac je nezavisno Biće, i Isus je nezavisno Biće. Kako je to moguće nama nije razumljivo isto kao ni Anđelima

10. Sveti Duh iz Isusovih usta po Njegovoj volji i falsifikat neprijatelja

- „I budući da ste sinovi, posla Bog Duha Sina Svojega u srca vaša, koji viče: **Ava Oče!**” {Galatima 4,6}

Da li je možda Bog Otac isto tako Otac i svetom Duhu, pošto gore čitamo, da Duh zove Oca? Ne, nego i na ovom mestu dobijamo jasnu Biblijsku potvrdu, da je sveti Duh lično Isus, manifestiran u drugacijoj formi. Sveti Duh nije Biće. Isto vidimo i u donjim citatima.

- „I ovo **rekavši dunu**, i reče im: **primite Duh sveti.**” {Jovan 20,22}

- „I kad je ovo rekao, **dunuo** je na njih, i rekao im: **Primate svetog Duha**; Kojima oprostite grehe, oprostite im se; i kojima zadržite, zadržaće se.“ **Sveti Duh još se nije manifestovao u punini; jer Hristos još nije bio proslavljen. Obilnija dodela Duha nije se desila do nakon Hristovog uznesenja.** Niti su učenici dok On (Duh) nije bio primljen ispunili nalog da propovedaju jevanđelje svetu. Ali **Duh je sada bio dat za posebnu svrhu. Pre nego što su učenici mogli ispuniti svoje zvanične dužnosti u vezi sa crkvom, Hristos je dunuo Svoj Duh na njih.** On ih je obavezao najsvetijim poverenjem, i želeo je da im utisne činjenicu, da ovaj posao ne bi mogao biti izvršen bez svetog Duha.“ {Ellen White: DA 805.2} “And when He had said this, He breathed on them, and saith unto them, Receive ye the holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” The holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the holy Spirit this work could not be accomplished.”
- „- ‘Oče, daj nam **Tvoga** svetoga Duha’ - **Tada je Isus dunuo svetog Duha na njih.** U tom dahu se nalazila svetlost, moć i puno ljubavi, sreće i mira.“ {Ellen White: EW 55.1} „My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the holy Ghost. In that breath was light, power, and much love, joy, and peace.”
- „Pre nego što su učenici mogli izvršiti svoje dužnosti vezene za crkvu, **Hristos im je udahn timer SVOJ Duh.**“ {Ellen White: DA, p. 805} “Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.”
- „I verujući da Hristos Sebe nije dao samo za Svoje učenike već i Svojim učenicima. Izveštaj objavljuje, **'Dunuo je na njih, i rekao im: Primate svetog Duha'** (Jovan 20:22). Isus čeka da dune na sve Svoje učenike, i da im da nadahnuće Svog posvećujućeg Duha.... Oni moraju biti poslušni Njegovoj volji i moraju delovati sa **Njegovim Duhom**, da to ne bi više bili oni, nego **Hristos Koji živi u njima. Isus je nastojao da utisne na njih misao da u davanju Njegovog svetog Duha...**“ {Ellen White: ST, October 3, 1892 par. 3+4} “...and believing that Christ not only gave himself for but to his disciples. The record declares, “He breathed on them, and saith unto them, Receive ye the holy Ghost.” [...] Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit [...] Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his holy Spirit...”

Da li iz nećijih usta izlazi nešto što proizilazi iz tog Bića, ili iz prvog izlazi drugo Biće? Bog je u Adamova usta dunuo dah života. Zašto? Zato što taj život proizilazi od Stvoritelja i nije drugo biće! To naravno ne znači da je sveti Duh uvek samo besvesna sila kao što je sila života! Mi smo upravo pročitali da je to bilo ograničeno izlivanje Isusovog svetog Duha, i koje je posle došlo u punini, kada je Isus dobio nazad Svoju Božansku prirodu.

- „Ja sam se okrenula da vidim one koji su još uvek ostali pred prestolom. Oni nisu znali da je Isus otišao. Sotona je ostavljao utisak (imitirao) kao da je on pred tim prestolom i da dalje nosi Božje delo. Videla sam ih kako gledaju na gore ka prestolu i mole se „Oče, daj nam **Tvog Duha**“. Sotona je dunuo na njih nesveti uticaj. U njemu je bilo svetlo i puno sile, ali bez ljubavi, sreće i mira. Sotonini cilj je bio da oni budu i ostanu zavedeni.“ {Ellen White: EW, 56.1} “I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.”

Ovde vidimo nesveti uticaj lažne teologije Trojstva, i da je sam Sotona dunuo na njih falsifikat svetog Duha koji njega samog slavi. Lukavo zavođenje kao i zaslepljivanje, sadrži i imitaciju probuđenja i uspešnih evangelizacija, ali bez ljubavi.

Zato nije čudno da mnogi uz puno besa i mržnje posmatraju one koji ne veruju u njihovo razumevanje Biblije i Trojstva, sa obrazloženjem da se crkva mora „zaštiti“ i zabraniti pristup onima koji šire „otpad“. Prema toj logici se morao zabraniti pristup u crkvu svim pionirima, zato što su svi odbijali Trojstvo.

11. Da li je sveti Duh već u Starom Zavetu bio poznat i ispravno posmatran kao Božje prisustvo u nama ili je bio obožavan?

- „...Taj san snih ja car **Navuhodonosor**; a ti, Valtasare, kaži što znači, jer ni jedan mudrac u carstvu mom ne može da mi kaže što znači; a ti možeš, jer je u tebi DUH svetih Bogova“ {Danilo 4,15}

Po Bibliji i Duhu Proroštva znamo jasno da je Navuhodonosor sve o Bogu naučio od Jevreja. U svetu postoji veliki broj Biblija u kojima u gornjem stihu stoji „**zato jer je u tebi sveti Duh od Boga**“ a ne „svetih Bogova“. Danilo je očito opisao istinitu konstelaciju Boga i njegovog Duha. Car je shvatio da Duh Božji prebiva u Danilu.

- „Ali se odmetaše i žalostiše **sveti Duh Njegov**; zato im posta neprijatelj, i ratova na njih. Ali se opomenu starih vremena, Mojsija, naroda svog: gde je Onaj Koji ih izvede iz mora s pastikom stada svog; Gde je Onaj što metnu usred njih **sveti Duh Svoj**?“ „**Duh Gospodnji** vodi ih tiho, kao kad stoka silazi u dolinu; tako si vodio Svoj narod da stečeš Sebi slavno ime.“ {Isaija 63,10.11.14}
- „Avigejina pobožnost, kao mirisni cvet, nesvesno se širila na njeno lice, u reči i dela. **Duh Sina Božjeg** je počivao u njenoj duši.“ {Ellen White: Signs of the Times, Oct. 26, 1888 par. 7} “The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul.”
- „**Adam i Eva** su uveravali anđele da nikada neće prekršiti direktne Božje zapovesti; jer im je bilo zadovoljstvo da vrše Njegovu volju. Anđeli su se udružili sa Adamom i Evom u harmoničnoj pesmi hvale; i dok se njihova pesma vijorila iz Edema, Sotona je čuo zvuke njihovog **obožavanja** (samo!) **Oca i Sina**.“ {Ellen White: The Spirit of Prophecy Vol. 1 One, p. 34, 35, 1870} “Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son.”

U gornjem stihu vidimo samo obožavanje Oca i Sina, i da je Isus bio Sin i pre nastanka greha. Ne postoji ni jedno mesto u Bibliji i u Duhu Proroštva gde je pokazano obožavanje svetog Duha, ni pre pada u greh! Zašto? Zato što On nije Božansko Biće nego samo duhovna manifestacija Oca i Sina! Zato sa druge strane vidimo da je Isus i za vreme Adama i Eve isto tako bio Sin! Ne samo pri Svom dolasku da umre za nas!

12. Šta je to hula na svetoga Duha?

Isus je lično rekao:

- „Zato vam kažem: svaki greh i hula oprostiće se ljudima; a na **Duha svetog hula neće se oprostiti** ljudima. **A ko reče reč na Sina čovečeva, oprostiće mu se; a koji reče na svetoga Duha, ne će mu se oprostiti** ni na ovome svetu ni na onome.“ {Matej 12, 31.32}

Na Koga se odnosi HULA na svetog Duha? Ukoliko zaista na treće Biće, to bi značilo da je sveti Duh iznad Oca i Sina, što već samo po sebi pobija nauku o Trojstvu tri jednaka Boga, jer je Isus rekao da je samo hula na svetog Duha neoprostiva. Dole vidimo da se hula na svetoga Duha odnosi lično na Oca i Isusa!

Isus je u donjem stihu opisan kao Anđeo Božji, na Kojeg zapravo dolaze hulni napadi. Već u sledećem stihu dobijamo produbljenje, da je Taj Božji Anđeo sam Isus!

- „Evo Ja šaljem **Anđela Svojega** pred tobom da te čuva na putu, i da te odvede na mesto koje sam ti priprazio. Čuvaj Ga se i slušaj Ga (Njegov glas), **nemoj da GA RASRDIŠ, jer vam NEĆE OPROSTITI!** jer je Moje ime u Njemu. Nego ako Ga dobro uzaslušaš...” {2. Mojsijeva 23,20-22}
- „Izrael je sačuvan Božjim čudom svakog dana njihovog putovanja kroz pustinju. **Moćni Anđeo koji je išao pred njima je bio** (već tada!) **Sin Božji.**” {Ellen White, 1SP, p. 318, 1870} “Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. The mighty Angel who went before them was the Son of God.”
- „Ali u prestupu čoveka su Obojica, **Otac i Sin su bili obeščašćeni.**” {Ellen White: Signs of the Times, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- „Ko je lažljivac osim onog koji odriče da Isus nije Hristos? **Ovo je antihrist, koji se odriče Oca i Sina.**” {1. Jovanova 2, 22}

Zašto sveti Duh nije pomenut tj. obeščašćen u gornjem citatu kada bi zaista bio treće Božansko Biće? Zato što sama Biblija kaže da je sveti Duh Božji Duh, kao što je ljudski duh deo čoveka, a ne posebno biće.

- „Koji dakle odbacuje, **ne odbacuje čoveka nego Boga, Koji je dao svetoga Duha Svojega u vas.**” {1. Solunjanima 4,8}
- „I budući da ste sinovi, posla Bog **Duha Sina Svojega** u srca vaša, koji viče: **Ava Oče!**” {Galatima 4,6}
- „U svakoj tuzi njihovoj On beše tužan, i Anđeo (Isus), Koji je pred Njim, spase ih. Ljubavi Svoje radi i milosti Svoje radi On ih izbavi, i podiže ih i nosi ih sve vreme. Ali se odmetaše i **žalostiše sveti Duh Njegov.**” {Isaija 63,9.10}

Isto tako i u donjim stihovima iz Dela Apostolskih 5. poglavlja, gde je zapisan događaj o Ananiji i Safiri, kada pažljivo pročitamo celi tekst, stoji potpuno jasno, da je Duh kome su bile upućene laži bio Duh od Gospoda (Gospodnji).

Kada se izaslanik ili Duh jednog nosioca vlasti tretira bez poštovanja, ko onda biva uvređen ili slagan? Pa naravno, onaj od koga taj Duh ili predstavnik i dolazi.

Zato je Bog i bio lično slagan i uvređen, pošto je Duhu koji proizilazi iz Njega, kroz kojeg je Sam svugde prisutan, bila upućena laž.

Ovde je napisano i dodatno razdvajanje u dve rečenice (Dela 5,3.4) da shvatimo da kada slažemo svetom Duhu time smo u stvari slagali samom Bogu, a da ne bi istovremeno pomislili da je sam sveti Duh taj Bog!

- „A Petar reče: Ananija! zašto napuni Sotona srce tvoje da **slažeš Duhu svetome** i sakriješ od novaca što uze za njivu?... Ljudima nisi **slagao NEGO** (lično) **BOGU** (Ocu).... A Petar joj reče: zašto se dogovoriste da iskušate **Duha GOSPODNJEGA?**” {Dela Apostolska 5,1-9 izvod}

Zašto u gornjem stihu ne stoji da je Ananija slagao Bogu svetom Duhu? Prvo je napisano da je slagao svetom Duhu, a tek onda u kasnijoj rečenici piše da je u stvari slagao lično svemogućem Bogu!

Mi ne smemo da izvadimo samo jedan deo teksta iz konteksta i da ga izolovano protumačimo, kao i druga mesta u Svetom Pismu.

Mi Božju reč moramo da istražujemo sa iskrenim srcem uz molitvu, i uz uklapanje jednog mesta sa celim ostatkom Biblije i Duha Proroštva.

Zato nam i gornji stih kao i citati pre toga potvrđuju tu istinu, jer u njima ne piše „Bog sveti Duh“ nego **Gospodnji Duh**, i da je Ananija laganjem (Božjem) svetome Duhu u stvari slagao samom Bogu!

Mi smo mogli da pročitamo, da su upravo Bog Otac i Isus kroz hulu direktno i lično uvređeni, i da za taj greh ne postoji oprost! Isus je u stvari kazao, da neko može reći nešto protiv Njega, zato što mu fali istina ili je nije razumeo.

Ali istovremeno, kada se neko preda prisutnosti svetog Duha kao direktnog Božjeg glasa u nama, koji mu bez zaobilaznog puta pokazuje istinu kroz misli, a ta osoba uprkos tome, bez mogućnosti izgovora, rastući radi protiv Boga i savesti, gazi Njegovu istinu i vodi druge u istom pravcu, na kraju postaje hulnik.

Da nije tako, onda bi Isus Sam suprotio Svojim drugim izjavama!

Hula je isto i stalno prisutno i rastuće odbijanje prve zapovesti, iako je postojalo puno prilika prihvatanja prave istine o Trojstvu, i kroz to odbijeno ukazanje slave i časti jedinom pravom Bogu, Bogu Ocu iz prve zapovesti.

13. PRVA ZAPOVEST ili Trojstvo

Zašto **verovanje da je sveti Duh Bog**, kako stoji u našoj novoj listi tačaka verovanja predstavlja **doslovno i direktno KRŠENJE PRVE ZAPOVESTI** o jedinom Bogu?

Titula VRHOVNI, JEDINI pravi Bog, Vladar celog svemira i veliki Davalac zakona dotiče prema donjim citatima SAMO Boga Oca, **Koji Jedini nosi pravo na nju i najviše obožavanje!**

- „**SAMO** (Otac) **Jehova, Večnom, Samoegzistirajućem, ne Stvorenom, Koji je SAM IZVOR i Održavatelj SVEGA, SAMO NJEMU pripada NAJVIŠE obožavanje i molitva.**“ {Ellen White: PP, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.”
- „**Naš nebeski OTAC je BOG SVEMIRA, a Isus je Božanski SIN, Jedini ravan sa Ocem.**“ “Our heavenly Father is the God of the universe, and Christ is the divine Son, the One equal with the Father.” {Ms49 - April 14, 1906, p. 26}
- „**Gospod BOG nebesa je naš VOĐA. On je Vođa Kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. Slavimo BOGA i Njegovog SINA Isusa Hrista. KROZ Kojeg komunicira sa svetom.**“ {Ellen White: 1BC, p. 1117, 1903} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”
- „**...Bog (Otac), jedini pravi živ Bog**, Kome pripada naša molitva i poslušnost. ...Neka najsvetiji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, **koji ne poznaju niti Boga niti Isusa Hrista**, Kojeg je poslao. **Samo Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”
- „**Jehova je JEDINI pravi Bog i Njega moramo poštovati i obožavati.**“ {Ellen White: 6T, p. 166, 1901} “Jehovah is the only true God, and He is to be revered and worshiped.”

- „Kao **Jehova, VRHOVNI Vladar, Bog** nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da **je poslao Isusa na naš svet kao otkrivenje samog Sebe.**“ {Ellen White: 9MR, p. 122.3, **1903**} “As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”
- „**VELIKI Jehova je objavio sa Svog prestola 'Ovo je Moj ljubljani SIN'.**“ {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, ‘This is My beloved Son.’”
- „**Jehova je ime, kojeg je Isus dobio.**“ {Ellen White: ST, 3. May, **1899**, par 18} “Jehovah is the name given to Christ.”
- „Kad se nađoše reči Tvoje, pojedoh ih, i reč Tvoja bi Mi radost i veselje srcu Mojemu, jer je **ime Tvoje prizvano (dato) na Me, Gospode Bože nad vojskama.**“ {Jeremija 15,16}

Bog Otac, VELIKI Jehova, je i Sinu dao ime Jehova da bi mu ukazao čast da treba da bude posmatran jednako kao i Otac, bez da to dotiče prvu zapovest!

- „**Božji Sin je bio SLEDEĆI po autoritetu PORED VELIKOG ZAKONODAVCA.**“ {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} “The Son of God was next in authority to the great Lawgiver.”
- „**Bog je moralni Vladar kao što je istovremeno i Otac. ON je DAVALAC ZAKONA.**“ {Ellen White: 12MR 208} “God is a moral governor as well as a Father. He is the Lawgiver.”
- „**Starac od davnina je BOG OTAC.** Psalmista govori: 'Pre nego se gore rodiše i sazda se zemlja i vasiljena, i od veka do veka Ti si Bog.' (Psalam 90,2) On, Koji je **IZVOR SVEGA i IZVOR ZAKONA, će predsedavati na sudu.**“ {Ellen White: GC 1888, p. 479} “The Ancient of days is God the Father. Says the psalmist, ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’ [Psalm 90:2.] It is He, the source of all being, and the fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.”

Da li još uvek postoji sumnja, da je Onaj, Koji je zaista dao 10 Zapovesti, **samo Bog Otac**, na Koga se odnose donje reči **PRVE zapovesti U JEDNINI**? Pročitajmo prvu zapovest:

- „Tada reče Bog sve ove reči govoreći: **JA sam Gospod Bog tvoj**, Koji sam te izveo iz zemlje Misirske, iz doma ropskoga. **Nemoj imati drugih Bogova uza ME.**“ {2. Mojsijeva 20 1-3}

U Otkrivenju 14,12 i 12,17 čitamo jasnu potvrdu rečima odvajanja pripadnosti, i da su **10 zapovesti od Boga Oca**, a da je vera Isusova.

- „Ovde je trpljenje svetih, koji drže ZAPOVESTI **BOŽJE**, i veru Isusovu“ {Otkrivenje 14,12}
- „...koje drži **zapovesti Božje** i ima svedočanstvo **Isusa Hrista.**“ {Otkrivenje 12,17}

Bog Otac je PREKO Svog Sina komunicirao sa čovečanstvom, izveo Izrael iz Egipta, stvorio zemlju i nas, i preko Isusa OBJAVIO 10 Zapovesti. Isus je u ime Oca samo izgovorio tj. doslovno citirao i zapisao, od strane isto tako na Sinaju doslovno prisutnog Boga Oca direktno izgovorene REČI.

U donjim citatima možemo da prepoznamo, da je Bog Otac taj Izvor zakona 10 zapovesti na Sinaju.

- „**Gospod Bog nebesa je naš Vođa.** On je Vođa Kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. **Slavimo Boga i Njegovog Sina Isusa Hrista, KROZ Koga komunicira sa svetom.**“ {Ellen White: 1BC, p. 1117, **1903**} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”

- „**Hristos** nije bio samo Vodič Jevrejima u pustinji, **Andeo U Kome je bilo ime Jehova**, i Koji je, skriven u oblaku dima, išao pred vojskom, **On je bio Taj Koji je PREDAO zakon Izrailju.**“ {Ellen White: PP, p. 366, 1890} “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”
- „Kad je zakon izgovoren, Gospod - Tvorac neba i zemlje - **STAJAO JE PORED Svoga Sina, zaklonjen neprovidnim zastorom vatre i dima** koji je obavijao goru.“ {Ellen White: ST 15. October 1896, par. 4} {Ellen White: 1BC, 1103.13} “When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.”
- „Da ne bi bilo nikakve zabune u vezi s tim, **Otac I Sin su se spustili na goru Sinaj, i tu su pravila NJEGOVOG (Očevog) zakona izneta na veličanstven i zastrašujući način pred celim Izrailjem koji je slušao.**“ {Ellen White: ST 15. October 1896} {1BC 1103.13} {EGW: Manuscript 3, 1886, CTr 109.6} {Ellen White: Christ Triumphant, 12. April, CTr 109.6} “That there might be no mistake in the matter, the Father and the Son descended upon Mount Sinai, and there the precepts of His law were spoken in awful grandeur in the hearing of all Israel.”
- „**Isus je bio Taj Koji je na Sinaju (samo) OBJAVIO zakon.**“ {Ellen White: FE, 237.1} “It was Christ who spoke the law on Mount Sinai”

Reči prve zapovesti U JEDNINI dotiču isključivo Boga Oca, Koji po Bibliji i EGW Jedini nosi ime jedini istiniti Bog. Ali šta je Isus onda mislio kroz ove reči?

- „Ako imate ljubav k Meni, zapovesti **Moje** držite.“ {Jovan 14,15}

Da li Isus ovim rečima govori da je On i Autor od 10 Zapovesti? Ili upućuje poziv prema Zapovestima koje je u ime Oca doneo, objavio i Sam ih drži? Svi znamo da samo najviša instanca piše ustav, koji je onda obavezujući primarni zakon te države. U tom smislu je naravno i ustavni zakon Boga Oca takođe i Isusov zakon, pošto je i On zajedno sa Ocem Suvladar te nebeske države, iako samo Korisnik ali ne i Pisac tog zakona.

Samo Bog Otac a ne Trojstvo je taj Bog, Izvor zakona sa 10 zapovesti i Poglavar nad svim, pa i nad Svojim Sinom Isusom! Ali mi bi isto tako trebali da mislimo na to da Isus treba da bude direktno u nama, jer samo kroz Njegovu silu i vodstvo možemo da uz molitvu pobedimo greh. Ukoliko Isus sa Svojim Duhom ne živi u nama, onda naša vera postaje bezvredna.

NEMOJMO KRŠITI 10 ZAPOVESTI NEDRŽANJEM PRVE kroz držanje Trojstva

14. Molitva istinitom Bogu

- „Gospode! Nauči nas moliti se Bogu, kao što i Jovan nauči svoje učenike. A On im reče: kad se molite Bogu govorite: **Oče** naš Koji si na nebesima, da se sveti ime Tvoje; da dođe carstvo Tvoje; da bude volja Tvoja i na zemlji kao na nebu.“ {Luka 11,1.2}
- „Zahvaljujući za svašto u ime Gospoda našega Isusa Hrista **Bogu i Ocu.**“ {Efescima 5,20}
- „Imamo Zastupnika kod Oca, Isusa Hrista Pravednika.“ {1. Jovanova 2,1}
- „**SAMO Jehova** (Ocu) večnom, samoegzistirajućem, ne stvorenom, Koji je Sam (jedini) IZVOR (pa i Božanskog života Svog Sina!) i Održavatelj SVEGA, **SAMO NJEMU** pripada NAJVIŠE obožavanje i **molitva.**“ {Ellen White: PP, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.”

- „**Veliki Jehova (Otac) je objavio sa Svog prestola 'Ovo je Moj ljubljani Sin'.**“ {Ellen White: DA, 579} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.” “
- „...**Bog (Otac), jedini pravi živ Bog, Kome pripada naša molitva i poslušnost.** ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, koji ne poznaju **niti Boga niti Isusa Hrista**, Kojeg je poslao. **Samo Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: The Youth's Instructor, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”
- „I kad daše životinje slavu i čast i hvalu **Onome što seđaše na prestolu**, što živi va vek veka.“ {Otkrivenje 4,9}

Ovde stoje sledeće činjenice. Kao odgovor na pitanje kako se treba moliti Bogu, Isus nedvosmisleno govori da treba da se molimo primarno Bogu Ocu, jedinom istinitom i živom Bogu! On nam ne objašnjava da treba da se molimo jednom Bogu Trojstva! On nam ne kaže da treba da se molimo svetom Duhu! Zato na drugom mestu vidimo da je to molitva Ocu u ime Njegovog Sina, Koji je naš Zastupnik. Zašto nigde nije pokazano da treba da se molimo svetom Duhu? Zašto se Ellen White i naši pioniri, kao i Adventisti do nedavno, nikad nisu direktno molili lično svetom Duhu, a što je počelo da se sve više praktikuje? Isusu, naravno isto pripada molitva:

- „I našavši ga reče mu: veruješ li ti Sina Božijega?... A on reče: **verujem, Gospode! I pokloni Mu se.**“ {Jovan 9,35+41}
- „Dostojno je Jagnje zaklano da primi silu i bogatstvo i premudrost i jačinu i **čast i slavu i blagoslov.**“ {Otkrivenje 5,12}
- „I kad uze knjigu, četiri životinje i dvadeset i četiri starešine **padoše pred Jagnjetom**“ {Otkrivenje 5,8}
- „**Onome što sedi na prestolu, I Jagnjetu blagoslov i čast i slava.**“ {Otkrivenje 5,13}

Iako ispod Oca, Isus je naravno po Bibliji i Duhu Proroštva bez sumnje Božansko Biće:

- „Pali ljudi nisu mogli biti Isusovi sledbenici, zato što nisu mogli da dostignu harmoniju sa **Njegovom Božanskom prirodom**, i da ostvare zajednicu sa Spasiteljem sveta.“ {Ellen White: ST, December 11, 1879 par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer.”
- „Neću izvršiti ljutoga gnjeva Svojega, neću opet zatrti Jefrema; jer sam **Ja Bog** a ne čovek, **Svetac usred tebe**; neću doći na grad.“ {Osija 11,9}

U gornjim rečima možemo da jasno prepoznamo, da i Isus kao Božji Sin zajedno sa Njegovim Ocem isto nosi pravo časti, poštovanja i molitve. Zašto u celoj Bibliji nigde ne stoji, nezavisno da li je opisano vreme pre nastanka greha, za vreme greha ili posle greha, da molitva i autoritet pripadaju i svetom Duhu, kada bi zaista bio Božansko Biće?

- „**Sotona** je nekada na nebu bio počastvovan anđeo, **po poziciji sledeći nakon Hrista** (a ne Trojstva).“ {Ellen White: EW, p. 145.1 1858.} “Satan was once an honored angel in heaven, next to Christ.”

Već tu možemo da prepoznamo zašto je Sotona, nekada najvišji anđeo, kao sledeći nakon Boga Oca i Sina, kreirao Trojstvo i radi toga zloupotrebio ime svetog Duha. On se sakrio iza tog imena kao „treći Bog“, i dobija molitve koje mu kao stvorenom biću ne pripadaju! Molitva svetom Duhu predstavlja direktnu molitvu neprijatelju! Sa druge strane ne postoji ni jedno mesto u Bibliji ili u Duhu Proroštva gde je preporučena ili data, molitva svetom Duhu. Zar nije čudno, kad bi On bio zaista nezavisno Božansko Biće, da ne zasluđu direktnu molitvu?

Zastupnici Trojstva, koji su u međuvremenu počeli da se protivno Bibliji mole direktno svetom Duhu to argumentuju sa pozicijom da se to „podrazumeva“, jer je sveti Duh „isto Bog!“. Biblija to ne uči! Mnogi Trojstvenici argumentuju nepostojanje molitve svetom Duhu u Bibliji sa postavkom da je On samo u okviru plana spasenja uzeo „ulogu“ onoga koji se povukao i odrekao časti, molitve i direktne vidljivosti. Zašto direktne vidljivosti? Zato što Biblija kaže da je Bog Duh, ali istovremeno i vidljiv! Isusu je i na zemlji, kada je dobrovoljno bio bez časti, bila upućena direktna molitva! Da li je Ellen White istakla važnost klečanja u obraćanju Bogu?

- „U **javnom i privatnom** bogoslužjenju, naša je **dužnost da kleknemo** pred Bogom kad upućujemo molbe Njemu. Isus, naš primer, „Kleknuo je, i molio se“. A od Njegovih učenika je zabeleženo da su, takođe, „klečali i molili se“. Stefan je „klečao“. Pavle je izjavio: „Klanjam kolena Ocu Gospoda našega Isusa Hrista.“ U ispovedanju greha Izraela pred Bogom, Jezdra je klečao. Daniel „se klanjao na kolenima tri puta dnevno, i molio, i davao hvalu pred svoga Boga.“ I poziv Psalmiste je: „Hodite, neka obožavamo i klanjamo: neka kleknemo pred Gospodom našim Stvoriteljem.“ {Ellen White: RH, November 30. 1905, par. 16} „Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, „kneeled down, and prayed.“ And of his disciples it is recorded that they, too, „kneeled down, and prayed.“ Stephen „kneeled.“ Paul declared: „I bow my knees unto the Father of our Lord Jesus Christ.“ In confessing before God the sins of Israel, Ezra knelt. Daniel „kneeled upon his knees three times a day, and prayed, and gave thanks before his God.“ And the invitation of the psalmist is: „O come, let us worship and bow down: let us kneel before the Lord our Maker.“ „

Duge molitve?

- „DUGI prozni ragovori i MOLITVE nemaju svoje mesto NIGDE, posebno ne na skupovima. Oni nerviraju i Anđele isto kao i ljude koji slušaju takve molitve. Naše molitve treba da budu kratke, i uperene u suštinsku tačku.“ {Ellen White: RH October 10, 1882, par. 13} „Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness.“

15. Kako Ellen White opisuje nebo i Isusov položaj na samom početku?

- „Kralj svemira je okupio sva nebeska bića da u njihovoj prisutnosti može objasniti pravi položaj Svog Sina i pokazati kakav odnos održava sa svim stvorenim bićima. **Božji Sin** je delio **Očev presto**, a slava **Večnog (Oca)**, **samopostojećeg Boga okruživala je Obojicu**. Oko prestola su se okupili sveti anđeli, veliko, neprobrojeno mnoštvo „deset hiljada puta deset hiljada i hiljadu puta hiljadu“ {Otkrivenje 5,11}, najuzvišeniji anđeli, kao sluge i podanici, radujući se svetlosti koja ih je obasjavala iz Božanske prisutnosti. Pred okupljenim stanovnicima Neba **Kralj je objavio da samo Hristos, Božji jednorodni Sin (već tada!), može u celosti shvatiti Njegove (Očeve) namere te je Njemu bilo povereno da izvrši moćne naredbe Njegove (Očeve) volje**. Božji Sin je stvaranjem svih nebeskih bića izvršio Božju (Očevu!) volju, a Njemu je, kao i Bogu (samo je Otac taj jedan Bog), pripadalo njihovo poštovanje i vjernost. Hristos je tek trebao pokazati Božansku silu u stvaranju Zemlje i njenih stvorenja. Ali pored svega ovoga On nije tražio moć ili čast za Sebe protivno Božjem planu, već je uzdizao Očevu slavu i izvršavao Njegove namere dobrote i ljubavi.“ {Ellen White: PP 36.2} „The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—“ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.“

- „Sotona je **bio** vrlo dobro upoznat sa Isusovom pozicijom časti, koju je nosio kao ljubljani **Sin Božji**.“ {Ellen White: RH March 3 1874, par. 21} “Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.”
- „Anđeli odani Bogu i istini su pokušali da tog moćnog, otpadničkog anđela ponovo pomire sa njegovim Stvoriteljem. Oni su opravdavali Božje postupke sa Isusom Hristom i pokušali su da Sotonu razumnim argumentima osvedoče da mu i sada ne stoji na raspolaganju manje časna pozicija nego pre nego što je **Bog objavio sa kojom čašću je darovao Svog Sina**. Oni su Sotoni jasno objasnili, da je **Isus bio Sin Božji Koji je postojao sa Njim pre stvaranja anđela, i da je ODUVEK stajao sa desne strane Bogu**...Oni su isto argumentovali, da je **posebna čast, koju je Isus dobio u prisustvu anđela** nije uklanjala poštovanje koje je Sotoni pripadalo pre toga.“ {Ellen White: 1SP, 19.1 1908!}

Ovakav, duboko precizan opis hijerarhije neba može biti samo rezultat proročke vizije, u kojoj je Bog Otac a ne „Bog“ Trojstva uzvisio Svog Sina. Da je Isus oduvek bio ravan Ocu, sigurno ne bi kasnije dobijao dodatne časti od Oca. Isus nikad nije dao višlje pozicije Svom Ocu! Pali anđeli još pre početka otvorene pobune nisu više hteli da Isusa pitaju za mišljenje, dok su istovremeno Boga Oca još uvek priznavali kao Cara svemira.

- „Oni su započeli da sami sebe uzvisuju, i zaboravili su da su lepotu svoje ličnosti i karaktera dobili od Gospoda Isusa. **Pali anđeli su želeli da sakriju činjenicu da je Isus jednorodni Sin Božji** i počeli su da smatraju nepotrebnim da Isusa pitaju za Njegovo mišljenje.“ {Ellen White: TDG 128.2 1910!} “They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.”
- „Sotona i njegovi simpatizeri su pokušavali da reformišu Božju vladavinu. Oni su bili nezadovoljni i nesretni zato što nisu mogli da shvate Njegovu neistraživu mudrost. Oni nisu mogli da razumeju i shvate **Njegovu nameru da uzvisi Svog Sina i da Mu da bezgraničnu moć i vlast i pobunili su se protiv autoriteta Sina**.“ {Ellen White: 1SP 18.2 1870} “Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.”

Kod nauke o Trojstvu Otac ne stoji iznad Sina, nego da Oni sa svetim Duhom čine jednako Trojstvo. Da je Isus u kontekstu Trojstva bio uvek jednak Ocu, On ne bi kasnije dobio još veću čast i silu od Oca.

- „**Bog i Hristos i nebeski anđeli su bili na jednoj strani, a Sotona na drugoj**. Bez obzira na beskonačnu silu i čast Boga i Sina, anđeli su postali nezadovoljni. Sotonine insinacije su donele efekat, i oni su zaista počeli da veruju da su Otac i Sin njihovi Neprijatelji, a da je Sotona njihov dobrotvor.“ {Ellen White: 3T 328.1} “God and Christ and heavenly angels were on one side, and Satan on the other. Notwithstanding the infinite power and majesty of God and Christ, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies and that Satan was their benefactor.”

Da li sveti Duh nije bio ni na jednoj strani, pošto se ne spominje? Kada bi bio treće Biće, to bi značilo da su Anđeli važniji od Njega!

- „Neki anđeli su Sotoninu pobunu posmatrali blagonaklono, drugi su se odlučno borili za **Božju čast i mudrost, da je Svom Sinu dao toliki autoritet**. Među anđelima je postojao raskol. Sotona i oni koji su se sa njim slagali su se borili da Božju vladavinu reformišu. Oni su želeli da prodru u Njegovu neistraživu mudrost i da shvate, **zašto je Isusa tako uzdigao** i dao Mu takvu neograničenu moć i vlast. Oni su ustajali protiv autoriteta Sina. Svi stanovnici neba su bili pozvani da se pojave pred Ocem, da bi svaki slučaj bio odlučan.“ {Ellen White, EW, p. 145.2 1858.} “Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided.”

Isus je uvek bio Sin, dobivši autoritet od Svog Oca! Samo je Otac, kao najviši autoritet, sedeo na tronu kada su svi morali prisustvovati preispitivanju svakog slučaja! Isto tako je i nakon pada u greh, anđeo Gavriilo dobio Luciferovu poziciju.

On time nije postao deo bilo kakvog Trojstva, niti je u hijerarhiji bio u rangu sa Ocem i Sinom, nego samo direktno ispod Isusa. Zašto istovremeno ne i ispod Oca, ako su Otac i Sin jednakog autoriteta?

Kod Trojstva ne postoji hierarhija u položaju Oca i Sina, i ono negira vrhovni položaj Boga Oca, Vladara celog svemira.

- „**Gavriilo**, anđeo **sledeći po rangu do Sina Božjeg**, je doneo nebesku poruku Danilu.” {Ellen White: DA, p. 234.2} “It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.”

16. Isus je oduvek doslovno rođen Sin kako u Starom tako i u Novom Zavetu i Duhu Proroštva

- „Ko je izašao na nebo i opet sišao? Ko je skupio vetar u pregršti svoje? Ko je svezao vode u plašt svoj? Ko je utvrdio sve krajeve zemlji? **Kako Mu je ime? I kako je ime Sinu Njegovom?** Znaš li? Sve su reči Božje čiste; On je štit onima koji se uzdaju u Nj. Ništa ne dodaj k rečima Njegovim, da te ne ukori i ne nađeš se laža.” {Priče 30,4-6}
- „Služite Gospodu sa strahom, i radujte se s trepetom. **Poštujte Sina**, da se ne razgnevi, i vi ne izginete na putu svom; jer će se gnev Njegov brzo razgoreti. Blago svima koji se u Nj uzdaju!” {Psalam 2,11.12}
- „Sine čovečji, prorokuj i reci: ovako veli Gospod Gospod: reci: mač, mač je naoštren, i ugladen je. Naoštren je da kolje, ugladen je da seva; hoćemo li se radovati kad prut **Sina Mojega** ne haje ni za kako drvo? Dao ga je da se ugladi da se uzme u ruku; **mač** je naoštren i ugladen, da se da u ruku ubici.” {Jezekilj 21,14-19}

I samo Otkrivenje opisuje Isusa i Njegovo delovanje sa mačem:

- „I beše obučen u haljinu crvenu od krvi, i ime se **Njegovo zove: Reč Božija** (Isus). I vojske nebeske idahu za njim na konjima belim, obučene u svilu belu i čistu. I iz usta Njegovih iziđe mač oštar, da njime pobije neznabošce; i On će ih pasti s palicom gvozdenom; i On gazi kacu vina srdnje i gnjeva Boga Svedržitelja. I ima na haljini i na stegnu svome ime napisano: Car nad Carevima i Gospodar nad Gospodarima..” {Otkrivenje 19, 13-15}
- „On je **bio** Veličanstvo nebesa, **jedinorodni Božji SIN**. Ipak, „Bogu tako omilje svet da je i Sina Svojega jednorodnoga dao, da nijedan koji Ga veruje ne pogine, nego da ima život večni.” Jovan 3,16” {Ellen White: 9T, p. 208.2, **1909**} “He was the Majesty of heaven, the only-begotten Son of God. Yet “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. “

Ako se nešto daje, taj poklon mora da pre toga bude eksistentan. Ako Bog daje Svog Sina, onda On mora da egzistira već pre toga. Inače bi u Bibliji stajalo, da je Isus došao, da bi postao Sin. Ali Isus je već došao sa neba kao Sin!

- „Kako da impresivno prenesem zadatak koji je Hrist dao Svom narodu – privilegiju da budu radnici sa **Duhom** sve istine **u telu** – **Božanskim Sinom Božjim, obučenim u ljudskost**, kanalom koji je određen i pripremljen da neprestano prima i daje nebesku struju? On sam koji je izvor koji se prelijeva, On prima da prenese svima koji će primiti dar.“ {Ellen White: Manuscript 125, 25. July 1906} “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the divine Son of God, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.”

„Obučen u ljudskost“ znači Njegov dolazak na zemlju: On je tada ostao Sin, ali sada sa ljudskom prirodom.

- „U svojoj ljudskosti, On je bio Sudeonik u Božanskoj prirodi. U Svom otelovljenju stekao je (već postojeću!) **titulu Sina Božjeg u NOVOM smislu**. Reče anđeo Mariji: 'Sila Najvišega oseniće te; zato i Ono što će se roditi biće sveto, i nazvaće se Sin Božji.' (Luka 1,35) Dok je bio Sin ljudskog bića, postao je **Božji Sin U NOVOM SMISLU**. Takav je bio na našem svetu, Sin Božji, a ipak saveznik ljudskog roda.“ {Ellen White: ST, August 2, 1905, 1SM, p. 226.2} “In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, “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 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.”
- „**Otac je kroz Sina stvorio sva nebeska bića**. 'Jer kroz Njega bi sazdana sve ..., bilo prestoli ili gospodstva ili poglavarstva, ili vlasti: sve se kroza Nj i za Nj sazda. (Kološanima 1,16)“ {Ellen White: Letter 256, 1. August 1906} “The Father wrought by His Son in the creation of all heavenly beings. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.’ ”

Izraz ‘Sin u novom smislu’ bi bio besmislen, ako analogno tome Isus pre toga nije na nebu bio ‘Sin u starom smislu’. Zašto ‘u novom smislu’? Zato što je ostavio Božansku a uzeo ljudsku prirodu da bi mogao da umre za nas.

- „Bog je postao jedno sa čovekom kada je **na savetu između Oca i Sina na nebesima** određeno da, **UKOLIKO** (ne nakon što) **čovek padne, SIN Božji bude** njegov Iskupitelj i da povрати u njemu moralnu sliku Boga.“ {Ellen White: 1888 Materials, p. 869, 1891.} “God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God.”

Mi čitamo da je On kao Božji Sin to bio i u nebeskom savetu gde je odlučeno da, ako čovek padne, On bude njegov Spasitelj. Pozicija Spasitelja je napravila od Njega „Sina u novom smislu.“ Zašto sveti Duh nije učestvovao na nebeskom savetu, ako je Biće i deo Trojstva?

- „Sotona je imao simpatizere na nebu i poveo je veliki broj anđela sa sobom. **Bog, Hristos i nebeski anđeli su bili na jednoj strani, a Sotona na drugoj**. Uprkos bezgraničnoj moći i veličanstvenosti **Boga i Hrista**, anđeli su postali nezadovoljni. Sotonine insinacije su uzimale danak i oni su stvarno poverovali da su **Otac i Sin** njihovi neprijatelji a Sotona njihov dobročinitelj.“ {Ellen White: 3T, p. 328.1} “Satan had sympathizers in heaven, and took large numbers of the angels with him. God and Christ and heavenly angels were on one side, and Satan on the other. Notwithstanding the infinite power and majesty of God and Christ, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies and that Satan was their benefactor.”

- „Sotona je dobro znao koju **poziciju je Hristos zauzimao na nebesima kao Očev Ljubljeni**. Nije mogao pojmiti i **bio je začuđen da će** (već tada) **Božji Sin doći na zemlju kao čovek**. Nije mogao shvatiti misteriju ove velike žrtve. Njegova sebična duša nije mogla razumeti takvu ljubav za prevarenom rasom.” {Ellen White: DA, p.115} “Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.”

Da li „treće biće Trojstva“ nije bilo ni na jednoj strani? Naravno da ne, jer Sveti Duh ni nije Biće, nego proizilazi od Oca i Sina kao Njihova sveprisutnost!

Isus je Sin, i pre pada Adama i Eve u greh:

- „Sa kakvim je samo interesovanjem ceo univerzum posmatrao konflikt koji će odlučiti poziciju **Adama i Eve**. Kako su pažljivo anđeli slušali sotonine reči. Upitali su se, da li će sveti par preneti svoju ljubav sa **Oca i Sina** na sotonu? Da li će prihvatiti njegove laži kao istinu?” {Ellen White: ST, 12. May, 1890 par. 2} “How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts. They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan? Will they accept his falsehoods as truth?”

Bog ljubavi je vodio neshvatljivo jaku borbu sa Sobom, da li će radi nas Svog voljenog jedinog Sina prepustiti smrti i riziku večnog gubitka postojanja! Isus je bio pravi Sin, pre Svog dolaska na zemlju da bi dao Svoj život za nas, što objašnjava doslovnu Božju borbu sa Sobom. Trojstvo nije jedan Otac koji daje Svog Sina!

Po toj nauci bi i Bog Otac trebao da bude samo deo tog Trojstva, a ne doslovni Otac. Po toj logici bi i Isus morao da bude Sam Sebi Otac! Proizvoljna tumačenja po potrebi, da na jednom mestu Bog označava samo jedno Biće, a na drugom mestu Trojstvo, predstavlja kršenje svakog teološkog principa! Ili jedno ili drugo!

- „Anđeo mi je rekao, „Da li ti misliš da je Otac predao **Svog** dragog i ljubljenog **Sina** bez borbe? Ne, ne.“ **Čak se i Bog nebeski borio da li da pusti da krivi ljudski rod nestane, ili da da Svog dragog Sina da umre za njih.** [...] Videla sam da je Bogu nemoguće da promeni ili izmeni Svoj zakon da bi spasao izgubljene ljude; zato je Njegov Sin morao platiti smrću za prestupe ljudi.” {Ellen White: Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854} “Said the angel, “Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no.” It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his darling Son to die for man’s transgression.”
- „Bog je poslao Svog sopstvenog Sina u obličju grešnog tela, podložnim fizičkim slabostima, kušanim u svim tačkama kao što smo mi. **On je bio Sin živog Boga. Njegova Ličnost NIJE počela sa utelovljenjem u telu.**“ {Ellen White: Letter 77, 3. August, 1894} “God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.”
- „**Pali anđeli su želeli da sakriju činjenicu da je Isus jednorodni Sin Božji i počeli su da smatraju nepotrebnim da Isusa pitaju za Njegovo mišljenje** (dok su Oca u to vreme još uvek priznavali za nebeskog Cara!).“ {Ellen White: TDG 128.2 **1910!**} “This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.”
- „Ja sam za to rođen, i zato dođoh na svet da svedočim istinu, I svaki koji je od istine sluša glas Moj.“ {Jovan 18,37}

- „A Isus im reče: kad bi Bog bio vaš Otac, ljubili biste Mene; jer **Ja od Boga iziđoh i dođoh**; jer ne dođoh Sam od Sebe, nego Me On posla.“ {Jovan 8,42}

„Iziđoh“ i „dođoh“ su dva potpuno različita i nepovezana termina, koji su u ovoj izjavi dodatno razdvojeni (iziđoh **I** dođoh) a takođe si i navedeni u hronološkom redosledu, da bi bez sumnje mogli da prepoznamo, da su time opisana dva različita događaja, i to da su Isusovo nebesko rođenje tj. izlazak iz Oca i Njegov kasniji dolazak od Oca sa neba na zemlju potpuno nezavisni delovi večne istorije.

- „I da čekate Sina Njegova **s nebesa** Kojega vaskrse iz mrtvih, Isusa, Koji nas izbavlja od gnjeva koji će doći“ {1. Solunjanima 1,10}
- „Ovo su uverenja koje iznosimo pred svet u našoj harmoniji i jedinstvu, da je **Bog poslao Svog Sina i da Isus jeste Božji Sin**.“ {Ellen White: Letter 51a, 1878 29} “These are the credentials we present to the world in our harmony and unity, that God has sent His Son and that Jesus is the Son of God.”
- „Hristos je **BIO** Božji Sin; bio je jedno sa Njim **pre** nego što su anđeli stvoreni.“ {Ellen White: PP, p. 38, 1890} “Christ was the Son of God; He had been one with Him before the angels were called into existence.”
- „**Sin** Božji je sproveo u delo **Očevu** volju **pri stvaranju nebeske vojske**; i **Njemu, jednako kao i Bogu**, pripada njihova vernost i odanost.“ {Ellen White: PP, p. 36, 1890} “The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.”
- „**Božanski Sin Božji** je video da niko osim Njega ne može spasiti otpali rod. On je odlučio da pomogne čoveku.“ {Ellen White: RH, February 24, 1874 par. 33} “The divine Son of God saw that no arm but his own could save fallen man. He determined to help man.”
- „Koji, ako je i bio u obličju Božijemu, nije se otimao da se isporedi s Bogom.“ {Filipljanima 2,6}
- „Tada se prepade car Navuhodonosor, i brže ustav progovori i reče svojim dvoranima: ne bacismo li tri čoveka svezana u oganj? Odgovoriše i rekoše caru: da, care. Odgovori i reče: eno, vidim četiri čoveka odrešena gde hode posred ognja i nije im ništa, i **Četvrti kao da je Sin Božji**.“ {Danilo 3,24.25} Prevod Vuk Karadžić
- „Ovde pred carevim očima on je video u toj peći one koje je bacio unutra, da hodaju usred vatre, i isto je video **četvrti lik kao Sina Božjeg**. Tako možete videti da car nije bio u neznanju u vezi **Boga i Njegovog Sina**.“ {Ellen White: Manuscript 44, 22. October 1886} “Here in full view of the king he saw in that furnace those whom he had cast in, walking in the midst of the fire, and he also saw the fourth form like the Son of God. So you can see that the king was not ignorant of God and of His Son.”
- „Odakle je **Navuhodonosor** mogao da zna da je četvrta Osoba izgledala kao **Sin Božji? On je o Božjem Sinu čuo od Jevrejskih zarobljenika** koji su bili u njegovom carstvu. Oni su mu doneli spoznaju o živom Bogu Koji je iznad svih vladara.“ {Ellen White: RH 3. May 1892, par. 10; 4BC, 1169} “How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things.”

Ovde vidimo ne samo da je već u starozavetno vreme među Božjim slugama bilo potpuno jasno da je Isus Sin! Zato su Fariseji i pitali Isusa da li je On taj Božji nebeski Sin, jer su čak i oni, za razliku od današnjih teologa, znali da Bog ima Svog nebeskog Sina.

- „Zaklinjem te živim Bogom da nam kažeš jesi li Ti Hristos Sin Božji?“ {Matej 26,63}
- „Velika je stvar verovati u Isusa. Čujemo mnoge da kažu 'Verujte, verujte, sve što treba da radite je da verujete u Isusa.' Ali naša je privilegija da upitamo šta ovo verovanje uključuje? I šta znači? Mnogi od nas imaju nominalnu veru ali tu veru ne unosimo u naš karakter. Rečeno je da je đavo verovao i drhtao. **ON JE VEROVAO DA JE HRISTOS BIO BOŽJI SIN DOK JE BIO NA NEBU**, a kada se na ovoj zemlji sukobio s Njim na bojnopolju, on je verovao u Hrista, ali da li ga je to moglo spasiti? Ne, jer nije utkao Hrista u svoj život i karakter.“ {Ellen White: Manuscript 5, 19. June 1886} “It is a great thing to believe in Jesus. We hear many say, “Believe, believe; all that you have to do is to believe in Jesus.” But it is our privilege to inquire, What does this belief take in? and what does it comprehend? There are many of us who have a nominal faith, but we do not bring that faith into our character. The statement is made that the devil believed and trembled. He believed that Christ was the Son of God while he was in heaven; and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character.”

Šta Božji prorok piše za one koji odbijaju tu istinu da je Bog doslovno Isusov Otac?

- „A Petar, opisujući opasnosti kojima će Crkva biti izložena u posljednjim danima, kaže da kao što je bilo lažnih proroka koji su Izraela vodili u greh, tako će biti i lažnih učitelja, „koji će kradom unijeti pogubna krivoverja i koji će, odricajući se Gospoda što ih je otkupio... Mnogi će poći za njihovom razuzdanosti.“ (2. Petrova 2,1.2) Ovde je apostol ukazao na **jedno od očitih obeležja spiritističkih učitelja. Oni ODBIJAJU da priznaju Hrista KAO Božjeg SINA**. Jovan kaže o takvim učiteljima: „Ko je lažljivac osim onoga koji odriče da Isus nije Hristos? Ovo je Antihrist, koji se odriče Oca i Sina. Koji se god odriče Sina ni Oca nema; a koji priznaje Sina, i Oca ima.“ {1. Jovanova 2,22.23} Spiritizam odricanjem Hrista negira i Oca i Sina, a Biblija objavljuje da je to slika Antihrista.“ {Ellen White: PP, chapter 67, p. 686.} “And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist.”

Da li se ispunilo proročanstvo, da će u crkvi poslednjih dana biti odbijeno da je Isus doslovni Sin? Današnja teologija govori da je to bila „samo uloga“ i da Isus „nije“ zaista Sin! Od koga potiče ova nauka? Po gornjem citatu direktno od vešto sakrivenih spiritista!

Bog nas sa druge strane poziva da Mu se vratimo, da ne izgubimo večni život za koji je dao tako neshvatljivo vrednu žrtvu:

- „Preklinjem svakoga da budu čisti i čvrsti u vezi određenih istina koje smo primili i čuli i zagovarali. Izjave Božje Reči su jasne. Postavite svoje noge čvrsto na platformi večne istine. Odbacite svaki oblik zablude, čak i ako je okrivena prividom realnosti, koja negira Ličnost Boga ili Hrista. **Isus Hristos JE Božji SIN**.“ {Ellen White: Manuscript 124, 1905} “I entreat every one to be clear and firm regarding the certain truths that we have received and heard and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ. Jesus Christ is the Son of God.”

17. Zašto po Jesaiji 9,6 i Isus nosi oznaku Bog večni Otac?

- „U početku beše Reč, i Reč beše u Boga, i Bog beše Reč. Ona beše u početku u Boga.“ {Jovan 1,1.2} - Isus, Reč, Jedinorodni (begotten) Sin od živog Boga je bio jedno sa Svojim večnim Ocem. Jedno u prirodi, karakteru i namerama i **jedino Biće koje je bilo upućeno u sve namere Boga (Oca).**“ - „Jer nam se rodi **Dete, Sin nam se daje,** Kojemu je vlast na ramenu, i ime će Mu biti: Divni, Savetnik, **Bog silni, Otac večni,** Knez mirni. {Isaija 9,6}“ „A ti, Vitlejeme Efrato, ako i jesi najmanji među hiljadama Judinim, iz tebe će Mi izaći Koji će biti Gospodar u Izrailju, Kojemu su **izlasci od početka,** od večnih vremena. {Mihej 5,2}“ - „{Ellen White: PP p. 34} “ -“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.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5,2.” -

Na šta se ovo odnosi? Isus je kroz Svoju smrt na krstu postao naš večni zemaljski Otac, jer samo kroz Njega i Njegovu žrtvu dobijamo večni život! Ta jedinstvena oznaka sa imenom Njegovog Oca znači uzdizanje Njegove jedinstvene žrtve, i ne znači da Isus zaista nosi ime Oca. Samo Bog Otac, Isusov Otac i Otac svih Bića celog svemira nosi ime Bog Otac i JEDAN tj, JEDINI Bog!

18. Priče Solomunove 8, 22-30 Rođenje pre vremena

Aleksandar Petrović

Ellen White piše da su donji stihovi direktna izjava Isusa, gde on govori o Sebi samome. Ona spaja izraze „Sin Božji govori o Sebi“ sa rečima iz Biblije „Gospod me je imao“.

- „Kroz Solomuna nam **Hristos objavljuje:** (←reči **Ellen White**) (**Biblijski nastavak njenog citata**→) „**Gospod Me je imao** u početku puta Svojega, pre dela Svojih, **pre svakoga vremena. Pre vekova postavljena sam, pre početka, pre postanja zemlje.** Kad jošte ne beše bezdana, rodila sam se, kad još ne bijaše izvora obilatih vodom. Pre nego se gore osnovaše, **pre humova Ja sam se rodila;** Još ne beše načinio zemlje ni polja ni početka prahu vasiljenskom; Kad je uređivao nebesa, onde bijah; kad je razmeravao krug nad bezdanom. Kad je utvrđivao oblake gore i krepio izvore bezdanu; Kad je postavljao moru među i vodama da ne prestupaju zapovesti Njegove, kad je postavljao temelje zemlji; Tada bijah kod Njega Hranjenica, bijah Mu milina svaki dan, i veseljah se pred Njim svagda.“ {Priče Solomunove 8,22-30}“ {Ellen White: ST, 29. August **1900**, par. 14} “Through Solomon Christ declared: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.”
- „A **Sin Božji govori Sam O Sebi:**“ - „Gospod Me je imao u početku puta Svojega, pre dela Svojih, pre svakoga vremena....“ {Priče Solomunove 8,22-30} - „ {Ellen White: PP p. 34} “And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting....(Proverbs 8,22-30)“
- „Ko je izašao na nebo i opet sišao? Ko je skupio vetar u pregršti Svoje? Ko je svezao vode u plašt Svoj? Ko je utvrdio sve krajeve zemlji? Kako Mu je ime (Bog Otac)? **I kako je ime Sinu Njegovu?** Znaš li?“ {Priče Solomunove 30,4}

Uprkos tako jasnim rečima u Bibliji, koje umesto da budu u poniznosti prihvaćene, dolazi opet do raznih tvrdnji teologa da one to "ne govore". Jedna od tvrdnji je da je reč 'rođen' (u svim Biblijama na našoj planeti!) „tendenciozno prevedena“, jer ona na Jevrejskom ima paralelno i značenje čekati.

U Pričama Solomunovim ima više od jedne reči koja je upotrebljena za rođenje, i kada ih sve uporedimo jedini zaključak je rođen.

- „Gospod Me je imao (qā-nā-nî קָא־נָא־נִי) u početku puta Svog, pre dela Svojih, pre svakog vremena. Pre vekova postavljena (nis-saḵ-tî נִיס־סַח־תִּי) sam, pre početka, pre postanja zemlje. Kad još ne beše bezdana, **rodila** (ḥō-w-lā-lə-tî; חֹ־ו־לָא־לֵתִי) sam se, kad još ne beše izvora obilatih vodom. Pre nego se gore osnovaše, pre humova Ja sam se **rodila** (Originalna reč: ḥō-w-lā-lə-tî. חֹ־ו־לָא־לֵתִי)” {Priče Solomunove 8,22-25}

qā-nā-nî קָא־נָא־נִי dolazi od qanah = dobiti, oblikovati, steći, kupiti

- „Iza toga Adam pozna Evu ženu svoju, a ona zatrudne i rodi Kajina, i reče: dobih (qanah) čoveka od Gospoda.” {1. Mojsijeva 4,1}

ḥō-w-lā-lə-tî חֹ־ו־לָא־לֵתִי dolazi od chuwl = vrtiti, roditi, izneti, pasti u bolu

- „Gle, u bezakonju **rodih** (originalna reč: ḥō-w-lā-lə-tî חֹ־ו־לָא־לֵתִי) se, i u grehu zatrudne mati Moja sa Mnom.” {Psalam 51,5}

U Stihovima iz Priča Solominovih 8,22-30 je potpuno jasno da Isus Sam za Sebe nekoliko puta kaže da je **rođen pre svega**! Stari Zavet stavlja još preciznije od Novog Zaveta stavlja akcenat na to da je Isus od samog početka doslovni Sin. Ovde stoji jasno da je Isus, oduvek kao Sin, rođen pre svega što postoji, i da time ovaj opis ne govori o Njegovom rođenju na zemlji! Sa druge strane Bog isto tako nije rodio Svoju mudrost, jer ona nema početka kao ni On Sam!

Ovaj stih ne može da govori o mudrosti! Izraz 'pre vekova' potvrđuje da izraz 'večnost i vreme' predstavljaju kategoriju stvorenog svemira a da Bog Otac stoji iznad svega, pa tako i iznad vremena, koje je nastalo kroz stvaranje svemira. Zato i diskusija o citatima u kojima u kontekstu Isusovog života stoji reč večnost dotiče samo dubinu i dužinu Njegove egzistencije koju ne možemo da shvatimo.

Da li Isus ima ili nema početak, daju nam drugi citati, kao i ovaj stih, u kojem potpuno jasno piše da je Isus rođen pre početka vremena, pre početka stvaranja koje je došlo kroz Njega:

- „Hristos je **BIO** Božji Sin; On je bio jedno sa Njim **PRE nego što su anđeli stvoreni**. On oduvek stoji sa desne strane Bogu.” {Ellen White: PP, p. 38} “Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father.”
- „Posvećenost Provorodenog je imalo svoje korene u **NAJVRANIJIM VREMENIMA**. Bog je obećao da će dati **NEBESKOG PRVOROĐENOG** da spasi grešnika.” {Ellen White: DA, p. 51} “The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.”

19. Jevrejima 1,1-9: Samo zemaljsko vaskrsenje ili i nebesko rođenje?

Aleksandar Petrović

Ovaj Biblijski opis Isusovog rođenja se posebno koristi kao “dokaz” da je On “samo” u kontekstu rođenja i vaskrsenja na zemlji, a ne pre toga, imao status Sina. Pri dubljem proučavanju ove glave možemo da pronađemo da je tu opisano i rođenje na nebu i vaskrsenje na zemlji.

- „Bog Koji je negda mnogo puta i različitim načinom govorio ocevima preko proroka, govori i nama u pošledak dana ovih preko Sina, Kojega postavi Naslednika svemu, kroz Kojega i svet stvori. (Psalam 2,8) Koji budući sjajnost slave i obličje Bića Njegova, i noseći sve u reči sile Svoje, učinivši Sobom (original: kroz Sebe) očišćenje greha naših, sede s desne strane prestola veličine na visini, I toliko bolji posta od anđela koliko preslavnije ime od njihova dobi. Jer kome od anđela reče: Sin Moj Ti si, Ja Te danas RODIH (Original: **gennaó**) I opet: Ja ću Mu biti Otac, i On će Mi biti Sin.“ {Jevrejima 1, 1-5}

Reč rodih u petom stihu NE znači vaskrsenje, nego doslovno rođenje, u ovom slučaju nebesko, pre stvaranja univerzuma. Originalna starogrčka reč ne dopušta ikakvu alternativu, i ne poseduje značenje vaskrsenja:

γεννάω (gennaó) = roditi = beget, bring forth, give birth to

Prvih pet stihova opisuju Isusov život kao doslovnog Sina i pre večnosti i vaskrsenja. Duh Proroštva jasno objašnjava da ovi stihovi govore da je Isus oduvek Sin, kao i da se Isus uvek svima obraćao kao Sin, počevši od patrijarha kao Adam ili Avram, pa do današnjih dana, a ne samo pri Svom boravku kao Mesije na zemlji!

- „Božji Sin je prvim ljudima obećao spasenje. On je bio Taj Koji se lično pokazao patrijarsima. Adam, Noje, Avram, Isak, Jakov i Mojsije su razumeli evanđelje.“ {Ellen White: PP 366.1} “It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel.”
- „Biblija nam jasno otkriva odnos između Boga i Hrista i oni jasno pokazuju Ličnost i individualnost Obojice. [tu onda stoje stihovi: Jevrejima 1,1-5]. Bog je Hristov Otac; Hristos je Božji Sin. Hristu je DATO uzvišeno mesto. Načinjen je jednakim Ocu. Svi Božji saveti su otvoreni Njegovom Sinu.“ {Ellen White: 8T, p. 268, 1904} “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”

Da li izraz „između Boga i Hrista“ znači „između trojedinog Boga i Isusa“? Onda bi Isus morao da postoji dva puta. Jednom kao deo Trojstva i još jednom kao separatan Individuum. Božji savet ili gremium je mesto, u kojem Bog donosi odluke. Svi Božji saveti su otvoreni Njegovom Sinu. Ovde isto vidimo da Bog nije Trojstvo, jer bi u tom slučaju Isus zajedno sa Ocem i svetim Duhom automatski bio u Božjem savetu. Ali mi čitamo da su saveti Božji bili otvoreni Sinu kada je načinjen jednak Ocu tj. dobio autoritet kao Otac, jer je pre toga imao poziciju nižu od Očeve. Tu vidimo isto koliko je Trojstvo lažna nauka.

Zašto sveti Duh kao „treće Božanstvo“ nije nikad prisutan na savetu Oca i Sina? Zato što sveti Duh proizilazi od Oca. Mi čitamo u Jevrejima 1, 1-4 da je Bog Otac stvorio svet kroz Sina Isusa. Da li je i svet stvoren tek pri Njegovom vaskrsenju, pošto Trojstvenici tvrde da je tek na zemlji postao Sin? Da li je Isus sve stvorio ili Njegov Otac kroz Njega? Mi isto tako čitamo da je Isus naše grehe očistio kroz Sebe, što ne opisuje Njegovo vaskrsenje, nego Njegovo delo spasenja i smrt.

Kada bi Isus u smislu Trojstva samo nosio „ulogu“ Sina, onda On ne bi trebao biti uzdignut, jer bi po nauci o Trojstvu i na zemlji imao potpunu Božansku prirodu koju je sa spoljne strane samo pratilo meso i krv ljudskog tela. Ovaj aspekt je precizno objašnjen u glavi o Njegovoj prirodi na zemlji. Jedna uzdignuta pozicija ne znači vaskrsenje!

Isus je tu poziciju dobio od Svog Oca, a sam Otac nikad nije dobio neku poziciju od Sina! Samo Otac je iznad svega i svakoga, i kao Takav samo On daje i određuje bilo čiju poziciju. Isus je od Oca načinjen jednakim Ocu.

A izraz načinjen predstavlja pasivu a ne aktivu! Isus nije Sebe rodio! Hronološki Biblija nastavlja opis Isusovog života sa Njegovim vaskrsenjem:

- „I opet uvodeći Prvorođenoga u svet govori: i da Mu se poklone svi anđeli Božji. Tako i anđelima govori: Koji čini anđele svoje duhove, i sluge svoje plamen ognjeni. A Sinu: prestol je Tvoj, Bože (θεος) va vek veka; palica je pravde palica carstva Tvoga. Omilela Ti je pravda, i omrzao si na bezakonje: toga radi pomaza Te, Bože (Adonei) (θεος), Bog (Jehova) (θεος) Tvoj uljem radosti većma od drugova Tvojih.“ {Jevrejima 1, 6-9}

Na grčkom jeziku stoje različiti nazivi titule Boga θεος i Njegovog Sina Isusa θεος. Samo reč θεος tj. Theon znači Bog bez početka, dok reč θεος tj. Theos znači Božansko Biće (koje poseduje početak)! Zašto bi inače postojale RAZLIČITE reči i na starom i na novom grčkom jeziku za oba pojma, kada bi obe zaista imale isto značenje?

Isus je naš Bog, a Njegov Otac je Njegov i naš Bog. Opet uvesti znači vaskrsenje, i da je Biblijski opis do šestog stiha doticao samo Njegovo prvo rođenje na nebu. Opet uvesti znači da je kroz vaskrsenje ponovo izašao od Oca. A isto i da je Svoju kod Oca pre dolaska na zemlju odloženu Božansku telesnu prirodu i Božanski život dobio ponovo nazad! Isus je na zemlji imao dve prirode: ljudsku prirodu, i Božansku Ličnost.

Ali Isus je morao da telesnu Božansku prirodu ostavi kod Oca, jer inače ne bi mogao da umre za nas na krstu! Bog je u Svojim prirodi apsolutno besmrtn. Očeva izjava, da treba da Mu se poklone svi anđeli, znači da je Isus u svakom pogledu došao nazad kao Božansko Biće, i da je Otac u tom smislu prihvatio Njegovu žrtvu.

- „Bog je obećao da će dati NEBESKOG PRVOROĐENOG da spasi grešnika.“ {Ellen White: DA, p. 51} “God had promised to give the First-born of heaven to save the sinner.”

Nažalost i kod stihova o Njegovom zemaljskom vaskrsenju u Delima Apostolskim 13,32 i Psalam 2,7 dolazi do tumačenja, da ti stihovi dotiču celu prvu glavu poslanice Jevrejima, a ne tek deo od šestog stiha pa na dalje.

Ali čak i kada bi taj deo Biblije opisivao samo zemaljsko vaskrsenje, to ne bi značilo, da je Isus samo na zemlji bio Sin, pošto na svim drugim mestima čitamo i vidimo jasno da je On oduvek bio Sin, što naravno uključuje Njegov boravak na zemlji i vaskrsenje.

Najnovija tvrdnja u okviru doktrine o Trojstvu glasi da je Isus nije umro na krstu, i da je nakon Očevog poziva Isus „Sam Sebe“ probudio u grobu. To je bogohulno jer negira Njegovu doslovnu smrt za naše grehe, što je direktno negiranje Njegove žrtve za nas! Isto tako, ako u Rimljanima 1,3 u okviru opisa Isusove misije na zemlji čitamo da je Isus na zemlji rođen iz Davidovog semena, besmisleno je to zloupotrebjavati kao "dokaz" da je On „samo“ na zemlji bio Sin!

Kada je Isus postao čovek, primio je i ljudski lanac porekla od Adama do Svog proroka Davida, pa sve do Sebe, kao što je već u Starom Zavetu proročki najavljeno!

20. Dobijena i položena vlast

Psalam 110,1

Isaija 9,6.7

U okviru hipoteze o Trojstvu dolazi do tvrdnje, da je Isus „samo” u okviru plana spasenja dobio „ulogu” položaja ispod Svog Oca, sve do dana kada rat dobra i zla bude završen.

- „Onda **kraj, kad (Isus) preda carstvo Bogu i Ocu**, i kad ukine svako poglavarstvo i svaku vlast i silu. Jer Njemu valja carovati dokle ne položi sve neprijatelje Svoje pod noge Svoje. A poslednji će se neprijatelj ukinuti smrt. Jer sve pokori pod noge Njegove. Ali kad veli da je sve Njemu pokoreno, pokazuje se da je osim Onoga Koji Mu pokori sve. **A kad Mu sve pokori, ONDA ĆE SE I SAM SIN POKORITI Onome Koji Mu sve pokori, da bude Bog sve u svemu.**” {1. Korinćanima 15,24-28}

Bog Otac je „sve u svemu“:

- „Jedno telo, jedan duh, kao što ste i pozvani u jednoj nadi zvanja svog. **Jedan Gospod** (Isus), jedna vera, jedno krštenje, **Jedan Bog** (Otac) i Otac svih, Koji je nad svima, i kroza sve, i u svima nama.” {Efescima 4,4-6}
- „Darovi su različni, ali je duh jedan. I različne su službe, ali je **jedan Gospod** (Isus). I različne su sile, ali je **jedan Bog** (Otac) **Koji čini sve u svemu.**” {1. Korinćanima 12,4-6}
- „I opet uvodeći Prvorođenoga u svet govori: i da Mu se poklone svi anđeli Božji. Tako i anđelima govori: Koji čini anđele svoje duhove, i slugе svoje plamen ognjeni. A Sinu: prestol je Tvoj, Bože (θεος) va vek veka; palica je pravde palica carstva Tvoga. Omilela Ti je pravda, i omrzao si na bezakonje: toga radi pomaza Te, Bože (Gospodar - Adonei) (θεος), Bog (Jehova) (θεος) Tvoj uljem radosti većma od drugova Tvojih.” {Jevrejima 1, 6-9}
- „Reče (Otac JHWH LORD) GOSPOD **Gospodu** (Isusu ADONAI Lord) **mojemu**: SEDI Meni s desne strane, DOK položim neprijatelje Tvoje za podnožje nogama Tvojima. Skiptar sile DAJE Ti Gospod sa Siona: VLADAJ sred neprijatelja Svojih.” {Psalam 110,1.2}

U originalnoj Bibliji na Jevrejskom jeziku NE stoji izraz Bog Bogu, nego Bog (JHWH) Gospodu (ADONAI). Reč Adonai označava titulu (našeg) Gospodara tj. Gospoda i ne znači Bog. Gospod napisan MALIM slovima je u Bibliji oznaka Sina Isusa, a velikim slovima Boga Oca. Današnji teolozi uzimaju sebi za "pravo", da oni bolje "razumeju" Jevrejski jezik i tadašnje značenje imena Adonai od samih Jevreja, koji su to ime koristili da bi pokazali da Isus nije taj 'jedini pravi večni Bog'.

Teolozi palog Hrišćanstva izjednačavaju značenje tog imena sa imenom JHWH Jehova, da bi dokazali Trojstvo sa tri JEDNAKA Boga. Iz tog razloga im je toliko potrebno lažno učenje da je Isus jednak Bog kao i Bog Otac, i da "nije" doslovan nebeski Sin od večnosti nego samo „simboličan“ zemaljski Sin.

Tvrdnja da Adonai ima isto značenje kao Jehova je apsurdno, jer bi to značilo da su i Jevreji u verovali u 3 Boga. Nijedna religija nije nosila toliko odlučujuće verovanje da postoji samo JEDAN Bog kao jedno Biće tj. jedna Osoba ili jedna Ličnost Koji sigurno nije pagansko Trojstvo!

Ko je **MOJ** Gospod u Psalmu 110, Koga GOSPOD **SVEGA** POZIVA na SVOJ presto? Sigurno ne David:

- „Hristu je **data** uzvišena pozicija. **Načinjen** je jednakim Ocu.” {Ellen White: 8T 268.3, **1904**} “To Christ has been given an exalted position. He has been made equal with the Father.”

- „I pristupivši Isus reče im govoreći: **DADE** Mi se svaka vlast na **nebu** i na zemlji.” {Matej 28,18}

U svim ovim stihovima i citatima Duha Proroštva vidimo da je Otac oduvek iznad Svog Sina, i da je nakon nastanka greha pozvao Svog Sina da sedne na Njegov (Očev) presto, sve dok Otac nije položio Isusove neprijatelje pred Njegove (Isusove) noge. **Isus je tu moć već dobio sa početkom greha**, kako na nebu tako i na zemlji, i imaće je sve do konačne pobeđe sotone i njegove večne smrti! Besmislenom postavkom da Isus dobija vlast nazad **nakon** pobeđe nad grehom, iako u Božjoj reči piše obrnuto, da Isus tada predaje vlast nazad Ocu, zastupnici Trojstva pokušavaju da objasne Njegovu „ulogu“ Sina ispod Oca, jer pravi Sin znači, da Trojstvo tri jednaka Bića na tri trona ne postoji.

Na našoj planeti postoje dva carstva. Carstvo našeg Boga, na čijem prestolu Isus privremeno nosi krunu, i carstvo sotone. Isus je dobio moć zato što je Otac od samog početka bio okrivljen, da „nije” pravedan. Čak i sada je ceo univerzum svedok, šta su principi sotoninog carstva, a šta su principi Božjeg carstva. Kada vremenski raspon koji je za to određen da se svaki pripadnik oba carstva pred svemirom u potpunosti pokaže u pravom svetlu bude završen, onda će stanovnici svih planeta doneti lični sud koje je carstvo pravedno. I onda će Sin dati sve Svom Ocu nazad.

A to je sve što je bilo izgubljeno, tj. ceo univerzum zajedno sa svetovima koji nikad nisu pali u greh, jer je postojao rizik da u jednom trenutku večnosti nastave ovu pobunu. Dakle, kada je taj veliki rat između Božjeg i sotoninog carstva završen, takav rizik više ne postoji, jer su svi potpuno jasno videli principe sotoninog carstva. Onda će Bog Otac biti sve u svemu! Ovo nam pomaže da shvatimo, da Isusovo krunisanje u novom Jerusalimu, neposredno pred uništenje Sotone, palih anđela i ljudi, ne znači izjednačenje sa Ocem, nego znak Njegove žrtve za nas i pobeđe nad carstvom greha pred celim svemirom!

- „Biblija nam jasno otkriva odnos između Boga i Hrista i oni jasno pokazuju Ličnost i individualnost Obojice. [na ovom mestu stoje stihovi Jevrejima 1,1-5]. **Bog je Hristov Otac; Hristos je Božji Sin. Hristu je dato uzvišeno mesto.** Načinjen je jednakim Ocu. Svi Božji saveti su otvoreni Njegovom Sinu.” {Ellen White: Testimonies for the Church, Volume 8, p. 268, 1904} “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”
- „**Sotona i njegovi simpatizeri su se pobunili protiv autoriteta Sina.**“ {Ellen White: 1SP 19, 1870} „Satan and his sympathizers.... They rebelled against the authority of the Son“
- „**Božji Sin je bio SLEDEĆI po autoritetu PORED VELIKOG ZAKONODAVCA.**“ {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} “The Son of God was next in authority to the great Lawgiver.”
- „**Hristos je naš primer. On je bio SLEDEĆI do Boga (Oca) u nebeskim dvorima.**“ {Ellen White: Notebook Leaflets from the Elmshaven Library, vol. 1, p. 114,115 – Letter 48, 1902} “Christ is our Example. He was next to God in the heavenly courts.”
- „Neki anđeli su Sotoninu pobunu posmatrali blagonaklono, drugi su se odlučno borili za **Božju čast i mudrost, da je Svom Sinu dao toliki autoritet.** Među anđelima je postojao raskol. Sotona i oni koji su se sa njim slagali su se borili da Božju vladavinu reformišu. Oni su želeli da prodru u Njegovu neistraživu mudrost i **da shvate, zašto je Isusa tako uzdigao i dao mu takvu neograničenu moć i vlast. ONI SU USTALI PROTIV AUTORITETA SINA.** Svi stanovnici neba su bili pozvani **da se pojave pred Ocem**, da bi svaki slučaj bio odlučan.” {Ellen White, EW, p. 145.2 1858.} “Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided.”

Šta znači 'va vek veka', tj. bez kraja? U poglavlju - Isusova večnost i početak, možemo da vidimo da ovaj izraz označava i nedvosmislene vremenske periode, i da zato značenje konkretnog stiha kao ovaj moramo da tražimo u kompletnom aspektu konkretne Biblijske poruke.

- „A Sinu: presto je Tvoj, Bože, **va vek veka**; palica je pravde palica carstva Tvog.” {Jevrejima 1,8}

Svi ovi proročki tekstovi nam pomažu da razumemo šta je prorok **Isaija** mislio sa donjim rečima:

- „Jer nam se rodi **Dete**, Sin nam se daje, Kojemu je vlast na ramenu, i ime će Mu biti: Divni, Savetnik, **Bog silni, Otac večni**, Knez mirni. Bez kraja će rasti vlast i mir na prestolu Davidovu i u carstvu njegovu (Davidovu) da se uredi i utvrdi sudom i pravdom od sada doveka. To će učiniti revnost Gospoda nad vojskama.” {Isaija 9,6-7}

Isus je Sam kao Sin jednog Boga Oca istovremeno i **naš Bog Otac**, jer je umro za nas da bi smo dobili večni život. Dakle, Isus je naš večni Otac jer nas je otkupljenjem ponovo rodio za večnost. Isus je ime „Bog silni i večni Otac“ dobio kao jedinstven izraz priznanja Njegove neshvatljive žrtve za nas, i pobede nad carstvom greha, i taj izraz ne znači da Isus sada stalno nosi ime Svog Oca!

Jedini Bog Otac je samo Bog Otac, Otac celom svemiru, pa i Isusu.

21. Ko je moćni Anđeo Starog Zaveta? Ko je Anđeo Mihajlo iz Otkrivenja?

- „Videla sam da je Mojsije umro, ali je Mihajlo došao i **dao mu život**. Sotona je tražio telo kao svoje, ali je **Mihajlo vaskrsao Mojsija i odveo ga na nebesa**. Đavo se trudio da zadrži njegovo telo, gorko psovao na Boga, proglasio Ga nepravednim, jer mu je uzeo plen. **Ali Mihajlo ga nije prekorio**, iako je kroz njegovo iskušenje i silu Božji sluga pao. **Hristos je krotko odgovorio**, Gospod (Otac) te prekoreva.” {Ellen White, 1SG, p. 43.1} „I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. But Michael did not rebuke the Devil, although it was through his temptation and power that God's servant had fallen. Christ meekly referred him to his Father, saying, The Lord rebuke thee.”
- „Ko je bio Mihajlo, Koji je došao da pomogne Gavrilu? Izraz „On, Koji je kao Bog“ i Biblija jasno pokazuju da je Isus Taj, Koji nosi to ime.” {Uriah Smith DAR1909 244.2} „Who was Michael, who here came to Gabriel's assistance? The term signifies, “He who is like God;” and the Scriptures clearly show that Christ is the one who bears this name.”
- „Israel je sačuvan Božjim čudom svakog dana njihovog putovanja kroz pustinju. **Moćni Anđeo koji je išao pred njima je bio Sin Božji**.” {Ellen White, 1SP, p. 318, 1870} “Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. The mighty Angel who went before them was the Son of God.”
- „I svi jedno piće duhovno piše; **jer pijahu od duhovne Stene Koja iđase za njima: a Stena beše Hristos**.” {1. Korinćanima 10,4}
- „**Hristos** nije bio samo Vodič Jevrejima u pustinji, **Anđeo** u Kome je bilo (Očevo) ime Jehova, i Koji je, skriven u oblaku dima, išao pred vojskom, ali On je bio Taj Koji je dao (u ime Oca) zakon Izraelju.” {Ellen White, PP, p. 366, 1890} (2. Mojsijeva 23,20.21; Jevrejima 1,4) “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”
- „Evo Ja šaljem **Anđela** Svojega pred tobom da te čuva na putu, i da te odvede na mesto koje sam ti priprazio.” {2. Mojsijeva 23,20}

- „Evo, **Ja** (Bog Otac) **ću poslati Anđela Svog** (Isus), Koji će pripremiti put preda Mnom, i iznenada će doći u crkvu Svoju Gospod, Kog vi tražite, i Anđeo zavetni, Kog vi želite, evo doći će, veli Gospod nad vojskama. Ali, ko će podneti dan dolaska Njegovog? I ko će se održati kad se pokaže? Jer je On kao oganj livčev i kao milo beljarsko.“ {Malahija 3,1.2}
- „Jer reče: doista su Moj narod, sinovi, koji neće iznevjeriti. I bi im **Spasitelj**. U svakoj tuzi njihovoj On beše tužan, i **Anđeo** (Isus), **koji je pred Njim, spase ih**. Ljubavi Svoje radi i milosti Svoje radi On ih izbavi, i podiže ih i nosi ih sve vreme. Ali se odmetaše i **žalostiše sveti Duh Njegov**; zato im posta neprijatelj, i ratova na njih“ {Isaija 63,8-10}

22. Ko je bio u kontaktu sa palim čovečanstvom?

- „Kao **Jehova, VRHOVNI Vladar, Bog** nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da **je poslao Isusa na naš svet kao otkrivenje Samog Sebe**.“ {Ellen White: 9MR, p. 122.3, **1903**} “As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”
- „**Od samog pada u greh nije postojala direktna komunikacija između Boga i ljudi. Otac je svet dao Hristu u ruke**, Koji nas je kroz Svoje **posredovanje** podsećao na Božanski zakon i pokazao nam njegovu ispravnost. Celokupna zajednica neba i palog čovečanstva je postojala **samo kroz Hrista. Božji Sin** (već tada!) je prvim ljudima obećao spasenje. **On je bio Taj Koji se Lično pokazao patrijarsima**. Adam, Noje, Avram, Isak, Jakov i Mojsije su razumeli evanđelje.“ {Ellen White: PP 366.1} “Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel.”

Ako ime Bog znači Trojstvo, to bi značilo da je ono celo obustavilo ličnu komunikaciju. Da li je Isus onda van tog „Trojstva“ kada je kao Sin imao direktnu komunikaciju već sa prvim ljudima? Naziv **jedan** Bog u Bibliji označava samo Oca, a nikad i nigde nema značenje Trojstva!

- „Ja sam za to rođen i zato dođoh na svet da svedočim istinu. I svaki koji je od istine sluša glas Moj.“ {Jovan 18,37}
- „Gospod Bog nebesa je naš Vođa. On je Vođa Kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. **Slavimo Boga i Njegovog Sina Isusa Hrista, KROZ Koga komunicira sa svetom**.“ {Ellen White: 1BC, p. 1117.9, **1903**} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”

Isus je pratio Izrael u pustinji i govorio mu:

- „Tišina je pala na sakupljeno mnoštvo. **Ime Boga, koje je dato Mojsiju da izrazi ideju večne prisutnosti je usvojeno kao lično ime ovoga Galilejskog Utešitelja. On je objavio Sebe kao Samopostojjećeg**, Koji je bio obećan Izraelu kao **Onaj 'Kojemu su izlasci od početka, od večnih vremena'**.” Mihej 5,2“ {Ellen White: DA, p. 469.5} “Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, “whose goings forth have been from of old, from the days of eternity.” Micah 5,2”
- „I svi jedno piće duhovno piše; jer pijahu od **duhovne Stene Koja idāše za njima: a stena beše Hristos**.“ {1. Korinćanima 10,4}

Činjenica da je Isus naša veza sa Nebom ne znači, da se Bog Otac nije isto i Lično javljao. Postoji više mesta koja to potvrđuju. Npr. na Sinaju je i Bog Otac bio lično prisutan i pojavio se zajedno sa Isusom. On se pojavio Mojsiju u punini nebeske sile.

Mojsije je morao da se sakrije u pukotine kamena, pošto je jačina svetlosti, koja proizilazi od Oca, bila prejaka da bi je kao smrtnik preživeo. Tako je Mojsije mogao da doslovno vidi Boga Oca, iako je Otac bio u potpunosti slavi!

23. Jedan Bog - ISUS je BOŽANSKO a NE stvoreno BIĆE!

- „...**Bog (Otac), jedini pravi živi Bog, Kome pripada naša molitva i poslušnost.** ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, koji ne poznaju niti Boga niti Isusa Hrista, **Kojeg je poslao. SAMO Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”

Ovde jasno vidimo, da nam Bog zabranjuje da uzdižemo svetog Duha i da mu se molimo! Zašto? Zato što nije sam Bog, nego samo Duh Boga Oca i Sina Isusa.

- „Ali mi imamo samo **jednog Boga Oca, OD Kog** je sve, i mi u Njemu, i **jednog Gospoda Isusa Hrista, KROZ Kog** je sve, i mi kroza Nj.“ {1. Korinćanima 8,6}

Apostol Pavle slavi **Boga**, a istovremeno i **Gospoda** Isusa. Da li on možda slavi Isusa dva puta, jednom kao „deo Trojstva“ a jednom posebno? Da li Isus egzistira dva puta? Takva kombinacija je već i matematički nemoguća. Ime ‘jedinog Boga’ u Bibliji označava Boga Oca a ne Trojstvo! Na nebu će po Duhu Proroštva samo Bog Otac i posle uništenja greha nositi ime jedan Bog. Takođe i u Velikoj Borbi stoji potvrda ovih reči, kao i činjenica, da Ellen White nikad nije promenila stav o toj temi.

- „**Godine večnosti**, dok budu prolazile donosiće sve slavnija i bogatija otkrivenja o **Bogu i Hristu**. Umnožavanjem znanja umnožiće se ljubav i poštovanje i sreća. Što više budu upoznawali Boga, ljudi će se sve više i više diviti Njegovom karakteru. Isus će im otkrivati bogatstva otkupljenja i zadivljujuća dostignuća u velikoj borbi sa sotonom, a srca otkupljenih plamteće sve vatrenijom odanošću, i svi će sa većom radošću podizati svoje zlatne harfe; A deset hiljada puta deset hiljada i hiljadu hiljada glasova će se sjediniti u silan hor. - „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gdje govore: **Onome Koji sedi na prestolu, i Jagnjetu blagoslov i čast i slava i država va vek veka!**“ {Otkrivenje 5,13} Velika borba je završena. Greha i grešnika više nema.“ {Ellen White: GC p. 678} “And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. The great controversy is ended. Sin and sinners are no more.”

Za čitamo Bog Otac i Isus Hristos, i da ćemo se diviti karakteru Boga Oca. Da li Trojstvo ima zajednički karakter kao samo jedna „stopljena“ ličnost, pošto ovde piše „Božji karakter“? Zašto je Isus spomenut nezavisno od Boga (Oca) ako ime Bog znači Trojstvo? Mi ne možemo po potrebi na jednom mestu tumačiti da Bog znači Trojstvo, a da na drugom mestu znači Otac. To je protivno Biblijskom principima.

- „Jedno telo, jedan duh, kao što ste i pozvani u jednom nadu zvanja svojega. **Jedan Gospod** (Isus), jedna vera, jedno krštenje, **Jedan Bog i Otac sviju**, Koji je nad svima, i kroza sve, i u svima nama.“ {Efescima 4,4-6}

U Bibliji čitamo opis prave crkve (tela) koja ima sledeće osobine. Jedno telo, jedan duh, jedan Bog (Otac) i jedan Gospod (Isus). A jedna zaista verna crkva drži Bibliju, koja kaže jasno da je samo Otac.

Taj jedan Bog u smislu vrhovne vlasti nad svima pa i iznad Sina, da je Bog Otac svima, pa i Isusu, i Koji je Svojim svetim Duhom u svima nama, a ne da taj jedan Bog znači tri. Mi čitamo da postoji samo jedan Bog i **Otac svih**, Koji je nad svima, i kroza sve, i u svima nama!

- „Neka misionari krsta objave da **postoji jedan Bog, i jedan Posrednik između Boga i ljudi, Koji je Isus Hristos Sin beskonačnog Boga.**“ {Ellen White: 1888 Materials, p. 886, 1891} “Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.”
- „Jer je **jedan Bog** (Otac), i **jedan Posrednik Boga i ljudi, čovek Hristos Isus.**“ {1. Timotiju 2,5}
- „A ovo je život večni da poznaju Tebe **jedinoga istinoga Boga** (Oca), i **Koga si poslao Isusa Hrista.**“ {Jovan 17,3}

Izveštaj stvaranja nam govori da je Isus Evu napravio od Adamovog rebra. Na sličan način je Isus rođen iz Božanskog tela Svog Oca. Da li treba možda da mislimo da Bog nema apsolutno znanje, i da je tek kasnije „shvatio“ da Adamu treba supruga? Bog je to napravio iz razloga da bi nam pokazao, da je Isus doslovno proizišao iz Njega, kao Eva iz Adama, i da je Isus Njegov doslovni Sin iste prirode.

A doslovni Sin isključuje Trojstvo, opisano kao tri ista Bića bez početka. Na isti način nam je Bog Otac kroz Isakovu žrtvu pokazao, da je kao Avram bio ispunjen neshvatljivo dubokom tugom, gledajući Svog Sina Isusa kako u najgorim mukama umire za nas!

Bog Otac je `jedini pravi Bog`, jedini Bog bez početka i Kralj universuma. To naravno ne znači da Isus nije Bog. Isus je Božansko a ne stvoreno Biće, iste Božanske prirode kao i Njegov Otac, sa razlikom da Isus poseduje doslovni početak i da je kao doslovni Sin ispod Svog Oca.

Da su Otac i Sin potpuno jednaki bi značilo Dvojstvo, koje direktno napada autoritet Boga Oca. Da li su Isusovi učenici shvatili, da je On Božansko a ne stvoreno Biće?

- „I odgovori Toma i reče Mu: **Gospod moj i Bog moj.**“ {Jovan 20,38}
- „**Hristos je Bog u suštini i najvišem smislu.** On je bio sa Bogom (Ocem) tokom cele večnosti (analiza pojma večnosti se nalazi u drugoj glavi). Bog iznad svega, Blagosloveni svih vremena.“ {Ellen White: 5BC 1126.4} “Christ was God essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.”
- „Neću izvršiti ljutoga gnjeva Svojega, neću opet zatrti Jefrema; jer sam Ja **Bog** a ne čovek, Svetac usred tebe; neću doći na grad.“ {Osija 11,9}
- „**A Sinu: prestol je Tvoj, Bože**, va vek veka; palica je pravde palica carstva Tvoga. Omiela Ti je pravda, i omrzao si na bezakonje: toga radi **pomaza Te, Bože, Bog Tvoj** uljem radosti.“ {Poslanica Jevrejima 1, 8-9}
- „Reče **Gospod Gospodu mojemu: sedi meni s desne strane**, dok položim neprijatelje Tvoje za podnožje nogama Tvojima. Skiptar sile daje Ti Gospod sa Siona: vladaj sred neprijatelja Svojih.“ {Psalam 110, 1.2}
- „Neću izvršiti ljutoga gnjeva Svojega, neću opet zatrti Jefrema; jer sam Ja **Bog** a ne čovek, **Svetac usred tebe**; neću doći na grad.“ {Osija 11,9}
- „Kojih su i oci, i od kojih je **Hristos** po telu, Koji je **nad svima Bog** blagosloven vavek. Amin.“ {Poslanica Rimljanima 9, 5}
- „Jer nam se rodi **Dete, Sin nam se dade**, Kojemu je vlast na ramenu, i ime će Mu biti: Divni, Savetnik, **Bog silni**, Otac večni, Knez mirni.“ {Isaija 9,6}

Na šta se odnose reči iz gornjeg stiha gde piše da je Isus Bog Otac? Isus je kroz Svoju smrt na krstu postao naš zemaljski Bog Otac, zato što smo kroz Njegovu smrt dobili pristup večnom životu!

Titula silni Bog i večni Otac predstavlja uzdignuće Njegove žrtve za nas, i ne znači da je Isus Otac celom svemiru kao Njegov Otac. Samo Njegov Otac je po Bibliji i EGW jedini pravi Bog i jedini pravi Otac svih bića u celom svemiru.

- „**Hristos** je naš primer. **On je bio SLEDEĆI do Boga (Oca) u nebeskim dvorima.**“ {Ellen White: Notebook Leaflets from the Elmshaven Library, vol. 1, p. 114,115 – Letter 48, **1902**} “Christ is our Example. He was next to God in the heavenly courts.”
- „Oni će imati eksperimentalno poznanje **jedinog pravog Boga (Oca) I Isusa Hrista Koga je On poslao**“! {Ellen White: SW, Oct. 25, **1898**} “They shall have an experimental knowledge of the only true God and of Jesus Christ whom He hath sent.”
- „**Božji Sin je bio SLEDEĆI po autoritetu PORED VELIKOG ZAKONODAVCA.**“ {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} “The Son of God was next in authority to the great Lawgiver.”

24. Monogenês = Jedinorodni

- „Jer Bogu (Theos) tako omilje svet da je i Sina Svojega jednorodnoga (monogenês) dao, da nijedan koji Ga veruje ne pogine, nego da ima život večni.“ {Jovan 3,16}

U ovom stihu Bog (Otac) - Theos govori da je dao Svog Sina za nas. Theos je jednina i ne može sadržati gramatički tri osobe. Jedno Trojstvo ne može imati svog Sina!

- „I Reč postade telo i useli se u nas puno blagodati i istine; i videsmo slavu Njegovu, slavu, kao Jedinorodnoga (Monogenês) od Oca.“ {Jovan 1,14}

Hristos poseduje slavu Svog Oca kroz Božansko rođenje. Zastupnici Trojstva uzimaju ovaj stih i pridev monogenês kao dokaz njihovog učenja:

Isus po njima u Starom Zavetu i pre Svog dolaska na zemlju nije bio Sin, već je to „simbolički“ postao u okviru misije tek dolaskom na zemlju.

Šta kaže Duh Proroštva? Potpuno jasno da se karakteristika Jedinorodni odnosi i na nebo pre dolaska na zemlju:

- „Posvećenje JEDINORODNOG (Monogenês) je imalo svoj koren u **najranijim** vremenima. Bog je obećao da će dati Svog **Prvorođenog SA nebesa** da spase grešnike.“ {Ellen White: DA, p. 51} “The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.”

Zastupnici Trojstva iznose tvrdnju da pojam Jedinorodni znači “Jedinstveni te vrste”, a ne jedini Sin, i da je titula Sin bila samo “uloga na zemlji”.

To je zloupotreba Biblijskog pojma na sličan način kao i Božjeg imena Elohim sa tvrdnjom da ono označava Trojstvo u množini.

Da li izraz - monogenês = jedini = jedinstveni - dotiče samo Isusa? Šta nam kaže Biblija?

- „Jer u njega (Jaira) **beše jedinica (monogenês) kći** od dvanaest godina, i ona umiraše.“ {Luka 8,42}

- „I gle, čovek iz naroda povika govoreći: Učitelju! molim Ti se, pogledaj na sina mojega, jer mi je **jedinac (monogenês)**.“ {Luka 9,38}

Monogenês predstavlja isključivo karakteristiku jedinca u porodici a ne novu simboličnu vrstu Sina, tako da i Jair i rimski vojskovođa svoju decu u svojoj porodici karakterišu kao monogenês. Da li Bog možda ima još jednog doslovnog Sina?

Ne, On zato kaže potpuno jasno da je samo Isus Njegov jedini = jednorodan Sin!

Ovaj izraz označava isključivo broj i pripadnost i nema nikakve veze sa pokušajem da se tom rečju dokaže da je Isus samo na zemlji bio Sin!

- „Koji god veruje da je Isus Hristos, od Boga je rođen; i koji god **ljubi Onoga Koji (Ga) je rodio, ljubi i Onoga (Isusa) Koji je rođen od Njega (Boga Oca)**.“ {1. Jovanova 5,1}

Mi u ovom stihu čitamo da jedan čovek pri novorođenju sa ljubavlju prihvata Boga Oca i od Njega rođenog Isusa. Ovde nije objašnjen konkretan modalitet tog rođenja, jer nam Biblija na drugim mestima jasno objašnjava da Isus nije stvoren kao mi.

Ali ovaj stih istovremeno potvrđuje da je Isus doslovno rođen od Boga Oca.. Ko je onaj koji želi da sakrije istinu?

Sam Sotona preko njegovih zavedenih ili direktnih saradnika u današnjoj crkvi:

- „Oni (pali anđeli na samom početku pobune) su započeli da sami sebe uzvisuju, i zaboravili su da su lepotu svoje ličnosti i karaktera dobili od Gospoda Isusa. **Pali anđeli su želeli da činjenicu da je Isus (već tada!) JEDINORODNI Sin Božji sakriju i počeli su da smatraju nepotrebnim da Isusa pitaju za Njegovo mišljenje** (dok su Oca u to vreme još uvek priznavali za nebeskog Cara!).“ {Ellen White: TDG 128.2 1910!} “They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.”

Kao što u gornjem citatu vidimo, Ellen White nije ni 1910. prihvatila Trojstvo, jer u njoj ne postoji stvarni sin nego lažni Bog.

Uprkos tako jasnim činjenicama, na kraju ipak dolaze sledeći „argumenti“, da pošto je Isak nosio oznaku ‘jedinorodni’ uprkos tome što nije bio jedini Avramov sin, to „dokazuje da taj pojam ne označava samo jednog sina, i da time i Isus nije jedini zaista na nebu rođen Sin od Boga Oca”.

- „Verom privede Avram Isaka kad bi kušan, i **jedinorodnoga** prinošaše, pošto beše primio obećanje, u kojemu beše kazano: u Isaku nazvaće ti se seme.“ {Jevrejima 11,17.18}

Na koji način je moguće nazvati Isaka -jedinorodnim-, kada je Avram imao još dece?

- „**Avram** je bez pitanja prihvatio obećanje o sinu, ali **nije čekao da Bog ispuni svoju reč u svoje vreme i na svoj način**. Da bi se ispitala njegova vera u Božju silu, dopušteno je **odlaganje, ali on nije izdržao kušanje**. Sara je, smatrajući da je nemoguće imati dete u njenim godinama, predložila, kao plan kojim bi se mogla ispuniti Božanska namera, da Avram uzme jednu od njenih sluškinja za drugu ženu.“ {Ellen White: PP, 145.1} „Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife.”

Da li je jednorodni, obećan Avramu od Boga, mogao poteći od bilo koje žene? Da li se obećanje Božje moglo promeniti, pošto je Avram imao na stotine slugu i sluškinja? Avram nije razumeo predsluku koju je Bog namenio za svog vernog slugu.

- „Kad je Avram bio gotovo sto godina star, **ponovljeno mu je obećanje o sinu, s uverenjem da će budući nasljednik biti Sarin sin**. Međutim, **Avram još uvek nije razumeo obećanje**.[...] Zatim je ponovo dobio obećanje rečima koje se nisu mogle pogrešno razumeti: „**ipak** će ti tvoja žena Sara roditi sina; nadeni mu ime Isak. Savez svoj s njim ću sklopiti, Savez večni s njime i s njegovim potomstvom posle njega.” {Ellen White: PP, 146.1} „When Abraham was nearly one hundred years old, the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise.[...] Again the promise was given, in words that could not be mistaken: “Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him.” - „

Iako je Avram dobio sina Ismaila od sluškinje Hagare, Bog je obećanje namenio isključivo u okviru braka između Avrama i Sare! Bog je želeo da Isak zaista bude Avramov jednorodni sin. Dole možemo da vidimo, zašto je Isak predlika Onoga Koji će doći:

- „Bog je Avramu zapovedio da prinese svog sina kako bi u njegov um utisnuo stvarnost jevanđelja, a isto tako da iskuša njegovu veru. Bol koju je iskusio tokom mračnih dana tog strašnog iskustva bila je dopuštena da bi na temelju ličnog iskustva razumeo veličinu žrtve koju je Bog prineo za čovekovo otkupljenje. **Nijedna druga provera nije mogla toliko izmučiti Avramovu dušu kao žrtvovanje njegovog sina**. Bog je svog Sina predao agoniji i sramoti smrti. Anđelima koji su bili svedoci poniženja i duševne boli Božjeg Sina nije bilo dopušteno da posreduju, kao u slučaju Isaka. Nije bilo glasa koji je povikao: „Dosta je.” Da bi spasao pali ljudski rod, Kralj slave je predao Svoj život. Može li se dati veći dokaz o Božjoj beskonačnoj ljubavi i sažaljenju? „On Koji čak nije poštedeo vlastitog Sina, već Ga predao za sve nas, kako nam neće dati sve ostalo s njime?” (Rimljanima 8,32)“ {Ellen White: PP, 154.2} „It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, “It is enough.” To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8,32”

U Avramu i Isaku, **jedinorodnom sinu od Sare**, vidimo predliku velike žrtve. Neprijatelj se trudio svim silama da spreči tako jasnu poruku budućim generacijama, ali Božja obećanja su verna i istinita! Pošto je Isak predstavljao tj. najavio Isusa i njegovu žrtvu, nazvan je i jednorodnim, da bi nas u mislima potpuno poveo do Isusa i pokazao nam činjenice o Njemu, isto kao što je preko Avrama prikazana strašna tuga Boga Oca, dok je prinosio Svog Sina Isusa na krstu. Avram i Isak i Sara nisu bili niti bezgrešni niti je Isak bio jednorodni kao Isus, ali su na ljudskom nivou pokazali i najavili Hristovu žrtvu. Zato je potpuno besmisleno uzimati na Isusa usmeren pojam ‘jedinorodni’ Isak kao „dokaz“ da to govori da i u Isusovom smislu ne znači da je On jedini Sin od Boga Oca. Onda bi mogli tvrditi, da pošto je Isak isto tako bio i grešan, da to znači da je i Isus „takođe grešan“.

25. Nikeja 325. godine i Konstantinopolj 381. godine i nauka o Trojstvu

Pri koncilu u Nikeji 325. godine uvedeno je Trojstvo, kao i u Adventizmu 1931. godine. Setimo se da je većina Adventista bila protiv te lažne nauke 1931. Zato je Trojstvo moralo biti još jednom produbljeno i usvojeno (kao i kod nas 1941. godine) i potvrđeno 381. godine (kod nas 1980.) na koncilu u Konstantinopolju. Da je Trojstvo u hrišćanskom svetu do tada tj. pre 325. odnosno 381. zaista bilo rašireno, tada ne bi bilo potrebno usvajati tu nauku, i ponovno je nakon par decenija nametati. Kod zvaničnog uvođenja nedelje, koja je kao otpad već bila raširena, je to bilo daleko lakše. Nedelja se kao „odvajanje od Jevreja“ širila sve intenzivnije, iako još uvek nije bila dostigla kritičnu masu potpunog prihvatanja. Zato je Konstantin morao 321. godine uvesti nedelju zvanično, i prisili sve da je drže. Radi njene raširenosti je i otpor bilo puno lakše slomiti. Opozicione grupe koje su se protivile ovim novim naukama su kroz vreme gotovo potpuno nestale, kao i kod naše crkve, gde je Trojstvo tek posle nekoliko pokušaja uvedeno a kasnije slomljen svaki ostatak protivljenja.

Ali čak i ovako jasne činjenice dobijaju drugu interpretaciju, i za to se uzima kao „dokaz“ činjenica da su 325. uklonjeni i neznabožački Apokrifi. Naravno da je definicija Biblijskih knjiga bila promijenjena, jer su lažni Apokrifi već pre toga bili ubačeni u biblijske skripte, inače ne bi trebali da budu izbačeni. Samo nešto što je već prisutno se može izbaciti, a nešto što nije većinski prisutno, uvesti. Da su Trojstvo i svetkovanje nedelje pre toga bili prisutni u Hrišćanstvu, ne bi bilo potrebno uvođenje niti diktatorsko nametanje poimanja Boga! U stvari, kada neko ko je znao i imao potpunu istinu otpadne od nje, onda postaje i sedam puta gori od onoga koji je sam deo Vavilona. Čak je i palo Hrišćanstvo u Nikeji, uprkos proglašavanju svetog Duha za „Božansko Biće“ još uvek ostavilo istinitu činjenicu da je Isus doslovni Sin, i da sveti Duh proizilazi iz Boga Oca i Sina.

Do dana današnjeg i Katolička i Pravoslavna crkva zastupaju tu jeres ponovnog i ponovnog rađanja. Trojstvo je tek tada prošlo, kada je Papa uspeo da istrebi sva tri arijanska plemena koja su bila odlučna protiv Trojstva. Gotovo sve crkve, osim mnogih Adventista, veruju da je Isus na krstu doslovno i potpuno umro za nas! Mi smo danas gotovo jedina crkva, u kojoj se u međuvremenu od strane mnogih teologa hulno izjavljuje, da Isus **nije** zaista umro za nas, nego da je u grobu samo spavao, dok je mrtva bila samo Njegova haljina od mesa! Dole vidimo formulaciju teoloških tačaka iz Nikeje, koje su tada bile bliže Bibliji nego današnje učenje potpuno ispunjenog Omega otpada poslednje crkve:

1. Verujem u **jednoga Boga Oca**, Svedržitelja, Tvorca neba i zemlje i svega vidljivog i nevidljivog.

2. I u **jednog Gospoda Isusa Hrista, Sina Božijeg**, Jedinorodnog, **od Oca rođenog pre svih vekova**; Svetlost od Svetlosti, Boga istinitog od Boga istinitog, Rođenog, a ne Stvorenog, jednosušnog Ocu, kroz Koga je sve postalo.

3. I u **Duha svetoga, Gospoda Životvornog**, koji od Oca **ishodi**, koji se sa Ocem i Sinom zajedno poštuje i zajedno slavi; koji je govorio kroz proroke.

Isto tako je i 1931. godine u Adventističkoj crkvi uprkos prvom koraku otpada kroz proglašenje Trojstva ostala istina da je Isus oduvek doslovni Sin, i da sveti Duh proizilazi od Oca i Sina! Tertulijan iz Kartage (160.—220.), kako iz istorijskih zapisa čitamo, je bio prva osoba sa teorijom Trojstva. Suočeni smo sa primedbom da pošto imamo tako rani opis trojstvene doktrine u hrišćanstvu, da to mora biti istina. Nažalost, istom logikom se služe Darwinisti, kao i većina Evolucionista, da ljudska objašnjenja i pretpostavke postaju istine i dogme nakon određenog vremena. Darwin je prvi pokušao objasniti poreklo biljnih i životinjskih vrsta, a ostali naučnici su na njegovom temelju gradili razne teorije i dokaze o nastanku života na Zemlji.

- „Formulacija „jedan Bog u tri osobe“ nije bila čvrsto utemeljena, svakako ne potpuno asimilovana u život Hrišćana i njihovu veru pre kraja 4. veka. Ali upravo ta je formulacija uzela prava na titulu **trinitarijanske dogme**. Među apostolskim ocima, nije bilo ničeg ni izdaleka približnog takvom mentalitetu ili perspektivi.” {New Catholic Encyclopedia: 1967., Vol. XIV, p. 299} „The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.“

26. Wescott i Hort

Baza većine modernih prevoda Novog Zaveta

U današnjim danima su skoro svi prevodi Biblije usklađeni sa **Codex Siniaticus i Codex Vaticanus**. Dali ova tendencija dolazi od strane Boga? Poreklo Codex Siniaticus-a, koji je pronađen na Sinaju, je bio grad Aleksandrija, koji je bio centar mistično-spritiističkih (palih) hrišćana. Kroz drugačiju formulaciju nekih izraza je promijenjeno značenje mnogih stihova, tako da je npr. istina da je Isus **doslovni** Božji Sin pregažena. Interesantna činjenica je da se ovaj Codex pojavio upravo 1844 godine, kada je Bog podigao Svoj poslednji narod i proroka Ellen White. Da li je to bilo slučajno?

Wecott i Hort su promenili King James Bible (1881 Novi Zavet i 1884 Stari Zavet) i uklonili staru protestansku bazu Codex Receptus, koju su zamenili sa Codex Siniaticus/Vaticanus, koji od početka dvadesetog veka služe kao baza prevoda skoro svih Biblija.

Nova verzija King James Bibel 1885 je označena kao Revised Version.

Teolog dr James R. White, vođa „Alpha i Omega Ministry“, je izneo sledeće činjenice o modernom prevodu „New King James“ Biblije od Westcott-a i Hort-a:

- „Westcott i Hort koriste (Codex) Sinaiticus i Vaticanus da pripreme svoj Novi Zavet, rad koji uklanja tekst koji se koristi kod King James Bible, kasnije poznatog u naučnim studijama kao Textus Receptus.“ {James R. White: The King James Only Controversy, p. 33}
- „Mi vidimo rad Westcott-a i Hort-a na grčkom Novom Zavetu kao centralnu tačku napora da se KJV skine sa „prestola“ i da se njena baza grčki tekst Textus Receptus zameni.“ {James R. White: The King James Only Controversy, p. 99}

Da li su ovakve manipulacije Novog Zaveta od strane Wescott-a i Hort-a ostavile posledice? To nam najbolje objašnjava sama Wikipedia:

- „Internacionalni komitet koji je napravio grčki Novi Zavet od United Bible Societies Greek New Testament, nije samo usvojio ediciju Westcott-a i Hort-a kao tekstualnu osnovu, nego je sledio i njihovu metodologiju...“ {Wikipedia: „The New Testament in the Original Greek“ }
“The international committee that produced the *United Bible Societies* Greek New Testament, not only adopted the Westcott and Hort edition as its basic text, but followed their methodology in giving attention to both external and internal consideration”

Dali postoje dokazi, da Codex Siniaticus dolazi od druge strane?

Helena P. Blavatsky, osnivač Antropozofa i poznata spiritistkinja („slučajno“ baš iz vremena Ellen White) je na mnogim mestima otvoreno napisala da je njen „Bog“ sam Lucifer. Ona je vodila spiritističke seanse sa Westcott-om i Hort-om, kao i sa Charles Darwin-om. Helena Blavatsky je napisala da su Westcott i Hort istiniti učenici koji su omogućili uklanjanje „grešaka“ u King James Bibliji, i da je „istinita“ verzija Biblije na bazi Codex Sinaiticus i Codex Vaticanus otkrivenje 20 veka, koja je time postala puno „razumljivija“, pošto je stara protestantska verzija od KJB bila „nekompatibilna“ sa kodeksom iz Aleksandrije.

U njenom tekstu isto tako stoje reči, da su samo okultisti bili u stanju da „spasu“ „ispravnu“ formu Biblije, i da je kroz novi prevod uklonjena veza sa starom verzijom King James Bibel, koja je samo donosila „haos“ starih prevodioca. Nažalost upravo današnji adventistički teolozi koriste taj novootkriveni Codex Siniaticus spiritističkog porekla kao „dokaz“, da je Isus samo „simbolično“ jedinorodni Sin.

27. Jovan 1,1.

Da li ovaj stih govori da je Isus kao Reč isto tako večni Bog kao što je Bog Otac?

Jovan 1,1 prevod Vuk-a Karadžić-a:

- „U početku beše Reč, i Reč beše u Bogu, i Bog beše Reč. Ona beše u početku u Boga.“

Jedan precizniji nemački prevod Biblije od Ludwig Albrecht-a govori sledeće:

- „Im Anfang war bereits das Wort; das Wort war eng vereint mit Gott, ja göttliches Wesen hatte das Wort. Denn es ist vorzeitig und ewig. Dies war im Anfang eng vereint mit Gott.“ {Johannes 1,1.2} Ludwig Albrecht

- „U početku već beše Reč, i **Reč** λογος **beše usko povezana sa** [τον] **Bogom** θεον, i **Reč beše Božansko Biće** θεοζ. Jer je pre vremena i večna. Ona je na **POČETKU** bila usko povezana sa Bogom.“ {Jovan 1,1.2} Ludwig Albrecht

U originalnom stihu na starogrčkom jeziku **samo** pored imena **Bog** θεον (Otac) u nominativnoj formi stoji dodatna reč 'τον' (**jedan tj. jedini ili taj**). Kod **Isusa** (Reč) sa druge strane Njegovo Božansko ime stoji u akuzativnoj formi grčkog jezika θεοζ, čime je jasnije prepoznatljivo, da je u tom slučaju precizniji prevod '**Božansko Biće**'.

Pošto je Isusova Božanska titula u akuzativnom padežu, a isključivo Očevo ime u nominativnoj formi sa dodatkom **τον**, one definitivno ne poseduju isto značenje, nego dodatno naglašavaju različitost položaja Oca i Sina, iako Obojica nose Božansku prirodu.

Bog (Otac) θεον

Božansko Biće (Isus) θεοζ

A upravo ti manje precizni prevodi, u kojima za Reč tj. Isusa stoji da je Bog umesto da je Božansko Biće, služe kao „dokaz“ nauke o Trojstvu. Pored toga dolazi do tvrdnje, da Isus nema početak, iako u ovom stihu stoji reč „početak“! Samo Bog Otac kao večni Bog nema početak! Isus kao Njegov doslovni Sin ima početak iako je i On isto tako Božansko Biće. Tvrdnje da Isus nema početak su neophodne za nauku o Trojstvu, jer ona sadrži učenje o tri jednaka Boga bez početka.

Ali čak i ovaj inače dobar nemački prevod od Ludwig Albrecht-a nažalost ne sadrži i prevod člana **τον**, iako se on u originalnom grčkom tekstu nalazi pored imena Bog: **τον** θεον.

Kompletan stih na starogrčkom:

na	εν
početku	αρχη
beše	ην
jedna	ο
Reč (Isus)	λογος
i	και
jedna	ο
Reč (Isus)	λογος
beše	ην
kod	προζ
TOG ili jedinog	τον

Boga (Oca)	Theo n	θεο ν
i		και
Božansko Biće (Isus)	Theo S	θεο ς
beše		ην
(ta) jedna		ο
Reč		λογος

28. Jovan 1,1. Ko je ta Reč?

Nezavisno od doslovnog značenja izraza „reč“, Isus isto tako nosi ime „Reč“. Jedna doslovna reč kao izraz ne dolazi sama i ne govori u ime Boga Oca ili u Svoje ime. Jedna doslovna reč ne poseduje misli. To radi samo jedna Osoba.

Da li je Isus zaista ta Reč?

- „I Reč postade telo i useli se u nas puno blagodati i istine; i videsmo slavu Njegovu, slavu, kao Jedinorodnoga od Oca.“ {Jovan 1,14}

Isus kao Reč govori lično:

- „Opet mi dođe Reč Gospodnja govoreći: Sine čovečji, okreni lice svoje prema gorama Izrailjevim, i prorokuj protiv njih.“ {Knjiga proroka Jezekilja 6,1.2}
- „I dođe Reč Gospodnja Jeremiji govoreći: Pošlji ka svemu roblju i poruči: ovako veli Gospod.“ {Jeremija 29,30.31}

Isus kao Reč isto tako objavljuje reči Boga Oca:

- „Potom dođe mi Reč Gospodnja govoreći: Sine čovečji, ovako kaže Gospod Gospod (Bog Otac) za zemlju Izrailjevu:“ {Knjiga proroka Jezekilja 7,1.2}

Isus i u Otkrivenju nosi ime Reč:

- „I beše obučen u haljinu crvenu od krvi, i **IME se Njegovo zove: Reč Božja**. I vojske nebeske idahu za Njim na konjima belim, obučene u svilu belu i čistu.“ {Otkrivenje 19,13.14}

Ellen White:

- „Ko je Hristos? On je **jedinorodni Sin živog Boga**. On je Ocu kao misao koju izražava Reč, kao misao koja se čuje. **Hristos je REČ Božja**.” {Ellen White, YI, June 28, 1894 par. 9} “Who is Christ?—He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,—as a thought made audible. Christ is the word of God.”

29. Jovan 1,1. „U početku beše Reč“ Kada je bio taj početak?

Aleksandar Petrović

- „U početku beše Reč, i Reč beše u Bogu, i Bog beše Reč. Ona beše u početku u Boga.“ {Jovan 1,1}

Iako u gornjem stihu jasno čitamo, da je Isus imao početak, dolaze tvrdnje, da Isus nije imao početak! Samo Bog Otac kao večni Bog nema početak!

Isus nije stvoreno nego Božansko Biće.

On je postojao pre početka stvaranja bilo čega. Ovo nebesko rođenje nema nikakve veze sa Njegovim zemaljskim rođenjem.

- „Koji je obličje Boga što se ne vidi, **Koji je rođen pre svake tvari.**“ {Kološanima 1,15}
- „Posvećenost Provorodenog je imalo svoje korene u **NAJRANIJIM VREMENIMA**. Bog je obećao da će dati **NEBESKOG PRVOROĐENOG** da spasi grešnika.“ {Ellen White: DA, p. 51} “The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.”

Međutim, iako nam ova rečenica očigledno govori da je Eva bila čovek kao što je Adam čovek, da li nam ova rečenica govori da je Eva bila čovek u apsolutno svim aspektima kao što je Adam?

- „U početku beše Reč, i **Reč** (Isus) **beše** („πρός“ - **KOD**) u (Vuk Karadžić) **Boga** (Oca), i **Bog** (Isus) **beše Reč**. Ona beše u početku („πρός“- kod) u Boga. I Reč postade telo i useli se u nas puno blagodati i istine; i videsmo slavu Njegovu, slavu, kao Jedinorodnoga (Monogenes) od Oca.“ {Jovan 1,1.2.14}

Ovde čitamo da je Sin bio kod Oca, a ne Otac kod Sina. To potpuno učvršćuje istinu međusobne pozicije Oca i Sina. Grčka reč „πρός“ jasno označava „kod“ ili „sa“ a ne „u nečem“. Uprkos tome mnogi „dokazuju“ Trojstvo sa tim da se Isus „nalazi u“ Bogu „Trojstva“.

Biblijski izraz „kod“ označava pripadnost Deteta Ocu i Njegovu zavisnost od Njegovog Oca kod Kojeg se On nalazi! Isto smo i mi kao Božja zemaljska deca „είς“ „kod“ Njega ili „ka“ Njemu (umesto „u“ Njemu) i pokazujemo da Ga prihvatamo kao nebeskog Oca, i da smo Mu poslušni.

- „Ali mi imamo **samo jednoga Boga Oca, OD** Kojega je SVE, i mi u Njemu, i jednoga Gospoda Isusa **Hrista, KROZ Kojega** je sve, i mi kroza (‘είς’ = KOD) Nj.“ { 1. Korinćanima 8,6}

Još jedna dodatna potvrda istine, da je Isus iako Božansko Biće, Neko Ko nije su-večan sa Ocem. I u Aramejsko-Jevrejskoj Bibliji stoji „Reč beše kod **'tog'** Boga (Oca), i Bog (Isus) beše Reč.

Član **'taj'** upravo stavlja razliku da je Bog Otac taj Bog, tj. taj jedan Bog, a Isus Bog, u smislu „božansko biće“, i Koji po izrazu „u početku“ proizilazi iz tog Boga Oca. Šta znači razlika postojanja određenog člana ‚Taj‘? Kod većine jezika isti izraz označava i odliku i osobu.

Na primer, u engleskom jeziku reč „human“ znači istovremeno čovek i ljudskost, a 'the' odlučuje da li je to samo osobina ljudskost ili konkretan, određeni čovek. Reči u Jovanu 1,1 jasno naglašavaju istinu, da pored tog Boga Oca, tog Boga celog svemira, i Isus isto predstavlja božansko a ne stvoreno Biće.

Ali Isus prema tom originalnom Biblijskom tekstu nije TAJ jedan Bog, nego On nosi ime Božanska Reč, što je pravo značenje Njegovog imena bez člana 'Taj'. "Reč beše u (tog, određeni član) Boga", sadrži određeni član, međutim "reč je bila Bog" ne sadrži određeni član.

Znači Isus ne nosi ime jedan, tj. taj Bog, kao što je slučaj kod Boga Oca.

- „U početku beše Reč, i Reč beše u Boga, i Bog beše Reč. Ona beše u početku u Boga.“ {Jovan 1,1.2} - Isus, Reč, Jedinorodni (begotten) Sin od živog Boga je bio jedno sa Svojim večnim Ocem. Jedno u prirodi, karakteru i namerama i **jedino Biće koje je bilo upućeno u sve namere Boga** (Oca).“ - „Jer nam se rodi Dete, Sin nam se dade, Kojemu je vlast na ramenu, i ime će Mu biti: Divni, Savetnik, Bog silni, Otac (stvorenim bićima) večni, Knez mirni (ne Car kao Otac). {Isaija 9,6}“ „A ti, Vitlejeme Efrato, ako i jesi najmanji među hiljadama Judinim, iz tebe će Mi izaći Koji će biti Gospodar u Izrailju, Kojemu su **IZLASCI od početka, od večnih vremena**. {Mihej 5,2}“ - „ {Ellen White: PP p. 34} “-“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.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5,2.” -“

Ellen White u direktnom kontekstu Jovan 1,1.2. stiha kaže da je Isus jednorodni (only begotten = monogenês) Sin, i da ima večnog Oca, i da **samo On** zna sve Očeve namere. Ovo ne „podrazumeva“ treće Biće! Poslednjim stihom ona ovo produbljuje i citira da su Isusovi **izlasci** tj. nebesko rođenje od početka i od večnih vremena!

Mi smo na zemlji videli onu Isusovu slavu koju je već imao, i koja Mu je kao Sinu oduvek i pripadala. Kada bi Bog bio Trojstvo, onda bi Bog pored Boga značilo dva Trojstva i da je Isus postojao istovremeno dva puta. EGW piše da **samo Bog Otac nema početak!** Ona potvrđuje bez dileme, da postoji trenutak, kada je Isus rođen na nebu, i da On ima Svoj početak!

- „Iznova i iznova tokom mog iskustva u Gospodnjem delu, bila sam pozvana da se suprotstavim tim pogrešnim stavovima. U svakom slučaju, jasna, moćna svetlost je bila data da je Bog (Otac!) večni, samopostojeći. Od mog devojaštva su mi date jasne instrukcije da je **Bog osoba, i da je Hristos 'savršena slika Njegove Ličnosti'. (samo) Bog (Otac) je uvek postojao. Ono što se nas ne tiče je kako ili zašto.**“ {Ellen White: Manuscript 137, 12. November 1903.} “Again and again during my experience in the Lord's work, I have been called upon to meet these erroneous sentiments. In every case, clear, powerful light has been given that God is the eternal, self-existent One. From my girlhood I have been given plain instruction that God is a person, and that Christ is “the express image of His person.” God always has been. That which concerns us is not the how or the wherefore.”

- „Božji anđeli su gledali zadivljeno na Hrista, Koji je uzeo na Sebe ljudski oblik i ponizno spojio Svoje Božanstvo (Ličnost) sa ljudskošću (telesna priroda) da bi mogao služiti palim ljudima. Ovo je bilo čudo među nebeskim anđelima. Bog nam je rekao da je to uradio i naše je da prihvatimo reč Božju kao takvu i da je prihvatimo tačno kako piše. I iako se možemo truditi da shvatimo **postojanje našeg Stvoritelja, koliko već dugo postoji**, kada je zlo prvi put ušlo na naš svet, i sve te stvari, možemo se upinjati dok se ne onesvestimo i potpuno iscrpimo istraživanjem a tek predstoji večnost pred nama.” {Ellen White: 7BC, p. 919, 1888} “Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.”

Ellen White je 1905. godine napisala da je Uriah Smith pored nje bio najvažniji autor istine kojeg je Bog upotrebio kao Svoj kanal da prenese Svoju poruku! Šta je on pisao?

- „Samo Bog (Otac) je bez početka. U najranijim vremenima, u kojim je početak mogao da postoji, u jednom tako udaljenom vremenskom periodu, koji u našem ograničenom umu znači večnost, je **NASTALA Reč iz Jovana 1,1**. Ta Reč Koja nije bila stvorena je bila jedno Biće. Njegov početak nije sličan ni jednom drugom biću u svemiru. [...] **U istom trenutku je nastao i sveti Duh, kao Duh Božji i Duh Hristov i posrednik sile Obojice**“ {Uriah Smith: Looking Unto Jesus, p. 10. 1898} “God alone is without beginning. At the earliest epoch when a beginning could be, -- a period so remote that to finite minds it is essentially eternity, -- appeared the Word, John 1,1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. [...] And then the holy Spirit (by an infirmity of translation called .. the holy Ghost”), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139,7), was in existence also.

30. 1. Jovanova 5,7 Comma Johanneum

- „Jer je Troje što svedoči na nebu: Otac, Reč, i sveti Duh; i ovo je Troje Jedno.“ {1. Jovanova 5,7}

Kao i kod drugih pitanja, mnogi stih iz 1. Jovanove 5,7 uzimaju u obzir kao dokaz, gde je i sama katolička crkva morala priznati da ga je naknadno dodala. Vulgata već od 1979. više ne sadrži ovaj tekst, tako da je i naša crkva morala ovaj tekst priznati kao falsifikat:

- „Jer je Troje“. Jevrejska praksa, bazirana na 5. knjizi Mojsijevoj 17,6; 19,5; itd. demantuje konzistentnost svedočanstva od dva ili tri svedoka pre nego što je delovanje bilo preduzeto kao siguran pravni spor. Jovan ovde citira tri Svedoka kao podršku Božanstva Gospoda (1. Jovanova 5,5; 6,8) šta njegove čitaoce osvedočava o istinitosti njegove izjave. Dokaz tekstualnog ispitivanja potvrđuje nepostojanje reči: „na nebu, Otac, Reč i sveti Duh; i ovo Troje je Jedno. I Troje je što svedoči na zemlji“. Pravi rezultati čitanja 7. i 8. stiha su ono što sledi: „Jer je Troje što svedoči na nebu: duh, i voda, i krv; i troje je zajedno“. Pasaž dodat u KJV nije Grčki manuskript stariji od 15. ili 16. veka. Sporne reči su našle svoj put u KJV preko Grčkog teksta od Erazma Roterdamskog. Rečeno je da je Erazmo nudio da uključi te sporne reči u svoj Grčki Novi Zavet ako bi bio pronađen jedan Grčki manuskript u kojem se one nalaze. Biblioteka u Dublin-u je napravila takav manuskript (poznat kao 34), i Erazmo je stavio taj pasaž u svoj tekst. Danas se veruje da su kasnije edicije **Vulgate** preuzele taj pasaž kroz „**grešku**“ **jednog pisara**, koji je ubacio jedan egzogeni marginalan komentar u Biblijski tekst koji je kopirao. Ove sporne reči su korištene široko kao podrška doktrine o Trojstvu, ali kod ovako **neoborivog dokaza protiv njegove autentičnosti**, njegova podrška je **bezvredna i ne treba da bude korišćena**. Uprkos njegovoj prisutnosti u Vulgati, katoličkom komentaru Svetog Pisma, on slobodno nestaje gledajući sledeće reči: „Sada se generalno drži da je ovaj pasaž, nazvan Comma Johanneum, jedno „objašnjenje“ koje se **uvuklo** u tekst Old Latin i Vulgate jednog ranijeg datuma, ali on je našao svoj put u Grčki tekst tek u 15. i 16. veku.“ {Thomas Nelson and Sons, 1951, p. 1186} emphasis supplied.“ {The Seventh Day **Adventist Bible Commentary** - Vol 7. p. 675 - 1962 edition emphasis supplied} i {Biblijska pouka 2009. treće izdanje 26. Avgust} „For there are three.“ Hebrew practice, based on Deut. 17:6; 19:5; etc. demanded consistent testimony from two or three Witnesses before action was taken in certain legal disputes. John is here citing three witnesses in support in the divinity of his Master (1 John 5:5, 6, 8), thus assuring his readers of the reliability of his statement. Textual evidence attests the omission of the passage „in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth.“ The resultant reading of vs. 7, 8 are as follows: „for three that bear record, the Spirit, and the Water, and the Blood: and these three agree in one.“ The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek testament if he were shown one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on holy Scripture freely admits regarding these words: “it is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries.“

Naša subotna pouka iz 2009. kaže sledeće:

- „U nekim izdanjima Biblije reči „Jer je troje što svedoči na nebu; Otac, Reč, i sveti Duh; i ovo je Troje jedno. I Troje je što svedoči na zemlji” su reči koje nalazimo u 1. Jovanovoj 5,7.8. Problem je u tome što se one nalaze u kasnijim izdanjima, dok u originalnim rukopisima ne postoje.” {Sabbath school lesson, 26. August 2009.} “In some versions of the Bible the words “in heaven: the Father, the Word, and the holy Spirit; and these three are one. And there are three that bear witness on earth” appear in 1 John 5,7, 8. The only problem is they are a later addition, not found in the original manuscripts.”

Ako se neki zvanični stav u našoj crkvi u odbrani Trojstva ne uklapa, onda se stavlja na stranu. Tako je i Ted Wilson na skupu GK citirao taj stih u trojstvenoj formi, iako dobro zna da taj stih nije original!

Sa druge strane, ne spominje se stara Luterova Biblija iz 1545. godine, i činjenice da ona nije sadržala ovaj lažan tekst, koji je u nju ubačen tek 1581. godine. Nakon Luterove smrti, a pre 1611. godine, kada je prvi put je izdat najbolji prevod King James Bible, koji je nažalost preuzeo taj stih iz 1581.

Originalna Luterova Biblija iz 1545 godine ne sadrži te falsifikovane reči, nego samo Duh i Voda i Krv umesto nabrojavanja Trojstva.

- „Jer su tri koji svedoče na zemlji, Duh i Voda i Krv.“ „Denn drey sind die da zeugen auff Erden / Der Geist vnd das Wasser / vnd das Blut / “ {1. Jovanova 5,7} (Luther Bibel, Original iz 1545. godine)

Ovi stihovi se odnose na Hristovu žrtvu na ovoj Zemlji a ne na Trojstvo! Tu Jovan ponavlja ono što je zapisao i u Evanđelju:

- „Nego jedan od vojnika probode Mu rebra kopljem; i odmah iziđe krv i voda.“ {Jovan 19,34}

Katolički humanista i teolog Desiderius Erasmus iz Roterdama je Comma Johanneum sa tim promenjenim rečima po prvi put 1516. godine umetnuo u posvećen Novi Zavet pape Lava X. Navodno zato što su se iznenada pojavili rukopisi od „grčkih izbeglica“ iz Konsantinopolja. Metodom paleografije utvrđeno je da ovi rukopisi (Minuscule 61 - Codex Montfortianus) datiraju iz 16 veka! To je bio prvi grčki rukopis koji je sadržio Comma Johanneum u 1. Jovanovoj 5,7.8. Svi ostali rukopisi sa tim stihom su se posle toga naprasno pojavili.

Kao argument za njih se navodi da je: „iako je tačno da mnogobrojni rukopisi ne sadrže ovaj stih - to nije dokaz falsifikata“. Slično se ponašaju i Evolucionisti, koji ne traže iskreno istinu već očajnički prepravljaju dokaze u korist njihovoj pretpostavci. Uprkos svemu, u međuvremenu je iz većine svetskih prevoda uklonjen izraz Comma Johanneum i vraćena stara istinita forma, jer je pritisak dokaza u javnosti postao prejak.

31: Matej 28,19

Krštenje u ime 'Oca, Sina i svetog Duha'

- „**Idite dakle i naučite sve narode krsteći ih va ime Oca i Sina i svetoga Duha.**“ {Matej 28,19}

Ovaj stih je promenjen kasnije, da bi se podržalo verovanje u Trojstvo i njegovo uvođenje. Mi znamo sledeće činjenice: Trojstvo je, pored zagrobnog života, bilo osnova velikog broja paganskih religija. Car Konstantin je na koncilu 325. godine u Nikeji naredio da se sastavi ekumenska Biblija zarad ujedinjenja neznabožaca i palih hrišćana. Taj zadatak je dao biskupu Euzebiju Cezarejskom.

To je bila potpuna implementacija paganstva kojeg je Inicijal Origen pokušao već ranije, ali bez uspeha. Interesantna činjenica je da je Biskup Euzebij taj isti stih u svojim delima **pre** 325. godine na 17 mesta citirao na drugi način, i to da je Isus rekao:

- „Sa jednom rečju i glasom On je rekao Svojim učenicima: „Idite dakle i naučite sve narode **u Moje ime** da se drže svega onoga što sam vam zapovedio.“ {Eusebius: Proof of the Gospel, Book III, ch 6, 132 (a), p. 152} “With one word and voice He said to His disciples: “Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you”
- „Ali dok su Isusovi učenici po svoj prilici bili da svaki govori ovako, ili misli onako, Gospod je rešio njihove poteškoće kroz davanje jedne izjave, govoreći da trebaju da pobede ‘**u Moje ime**’. A moć u Njegovom imenu je bila tako velika, da je apostol rekao: “Zato i Bog Njega povisi, i darova Mu ime koje je veće od svakoga imena Da se u ime Isusovo pokloni svako koleno onih koji su na nebu i na zemlji i pod zemljom.” On im je pokazao od mase skrivenu vrlinu moći u Njegovom imenu kada je rekao Svojim učenicima: „**Idite dakle i naučite sve narode u Moje ime.**“ On je isto najpreciznije najavio budućnost kada je rekao: „I propovediće se ovo jevanđelje o carstvu po svemu svetu za svedočanstvo svim narodima.“ {Eusebius: Proof of the Gospel, Book III, ch. 7, 136 (a-d), p. 157} „But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph “In MY NAME.” And the power of His name being so great, that the apostle says: “God has given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,” He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: “Go, and make disciples of all the nations in My Name.” He also most accurately forecasts the future when He says: “for this gospel must first be preached to all the world, for a witness to all nations.”
- „Koji im je rekao: „Idite dakle i naučite sve narode u Moje ime.“ {Eusebius: Proof of the Gospel, Book III, Chapter 7, 138 (c), p. 159} „Who said to them; ‘Make disciples of all the nations in My Name.’”
- „Oslanjajući se na Hristovu silu, Koji im je rekao: „Idite dakle i naučite sve narode u Moje ime.“ {Eusebius: Book III of his History, Chapter 5, Section 2, (about the Jewish persecution of early Christians)} „Relying upon the power of Christ, who had said to them, “Go ye and make disciples of all the nations in My name.”
- „Nakon Svoje pobede nad smrću, On je rekao Svojim učenicima, i ispunio to kroz događaj, govoreći im, „Idite dakle i naučite sve narode u Moje ime.“ {Eusebius: Oration in Praise of Emperor Constantine, Chapter 16, Section 8} „Surely none save our only Savior has done this, when, after his victory over death, he spoke the word to his followers, and fulfilled it by the event, saying to them, “Go ye and make disciples of all nations in my name.”

Iz tog razloga nije čudno da je 325. godine, kada je u Nikeji uvedeno Trojstvo, Euzebij momentalno promenio način „izražavanja“, tako da u njegovih 5 dela nakon toga stoji samo današnja forma tog stiha.

Cela Biblija poznaje samo krštenje ‘u ime Isusa’. Pošto prava Božja reč sigurno sebi ne suproti, a jedan stih Matej 28,19 direktno suproti svim ostalim stihovima, to predstavlja najjači dokaz jednog falsifikata!

Jedna konstelacija ukida drugu, i obe Konstelacije nisu moguće istovremeno. Bog nikada ne suproti Sam Sebi! Dole možemo pročitati ostale stihove iz Novog Zaveta o krštenju:

- „A kad to čuše, **krstiše se u ime Gospoda Isusa**. A kad Pavle metnu ruke na njih, siđe Duh sveti na njih, i govoraše jezike i proricaahu.“ {Dela Apostolska 19,5,6}
- „Kad pak verovaše Filipu koji propovedaše jevanđelje o carstvu Božijemu, **i o imenu Isusa Hrista, krštavahu se** i ljudi i žene.“ {Dela Apostolska 8,12}
- „Koji sišavši pomoliše se Bogu za njih da prime Duha svetoga; Jer još ni na jednoga ne beše došao, nego **bijahu samo kršteni u ime Gospoda Isusa**. Tada apostoli metnuše ruke na njih, i oni primiše Duha svetoga.“ {Dela Apostolska 8,15-17}
- „I zapovedi im da se **krste u ime Isusa Hrista**...“ {Dela Apostolska 10,48}

- „Jer koji se god u Hrista krstiste, u Hrista se obukoste.“ {Galatima 3,27}
- „Eda li se **Hristos** razdeli? Eda li se Pavle razape za vas? Ili se u ime Pavlovo (**umesto Hristovo**) krstiste?“ {1. Korinćanima 1,13}

Čije ime prizivamo da bi se pri krštenju oprali od greha? Trojstvo?

- „I sad šta oklevaš? Ustani i **krsti se**, i **operi se od greha svojih**, prizvavši ime Gospoda **Isusa**.“ {Dela Apostolska 22,16}
- „A Petar im reče: pokajte se, i da se **krstite svaki od vas u ime Isusa Hrista za oproštenje greha**; i primićete dar svetoga Duha.“ {Dela Apostolska 2,38}

Da li pod celim nebom postoji drugo ime osim Isusovog koje nas može spasti?

- „Jer nema drugoga imena pod nebom danoga ljudima kojim bi se mi mogli spasti.“ {Dela Apostolska 4,12}
- „Koji uzveruje i pokrsti se, spašće se; a ko ne veruje osudiće se.“ {Marko 16,16}

Zašto ipak dolaze tvrdnje da se krštenje ne dešava samo u Isusovo ime? U stvari, krštenje i potapanje u vodu je simbol **samo** Njegove, a ne trojstvene smrti, Njegovog ležanja u grobu i Njegovog vaskrsenja. Samo Isus je umro za nas, a ne Trojstvo.

Krštenjem mi pokazujemo prihvatanje Njegove žrtve za nas, i time postajemo Hrišćani.

Apostol Pavle naglašava jasno, da se krštavamo samo u Isusovo ime, i da je to povezano sa Isusovom žrtvom za nas:

- „Ili ne znate da svi koji se krstismo u Isusa Hrista, **u smrt Njegovu krstismo se**? Tako se s Njim pogrebosmo krštenjem u smrt da kao što usta Hristos iz mrtvih slavom Očinom, tako i mi u novom životu da hodimo. Jer kad smo jednaki s Njim jednakom smrću, bićemo i vaskrsenjem.“ {Rimljanima 6,3}
- „**Zakopavši se s Njim krštenjem**, u kojemu s Njim i ustaste verom sile Boga Koji Ga vaskrsnu iz mrtvih.“ {Kološanima 2,12}

Donji isečak iz **Shem Tob's MSS Hebrew Matthew Gospel**, Matej 28. glava, dolazi iz knjige dr George Howard-a, specijaliste za jevrejski jezik. Taj Manuskript se u originalu nalazi u Jewish Theological Seminary of America u Njujorku.

On je sačuvan od strane Jevreja iz prvog veka, a pronađen je u 14. Veku. U 14. veku nije postojala diskusija o Trojstvu da bi bio potreban falsifikat, a u tom starom originalnom manuskriptu Matejevog evanđelja, u stihu 28,19 ne stoji trinitarijanska formula!

Kako potvrđuju i najstarije crkvene vođe pre Konstantina, Matej je svoje jevanđelje pisao na svom Jevrejskom jeziku, a ne na njemu stranom Grčkom, kako se danas od strane mnogih tvrdi, u pokušaju da se potru dokazi istine:

- „Matej je među Jevrejima istovremeno širio i napisano evanđelje na njihovom jeziku dok su Petar i Pavle propovedali u Rimu i postavljali temelje crkvi.“ {Irenaeus (2. vek): Against Heresies. 3.1.1} „Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the church.“

[MT 28:9-20]

⁹והמה הולכות וישׁו עבר לפניהם אומר השם יושיעכן. והם קרבו אליו ויקדו לו וישתחוו לו.
¹⁰אז אמר להן ישׁו אל תפחדו אמרו לאחי שילכו לגליל ושמה יראוני.
¹¹ובעוד שהן הולכות איזה מהשומרים באו לעיר והגידו לגדולי הכהנים כל הנעשה.
¹²ויעדו לעצה עם זקני העם. ויתנו ממון רב לפרשים.
¹³ואמרו להם אתם תאמרו שבאו תלמידיו לילה וגנבוהו בעודכם ישנים.
¹⁴ואם זה יבא לאוזן פילאט אנו נדבר עמו בענין יניחכם.
¹⁵והם לקחו המטבע ואמרו כן כמו שלמדום. וזה הדבר בסוד בין היהודים עד היום הזה.
¹⁶ואחר זה כאשר השנים עשר תלמידיו הלכו לגליל נראה להם בהר
¹⁷אשר בו התפללו. וכאשר ראוהו השתחוו לו ויש מהם שנסתפקו בו.
¹⁸וישׁו קרב אליהם ואמר להם לי נתן כל היכולת בשמים ובארץ.
¹⁹לכו אתם
²⁰ושמרו אותם לקיים כל הדברים אשר ציויתי אתכם עד עולם.

9. As they were going Jesus passed before them saying:

May the Name deliver you. They came near to him, bowed down to him, and worshipped him.

10. Then Jesus said to them: Do not be afraid; tell my brothers that they should go to Galilee and there they will see me.

11. While they were going some of the guards entered the city and declared to the chief priests all that had happened.

12. They came together for counsel with the elders of the people. Then they gave much money to the horsemen

13. and said to them: Say that his disciples came by night and stole him while you were sleeping.

14. If this should come to the ears of Pilate we will tell him that he should leave you alone.

15. They took the money and said thus as they instructed them.

This is the word [held] in secret among the Jews unto this day.

16. After this when his twelve disciples came to Galilee he appeared to them in the mountain where they had prayed.

17. When they saw him they worshipped him, but there were some of them who doubted him.

18. Jesus drew near to them and said to them:
To me has been given all power in heaven and earth.

19. Go

20. and (teach) them to carry out all the things which I have commanded you forever.

Stihovi 19.20: „**Idi i nauči ih da iznesu sve stvari, što sam ti zauvek zapovedio.**“

Isto tako u još tri engleska prevoda stoji originalan tekst:

- „Then, coming toward them, Jesus spoke, saying, ‘All power has been given me in heaven and on earth. So, go and make disciples in all nations IN MY NAME, teaching them to obey all the things that I commanded you. And [Look!] I’ll be with you every day until the end of the age.“ {Matthäus 28,18-20} - Bible American Englisch 2001
- „Jesus approached and said to them, "All authority has been given to me in heaven and on earth. Consequently, when you go, disciple all nationalities IN MY NAME. Teach them to keep everything I commanded you to do. Understand this: I am with you every day until the consummation of the age!“ {Matthäus 28,18-20} MIT - Idiomatic Translation NT EN - 2006
- „Yeshua [God is Salvation] drew near to them and said to them: “All power has been given to Me in heaven and earth”. “Go and make disciples, of all the nations, to believe IN MY NAME” “and teach them to observe all the words which I have commanded you, forever” {Matthäus 28,18-20} New Messianic Version Bible

Umesto toga u današnjoj Bibliji stoji, da Apostoli trebaju da krštavaju sve u ime Oca, Sina i svetoga Duha, što suprotno celom ostatku Biblije, u kojoj su Apostoli bez izuzetka krštavali isključivo u ime Isusa! A istinita Biblija sigurno ne suprotno sebi. I sama Katolička crkva, koja se ne stidi ni promene subote već to naglašava, priznaje činjenicu (kao Wikipedia i druge enciklopedije) o izmeni Mateja 28,19:

- „Osnovna forma (Matej 28,19) naše profesije u veri u **vezi ceremonije krštenja** je uzela oblik u toku **drugog i trećeg veka** (radi se samo o imenu jer je pošćropljavanje došlo puno kasnije). Koliko daleko je mesto porekla (tog stiha) poznato, **taj tekst** (trinitarska promena Matej-a 28,19) **je došao iz grada Rima**.“ {Joseph Ratzinger (pope Benedict XVI): Introduction to Christianity, 1968 edition, pp. 82, 83.} „The basic form of our profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text came from the city of Rome.“
- „Odlomci iz Dela Apostolskih ili Poslanica svetog Pavla. Ti odlomci izgleda ukazuju na to da je najranija forma krštenja bila u ime Gospoda.“ „Da li je moguće pomiriti te **činjenice sa** verom da je Isus zapovedio Svojim učenicima da krštavaju u trinitarnoj formi? Da je Isus stvarno dao takvo naređenje, sigurno je da bi Apostolska crkva to sledila, i morali bi smo imati tragove poslušnosti tome u Novom Zavetu. Ali **ni jedan trag nikad nije pronađen**. Jedino objašnjenje te tišine, kroz gledište antitradicionalizma, je da je kratka Hristološka formula (Isusovo ime) **bila original**, a da je **duga trinitarna formula bila kasniji razvoj**.“ {The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord’s Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27} "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development."
- „Krštenje je bilo **promenjeno** od Isusovog imena ka imenu Oca, Sina i svetoga Duha u **drugom veku**.“ {Britannica Encyclopedia, 11th Edition, Volume 3, page 365} „The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and holy Ghost by the Catholic Church in the second century.“

Ove neoborive činjenice pobornici Trojstva ponovo odbacuju argumentom pokazujući dela od dva-tri biskupa mnogo pre Nikejskog sabora, u kojima ovaj stih stoji u modernoj formi. Ovom metodom bi mogli dokazati da su Adventisti verovali u istočnjačku verziju svetog Duha po dr Kellogg-u, ili da su apokrifi ispravna nauka! Otpad nikada ne dolazi iznenada. Ako su gore pomenuti biskupi zastupali tadašnje verovanje, zašto je na Nikeji većina prisutnih biskupa imala arijansko verovanje i odbijala Trojstvo?

Zašto je ono uz velike napore potpuno prošlo tek kasnije 381. godine u Konstantinopolju? Zašto prof. Prescott 1919. **nije** mogao probiti nauku o Trojstvu ako smo u to već verovali? Naišao je na protivljenje od strane većine teološkog vođstva Generalne Konferencije.

James White, poznat kao **najveći protivnik nauke o Trojstvu** je prema tvrdnji „originalnih“ tekstova navodno koristio upravo taj stih na krštenjima, bez otpora od strane EGW. Kada bi to bilo istina, to bi značilo da je James White sa jedne strane verovao u jedno a radio suprotno!

Da li danas zaista imamo originalne dokaze, da su se Adventisti pre 1888, kada je EGW definitivno izgubila poslednje ostatke uticaja, zaista krštavali u ime Trojstva? Šta je Ellen White napisala u retkom originalu u čije ime se krštavamo?

- „Ali uz jasnije svetlo, radosno su prihvatili Isusa kao svojeg Otkupitelja i tada je došlo i do promene u njihovim obavezama. Primanjem čistije vere došlo je i do odgovarajuće promene u njihovom životu. Kao zalog ove promjene i **priznanja vere u Hrista, oni su se krstili u Isusovo ime.**“ {Ellen White: The Acts of the Apostles, p. 285} „But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus.“
- „Poslije divnog otkrivenja svetog Duha na dan Duhova **Petar je pozvao narod** na pokajanje i **krštenje u ime Hristovo**, za oproštenje greha i rekao je: Primićete dar svetog Duha.....“ {Ellen White: Acts 2:38, 39 and GC ix.2} „After the wonderful manifestation of the holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said: “Ye shall receive the gift of the holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.“
- „A kad to čuše, **krstiše se u ime Gospoda Isusa.**“ {Dela Apostolska 19,5}
- „A Petar im reče: pokajte se, i da se **krstite svaki od vas u ime Isusa Hrista** za oproštenje grijeha; i primićete dar svetoga Duha.“ {Dela Apostolska 2,38}

Nijedan stih niti citat Božjeg Proroka ne može da suproti drugim stihovima i citatima, jer onda ne potiču od Boga! A ako samo jedan stih kao Matej 28,19 suproti celoj Bibliji, onda definitivno nije original.

To što kod Ellen White stoji beznačajan broj originalnih citata znači samo da je neprijatelj imao veći uspeh u uklanjanju njenih originala i umetanje svemu suprotnih falsifikata!

Postoje mnogi dokazi o tome koliko je citata izbačeno iz njenih knjiga, a koliko uneto od strane infiltriranih slugu druge strane. Pošto to ne sme da nas obeshrabri da ostavimo Bibliju i Duh Proroštva, najosnovniji kriterijum je da uz molitvu prepoznamo da li je neki stih ili citat zaista originalan, tj. da li se on uklapa i slaže sa svim ostalim iz Biblije i Duha Proroštva.

Poruka u Mateju 28,19 je primer disharmonije sa SVIM ostalim stihovima o krštenju u Bibliji.

- „Bez obzira kroz kakva **pogrešna tumačenja bi moja svedočanstava bila napadnuta**, što dolazi kroz ljude koji sebe smatraju autorizovanim, ali ne poznaju Boga, ja ću moj rad ponizno nastaviti.“ {Ellen White: 1SM, p. 73, Ms 4, 1883} „Whatever wrong construction may be placed upon my testimony by those who profess righteousness, yet know not God, I shall in humility go forward with my work.“
- „Ako Svedočanstva (spisi) nisu u harmoniji sa Božjom reči, onda ih odbacite.“ {Ellen White: 5T, p. 691} “If the Testimonies speak not according to the word of God, reject them.”

U glavama 47-57 ćemo videti mnoge dokaze o falsifikatima, u koje posebno spadaju malobrojni citati sa izrazom „nebeski Trio“, „tri nebeske Sile“ itd.

32. Isusovo krštenje. Golub

Mnogi uzimaju opis Isusovog krštenja, kada se sveti Duh u telesnoj formi goluba spustio na Njegovu glavu, kao „dokaz“ da je sveti Duh treće Božansko Biće.

- „I krstivši se Isus iziđe odmah iz vode; i gle, otvoriše Mu se nebesa, i vide Duha **Božjega gde silazi kao golub i dođe na Njega**. I gle, glas s neba koji govori: ovo je Sin Moj ljubazni Koji je po Mojoj volji.“ {Matej 3,16.17}

Kod dublje analize možemo da vidimo da golub nije progovorio, nego se čuo Očev glas sa neba. A sveti Duh je nazvan **Božji** Duh! Cela Biblija govori da samo Bog nosi ime jedini pravi Bog.

Sveti Duh proizilazi od Oca! Kod trinitarijanskog tumačenja Biblije, bi sveti Duh bi morao da bude Otac, jer je sveti Duh bio taj koji je začeo Isusa u Marijinom stomaku:

- „No kad on tako pomisli, a to mu se javi u snu anđeo Gospodnji govoreći: Josife, sine Davidov! ne boj se uzeti Marije žene svoje; jer **Ono što je u njoj začelo od Duha je svetoga**.“ {Matej 1,20}

U stvari je Otac Lično kroz Svog svetog Duha začeo Isusa u Marijinom stomaku, inače ne bi bio Otac. Već i taj stih dokazuje da sveti Duh nije treće biće! Zašto Očev glas sa neba nije rekao Naš Sin? Kada pažljivo pročitamo donje reči istina će postati još jasnija:

- „I odgovarajući anđeo reče joj: **Duh sveti doći će na tebe, i sila Najvišega oseniće te**; zato i Ono što će se roditi biće sveto, i nazvaće se Sin Božji.“ {Luka 1,35}

Ko je po Bibliji Najviši? Lično Bog Otac! Lično On šalje preko Svog Duha Njegovu silu Najvišega. Isus se za vreme Svog boravka na zemlji odrekao Božanskih osobina u okviru sveznanja, sile, prirode, besmrtnosti i sveprisutnosti kao sveti Duh. U tom vremenu je sveti Duh proizilazio samo od Oca. Isus je na zemlji bio 100 procenata Bog kao Osoba, ali u telesnoj prirodi 100 procenata čovek. Samo u takvoj konstelaciji je mogao da umre za nas, jer doslovna Božanska priroda ne može da umre niti da bude pod iskušenjem.

- „Nikada ranije anđeli nisu čuli takvu molitvu kakvu je Isus izgovorio na Svom krštenju, i bili su željni da lično prenesu poruku od Oca Sinu. Ali, ne! **Direktno od Oca izlazi svetlost Njegove slave. Nebesa su otvorena i ZRACI SLAVE U OBLIČJU GOLUBA** (a ne treće biće) **kao polirano zlato se spuštaju na Božjeg Sina. Forma goluba je bila pokazatelj krotкости i nežnosti Hrista**. Dok su ljudi stajali opčinjeni i gledali na Hrista iz otvorenih nebesa čuo se glas: “Ovo je Sin Moj ljubljani, Koji je po Mojoj volji.” Reči potvrde da Hristos jeste Sin Božji su date da inspirišu veru u onima koji su bili prisutni i da podrže Sina Božjeg u Njegovom mukotrpnom radu. Iako je Sin Božji bio u ljudskom obličju, a ipak ga Jehova Svojim glasom uverava u Njegovo sinovstvo sa večnim Bogom. U ovoj manifestaciji prema Svom Sinu, Bog prihvata ljudskost uzvišenu kroz Hristovu izvanrednost.” {Ellen White: RH, Januar 21, 1873 par. 5} “Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: “This is my beloved Son, in whom I am well pleased.” The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.”
- „Prilikom **Spasiteljevog krštenja** Sotona se nalazio među svedocima. On je video slavu kojom je **Otac osenio Svog Sina**. On je čuo glas Boga kako svedoči o Isusovom Božanstvu.“ {Ellen White: DA, 116.2} “At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus.”

- „... Nakon što je kršten, Hristos se poklonio na obali Jordana i molitva kakvu Nebo nikada ranije nije čulo potekla je sa Njegovih Božanskih usana... **Božja slava** (a ne treće biće) **u obliku goluba** od uglačanog zlata, spustila se na Njega, **a iz beskrajne slave začule su se sledeće reči: 'Ovo je Sin Moj ljubazni Koji je po Mojoj volji!'** (Matej 3,17). Ljudski rod je obuhvaćen Hristovom ljudskom rukom, dok svojom božanskom rukom On doseže tron Beskonačnoga. Hristova molitva probila se kroz tamu i dospela do Boga. Za svakoga od nas to znači da je Nebo pred nama otvoreno. To znači da su kapije odškrinute, da je slava dodeljena Božjem Sinu i svima koji veruju u Njegovo ime... Sa Božjim (Očevim) Duhom koji je počivao na Njemu, Hristos je stigao u pustinju da Ga đavo kuša... Sotona je napustio bojno polje kao poraženi neprijatelj. Naš Spasitelj je stupio na njegov teren i pobedio... Šta je On učinio za ljudski rod? On nas je uzdigao na skali moralne vrednosti. Mi možemo postati pobednici u Onome Koji nam sve izobilno daje. U Hristu postoji nada i za one koji su u najbeznadežnijem položaju... Zbog čega je Hristos došao na ovaj svet? Da bi predstavio Oca. Kakvo srce ljubavi i saosećanja!... Dajući Svog Sina, Bog nam je darovao celo Nebo. On nam nije mogao dati ništa više.” {Ellen White: Manuscript 27, 1893 (Temperance, 283-287) (Christ Triumphant 207.6)} “...After Christ was baptized, He bowed on the banks of Jordan, and never before had heaven listened to such a prayer as came from His divine lips.... The glory of God, in the form of a dove of burnished gold, rested upon Him, and from the infinite glory was heard these words, “This is my beloved Son, in whom I am well pleased.” The human race is encircled by the human arm of Christ, while with His divine arm He grasps the throne of the Infinite One. The prayer of Christ cleaved right through the darkness and entered where God is. To each of us it means that heaven is open before us. It means that the gates are ajar, that the glory is imparted to the Son of God and all who believe in His name.... (CTr 207.4) Christ entered into the wilderness with the Spirit of God upon Him, to be tempted of the devil.... Satan left the field as a conquered foe. Our Saviour passed over the ground and was victor.... (CTr 207.5)...What has He done for the human family? He has elevated us in the scale of moral value. We may become conquerors through our Sufficiency. There is hope for the most hopeless, in Christ....What did Christ come here for? To represent the Father. What a heart of love and sympathy! ... When God gave His Son, He gave all heaven. He could give no more.”

Mi možemo u gornjim citatima prepoznati da golub kao sveti Duh nije bio nezavisno biće, nego manifestacija Božje slave. Bog je Isusu ohrabrujuće potvrdio da je i dalje Njegov Sin, i da to nije izgubio dolaskom na zemlju. Božji prorok produbljuje opis značenja titule Sin, i objašnjava da je Isus nebeski Božji Sin, i da je na zemlji imao dodatni status Sina jednog zemaljskog čoveka:

- „Jedino Biće (Isus), koje je jedno sa Bogom (Ocem) i Koji je po zakonu živelo u ljudskoj formi na zemlji, snizilo se kroz život najjednostavnijeg radnika i radilo je sa Svojim **zemaljskim** ocem kao stolar.“ {Ellen White: ST, October 14, 1897 par. 3} “The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.”
- „**Nebeski** Božji Sin je video da niko osim Njega ne može spasiti otpali rod. On je odlučio da pomogne čoveku.“ {Ellen White: RH, February 24, 1874 par. 33} “The divine Son of God saw that no arm but his own could save fallen man. He determined to help man.”

33. Isusovo pomazanje od strane Oca

Nauka Trojstva tvrdi, da ime Bog „sadrži“ sva tri Bića, tj. označava sve Njih, i da su ta tri Bića samo u okviru plana spasenja uzeli te „uloge“ Oca, Sina i svetoga Duha. Božja reč kaže nešto drugo, i nikada ne naziva Trojstvo imenom Bog, nego samo Oca ili Sina:

- „Omilela Ti je pravda, i omrzao si na bezakonje: toga radi **pomaza Te, Bože, Bog TVOJ** uljem radosti većma od drugova Tvojih.“ {Jevrejima 1,9}
- „Malo njih razume značenje reči koje **Isus** izgovorio u sinagogi u Nazaretu, On je objavio **Sebe kao Pomazanika**“ {Ellen White: AA, p. 416.3} “Few realize the full meaning of the words that Christ spoke when, in the synagogue at Nazareth, He announced Himself as the Anointed One.”
- „**Sveto Dete Isus, Koga si Ti pomazao**“ {Ellen White: AA, p. 672} “Thy holy Child Jesus, whom Thou hast anointed”

Mi čitamo da Isus biva pomazan od Svoga Boga Oca, a ne da je Isus pomazao Oca. Bog Otac je iznad svih bića u svemiru, i isto iznad Svog Sina (Bože, Bog **Tvoj**). Kod jednog „trojstvenog“ Boga ne postoji mogućnost da Isus bude stvarni Sin Boga Oca.

34. Sedam Duhova iz Otkrivenja. Troje na nebu

Onaj Koji sedi na nebeskom prestolu je **jedno Biće a ne Trojstvo!** Mi znamo da je Otac Vladar svega:

- „I odmah bih u duhu; i gle, presto stajaše na nebu, i **na prestolu seđaše Neko**. I **Onaj** što seđaše bijaše po viđenju kao kamen jaspis i sard.“ {Otkrivenje 4,2.3}
- „**Veliki Jehova** je objavio sa **Svog prestola** 'Ovo je **Moj ljubljani Sin**'.“ {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.”-“
- „**Božji presto** je na nebu, **ipak, On je sa Svojim Duhom sveprisutan**. On ima neograničeno znanje i lični interes u svim Svojim delima.“ {Ellen White: Education, p. 132.2 **1903**} “-“The Lord's throne is in heaven” (Psalm 11,4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „Za nas nas nije esencijalno, da možemo da definišemo šta je sveti Duh. Hristos je rekao, da je sveti Duh utešitelj, „**Duh istine, koji OD Oca IZLAZI**.“ Jovan 15,26. U posmatranju svetog Duha je jasno objašnjeno, da u njegovom radu vođenja čoveka ka istini, „**on neće govoriti sam od sebe**.“ {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, “**He shall not speak of Himself**.” John 15:26; 16:13.”
- „I **od prestola izlažahu** munje i gromovi i glasovi; i sedam žižaka ognjenijeh gorahu pred prijestolom, koje su **sedam duhova Božjih**.“ {Otkrivenje 4,5}
- „Od Jovana na sedam crkava koje su u Aziji: blagodat vam i mir od **Onoga Koji jest, i Koji beše, i Koji će doći**; i od **sedam duhova koji su pred prestolom Njegovim**; I od Isusa Hrista, Koji je Svedok verni, i Prvenac iz mrtvih, i Knez nad carevima zemaljskima, Koji nas ljubi, i umi nas od grijeha našijeh krvlju svojom; {Otkrivenje 1,4.5}
- „I videh, i gle, nasred prestola i četiri životinje, i posred starešina **Jagnje** stajaše kao zaklano, i **imaše sedam rogova, i sedam očiju, koje su sedam Duhova BOŽJIH** poslanih po **svemu** svetu.“ {Otkrivenje 5,6}
- „Jer će se radovati kad vide kamen merački u ruci Zorovavelju onih **sedam očiju Gospodnjih** koje **prelaze svu zemlju**.“ {Zaharija 4,10}

Od Boga Oca na prestolu kao Izvoru, izlaze Njegovih 7 Duhova, koji idu ka Njegovom Sinu, Jagnjetu. Isus ih onda šalje svugde kao svetog Duha. Jagnje ima 7 rogova i 7 očiju koje predstavljaju 7 duhova. 7 rogova su svemoć i 7 očiju Božja sveprisutnost kroz Njegovog svetog Duha. Broj 7 se u Bibliji koristi kao izraz Božjeg savršenstva. Kada neko nešto vidi svojim očima, onda to znači da je ta osoba lično prisutna na tom mestu. Neki zastupnici Trojstva u očajnoj potrazi za dokazima uzimaju čak i ovaj opis od 7 očiju kao „dokaz“ da je sveti Duh treće „Biće“, što ne sadrži nimalo logike pošto su te oči samo deo tela od Jagnjeta! Osim toga da li ova konstelacija i podela svetog Duha paše jednom Božanskom Biću? Sigurno ne! Kada Bog opisuje nešto što Mu pripada, a nije Božansko, On se u Bibliji služi brojem 7 i 12. On sa njima opisuje savršenstvo, a nama još jednom naglašava, da sveti Duh nije Bog. I time vidimo da 7 Duhova predstavlja savršenog i jednog svetog Duha, kao što 7 rogova opisuje savršenu i jednu Božju vlast. Isto tako i 12 plemena opisuje samo jedan Božji narod, kao što i 7 svećnjaka označavaju jednu Božju crkvu u različitim vremenskim fazama.

Sa druge strane jedan simboličan broj opisuje samo objekte a ne pojedinačne subjekte. Otac i Sin nikada i nigde nisu opisani sa nekim simboličnim brojem, nego samo kao jedan Bog Otac i jedan Gospod Isus. Dole čitamo reči koje opisuju istu konstelaciju na malo drugačiji način, ali isto govore da je Bog Otac primarni izvor svetog Duha kojeg šalje Isusu, a onda Isus ka nama.

- „**Od Oca** bi svetlost dolazila **ka Sinu**, a **od Sina** na grupu onih koji se mole. Zatim sam zapazila kako neka izuzetno jaka svetlost dolazi **od Oca ka Sinu**, a **od Sina** kao talas na narod pred prestolom. Međutim, samo je malo njih primilo ovu veliku svetlost.“ {Ellen White: EW 54.2} „A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light.“

Ako je Bog Otac primarni Izvor svetog Duha, kako i Isus predstavlja isto tako nezavisan Izvor? Isus je nezavisan Izvor svetog Duha zato što ga je u potpunosti primio od Oca:

- „A kad dođe utešitelj, koga ću vam poslati od Oca, **Duh ISTINE**, koji **OD Oca IZLAZI**, on će svedočiti za Mene.“ {Jovan 15,26}
- „**OTAC** je **SVOG DUHA DAO** u nemerljivim količinama **SVOM SINU**, i mi takođe možemo imati udeo u punini (IT) toga (ne njega).“ {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of **It's** fullness.”
- „**Sveti Duh**, koji **PROIZILAZI od jedinorodnog Sina Božjeg**, vezuje ljudske odlike, telo, i duh, sa savršenom Božansko-ljudskom Hristovom prirodom.“ {Ellen White: Review and Herald, April 5, 1906 par. 16} “The holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

U to su verovali i naši pioniri, vođeni Biblijom i Duhom Proroštva, sve dok 1931. godine nije došao zaokret ka novoj „istini“:

- „I čitamo dalje u Otkrivenju 1,4; 3,1; 4,5; 5,6 **“Sedam Duhova koji su poslani po svoj zemlji.” Ovo je bez sumnje oznaka svetog Duha**, koji je stavljen u formu da označava njegovo savršenstvo i puninu. **Ali bi teško mogao tako biti opisan da je osoba. Nikada ne čitamo o sedam Bogova ili sedam Hristosa.**“ {Uriah Smith, RH, October 28, 1890} “Again we read of “the seven Spirits of God sent forth into all the earth.” Rev. 1,4; 3,1; 4,5; 5,6. This is unquestionably simply a designation of the holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs.”

Završna misao od EGW o tom izrazu:

- „Postoje mnogi koji su duhovno u opasnoj poziciji – mnogi koji su 'spremni da pomru.' Otkriva telju (Jovan) je rečeno da napiše crkvi u Sardu ' **Tako govori Onaj što ima sedam Duhova Božjih, i sedam zvezda**: znam tvoja dela, da imaš ime da si živ, a mrtav si. Straži, i utvrđuj ostale koji hoće da pomru; jer ne nađoh tvoja dela savršena pred Bogom svojim. Opominji se dakle, kako si primio i kako si čuo, i drži i pokaj se.' Osuda stoji na onima koji su čuli istinu, primili istinu, i koji su nakon toga se ponašali kao duhovno mrtvi. 'Opomeni se dakle' **U našem radu mi ne smemo biti uvučeni u primamljive teorije koje će dovesti do negiranja naše STARE vere u istinu koju smo čuli i zagovarali.** 'Ako li ne uzastražiš, doći ću na tebe kao lupež, i nećeš čuti u koji ću čas doći na tebe. Ali imaš malo imena i u Sardu, koji ne opoganiše svojih haljina, i hodiće sa Mnom u belima, jer su dostojni.' 'Štaviše, Ja ću učiniti zavet mira s njima, to će biti večni zavet sa njima, i Ja ću ih postaviti, i umnožiti ih, i postaviti Moju Svetinju među njima zauvek. I Moj šator će biti među njima, Ja ću biti njihov Bog i oni će biti Moj Narod.“ {Ellen White: Letter 230, 5. July 1906} “There are many who are in a perilous position spiritually—many who are “ready to die.” The Revelator was bidden to write to the church in Sardis: “These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.”

35. Nebeski Savet. U Dvoje? U Troje?

- „Hristu je **data** uzvišena pozicija. **Načinjen je jednakim** Ocu. Svi Božji saveti su **otvoreni** Njegovom Sinu.” {Ellen White: 8T 268.3, **1904**} “To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”

Da li činjenica, da je Isus od Svog Oca dobio mesto u nebeskom savetu, znači „dokaz“ da je taj savet u Troje, i da „dokazuje“ Trojstvo? Ta izjava znači samo da je Otac doneo samostalnu odluku da i Svom Sinu otvori pristup da zajedno donose odluke u kontekstu celog svemira. Zašto da otvori? Zato što je Isus prvo i uvek bio ispod Njega.

- „**Hristos**, Reč, jednorodni Božji SIN, bio je jedno s večnim OCEM, jedne prirode, karaktera i namere, **JEDINO BIĆE koje je moglo sudelovati u svim Božjim (Bog Otac) namerama i savetovanjima.**” {Ellen White: PP, p. 34.1} “Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.”
- „Bog je postao jedno sa čovekom kada je **na savetu između Oca i Sina na nebesima određeno da, UKOLIKO (ne nakon što) čovek padne, SIN Božji bude njegov Iskupitelj** i da povrati u njemu moralnu sliku Boga.” {Ellen White, 1888 Materials, p. 869.2, 1891} “God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God.”
- „**U planu da spasu izgubljeni svet, savet su držali njih Dvojica; zavet mira je bio između Oca i Sina.**” {Ellen White: ST, December 23, **1897** par. 2} “In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.”
- „Ni jedan čovek, ni najviši od anđela, ne može proceniti taj dar; **on je znan jedino Ocu i Sinu.**” {Ellen White: The Bible Echo, October 28, **1895** par. 4} “No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son”
- „**Bog je informisao sotonu da će SAMO Svom Sinu otkriti sve Svoje tajne namere** i tražio je od cele nebeske porodice, čak i od sotone, da se potpuno pokore u neupitnoj poslušnosti; ali da se on (Sotona) dokazao nedostojnim mesta na nebesima.” {Ellen White: 1SP, p. 22.2, 1870} “God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven.”
- „**Pred sakupljenim stanovnicima neba, Kralj je obznanio da niko osim Hrista, Jedinorodnog od Boga, ne može potpuno biti uključen u sve Njegove namere, i Njemu je dato da izvrši moćne planove Njegove volje.**” {Ellen White: PP, p. 36.2, **1890**} “Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.”
- „Lucifer je bio zavidan i ljubomoran na Isusa Hrista. Ipak, kada su se anđeli naklonili Isusu da priznaju Njegovu nadmoć i visoki autoritet i zasluženu vladavinu, poklonio se zajedno sa njima; ali mu je srce bilo puno zavisti i mržnje. **Hristos je bio upućen u posebne Božje (Bog Otac) tajne i planove, dok Lucifer nije bio upoznat sa njima.** On nije razumeo, niti mu je bilo dopušteno znati sve namere Božje. **Ali Hristos je bio priznati vladar neba, Njegova moć i vlast je bila ista kao u Boga.** Lucifer je mislio da je i sam bio omiljen na nebu među anđelima. Bio je vrlo uzvišen, ali to nije pokrenulo u njemu zahvalnost i hvalu prema Stvoritelju. On je težio ka visini samoga Boga.” {Ellen White: The Story of Redemption, p. 14.} “Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to His plans, while lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself. Lucifer thought that he was himself a favorite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself.”

U gornjem citatu vidimo da je i pre pada čoveka u greh savet činilo samo prisustvo Oca i Sina. Zašto sveti Duh kao „treće Biće“ nije bio prisutan? Zastupnici Trojstva navode, da se sveti Duh samo povukao sa Svoje pozicije u okviru plana spasenja, i da „samo zato“ ne vidimo nigde „dokaz“ njegovog učestvovanja u savetu „Trojstva“. Zašto onda nije bio nigde prisutan i pre dolaska greha? Zar ne bi bilo čudno da samo Otac i Sin razumeju dubinu spasenja, kada bi sveti Duh zaista bio Božansko Biće?

Otac je nebeski savet napravio samo za Sebe i Svog Sina. Gde je sveti Duh u nebeskom savetu ako je treće nezavisno Biće? Da ime Bog znači Trojstvo, onda bi značilo da Isus postoji dva puta. U ovim gornjim citatima imamo odgovor zašto je Lucifer bio ljubomoran upravo na Isusa, jer nije kao Isus bio pozvan u nebeski savet. To Lucifer nije ni mogao, pošto je bio samo stvoreno biće. Isto tako i u Velikoj Borbi sveti Duh samo „nije spomenut“, ali je kao „treće Biće Trojstva“ bez sumnje „bio“ prisutan:

- „Hristos, Reč, **jedinorodni** Božji Sin bio je jedno sa večnim Ocem – jedno po prirodi, karakteru i namerama – **JEDINO Biće u CELOM SVEMIRU Koje je moglo da zna sve** (Očeve) **Božje planove i odluke.**“ {Ellen White: GC, “The Origin of Evil” 1888, p. 493}
“Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”

Gornje „podrazumevanje“ u Velikoj Borbi je potpuno besmisleno, jer u VB jasno piše da je Isus JEDINO BIĆE U CELOM SVEMIRU Koje pored Oca sve zna! Pošto je Isus Jedini u celom svemiru a ne samo na planeti zemlji Koji ima Očevo znanje, kako je moguće da se tvrdi da sveti Duh samo nije naveden, ali je kao treći „Bog“ naravno bio „isto prisutan“! Da li postoje dva svemira?

U Matejevom Jevanđelju stoji da je Isus izlečio dva opsednuta čoveka. Luka i Marko su u opisu istog događaja spomenuli samo jednu osobu. Zastupnici Trojstva iznose argument, da kao što su Marko i Luka spomenuli samo jednu osobu od dve, tako i sveti Duh „samo“ nije spomenut.

Za vreme Isusovog boravka na zemlji su gotovo bez prekida oko Njega bili bolesni ljudi, koje je On u Svojoj bezgraničnoj ljubavi sve lečio. Apostoli su opisivali događaje, koji su u njihovim očima bili važniji. Zato je činjenica da su Marko i Luka spomenuli samo jednu osobu, verovatno bolesniju, a Matej samo jednu, ne suproti Bibliji. To nam samo pokazuje, da su apostoli imali različita gledišta kod tako sitnih detalja, kao i proroci Starog Zaveta. Ali niko od njih nije napisao da na zemlji i u celom svemiru postoje samo jedan ili dva opsednuta čoveka!

U stvari je takva analiza i u dimenziji Boga greh, gde se neko usuđuje, da jasan broj Božanskih Bića poredi sa dimenzijom nepreciznog nabiranja stvorenih ljudi! Biblija i Duh Proroštva nam jasno govore Ko je i gde je Bog. Tu ne stoji Bog sveti Duh nego samo Božji Duh! Kada bi i sveti Duh bio Bog tada bi se i njemu molili! Božja reč kaže da je Bog Duh ali i da je Otac Isusu. Tu se radi o Ocu a ne o nepostojećem „Bogu svetom Duhu“.

Pošto znamo da sveti Duh govori jasnim rečima kao glas Oca i Isusa, kao kod Etiopljanina ili kao unutrašnji glas naše savesti, mi vidimo time da se oba načina govora odnose na svetog Duha. Kada je sveti Duh govorio, Biblija nam je to i prenela.

36. Elohim i Ehad

Aleksandar Petrović

Kao posebno „jak“ argument u korist doktrine o Trojstvu, uzima se ime Elohim iz Starog Zaveta, kod kojeg se Bogu kao jedini obraća u množini. Reč tj. ime Elohim jeste gramatički množina, ali ima značenje jednine, kao kada na našem jeziku osobi kojoj želimo izraziti poštovanje kažemo Vi ili kada se jednom caru obraćamo sa Vaše (u smislu množine) Visočanstvo.

Ovo se zove množina veličanstva i svaki obrazovani Jevrejin će na pitanje, zašto je Elohim množina, dati taj odgovor, i kategorički odbaciti svaki pokušaj da se dokaže da se radi o više ličnosti. Ali ovo nije jedini primer u jevrejskom jeziku. Reč nebo - amajim je na jevrejskom u množini. I reči voda - majim je u množini.

- „Car progovori Danilu i reče: Doista, vaš je Bog **Bog nad Bogovima** i Gospodar nad carevima, i Koji objavljuje tajne, kad si mogao otkriti ovu tajnu.“ {Danilo 2,47}

U Jevrejskom originalu umesto „Bog nad Bogovima“ stoji Elohim! Mi smo upravo videli da se Sin tog Boga Lično manifestovao pred Navuhodonosorom. Kako je Vavilonski car nazvao Oca? Elohim. Kako je nazvao Isusa? Sin. Bog Elohim, Koji se pri stvaranju obratio Svom Sinu da stvore svet, i Kojem po 10 Zapovesti pripada obožavanje je samo Otac Elohim a ne Trojstvo! Množina izraza Elohim predstavlja množinu autoriteta a ne osoba!

- „I Gospod reče Mojsiju: Evo, postavio sam te da si Bog (Elohim) Faraonu; a Aron brat tvoj biće prorok tvoj.“ {Izlazak 7,1}

Da li je Mojsije tri ličnosti ili jedna? Naravno jedna, ali je postavljen da bude Elohim faraonu. U tom kontekstu dolazi neispravno tumačenje da je upotrebljena množina jer Mojsije predstavlja Elohima Koji je „množina“. Reč Elohim ima značenje Bog, i koristi se u tom kontekstu i za lažne Bogove u jednini:

- „I knezovi **filistejski** skupiše se da prinesu veliku žrtvu **Dagonu** Bogu (Elohim) svom.“ {Sudije 16,23}

Da li možda postoje tri Dagona? Ne, Filisteji su obožavali svog Boga Dagona kao jednu osobu!

- „Čuj, Izrailju: Gospod je Bog naš jedini Gospod.“ {5. Mojsijeva 6,4}

Na Jevrejskom, ova rečenica glasi:

„ə-ma' yiś-rā-'êl; Yah-weh 'ê-lō-hê-nū Yah-weh 'e-ḥāḏ“

'ê-lō-hê-nū – Bog
Yah-weh – Gospod

'e-ḥāḏ – jedan

Zapazimo da je reč jedan ('e-ḥāḏ) primenjena na reč Jehova koja je gramatički jednina, a ne na 'ê-lō-hê-nū (Elohim) koje je gramatička množina. Jevrejska reč jedan (ehad) nikada nigde nema konotaciju jedinstva množine.

- „Zato će ostaviti čovek oca svog i mater svoju, i prilepiće se k ženi svojoj, i biće dvoje jedno telo.“ {Postanak 2,24}

Na Jevrejskom, kraj ove rečenice glasi:

„wə-hā-yū lə-bā-śār 'e-ḥāḏ.“

wə-hā-yū – oni će postati

lə-bā-śār – telo

'e-ḥāḏ – jedno.

Reč jedan - ehad je kao i u celom ostatku Biblije primenjena samo na jedninu, u ovom slučaju na reč (jedno) telo, koje je jednina, a ne na množinu tj. na ljudska bića Adama i Evu.

37. Stvoritelj Elohim = sveti Duh Učesnik stvaranja?

- „Potom reče Bog (Elohim): da načinimo čoveka po Svom obličju, kao što smo Mi“ {1. Mojsijeva 1,26}

Pošto Bog u ovom stihu kaže „da načinimo“, dolazi do tvrdnje da je Bog Trojstvo. Izjava „reče Elohim“, ima formulaciju množine, ali kao što smo videli u poglavlju „Elohim i Ehad“ samo kao izraz poštovanja, a sigurno ne predstavlja „dokaz“ da je „trojedini Bog“ razgovarao „sa Sobom“.

- „I Gospod reče Mojsiju: Evo, postavio sam te da si Bog (Elohim) Faraonu; a Aron brat tvoj biće prorok tvoj.“ {Izlazak 7,1}

Da li je Mojsije tri ličnosti ili jedna? Naravno jedna, ali je postavljen da bude Elohim faraonu. U tom kontekstu dolazi neispravno tumačenje da je upotrebljena množina jer Mojsije predstavlja Elohima Koji je „množina“. Reč Elohim ima značenje Bog, i koristi se u tom kontekstu i za lažne Bogove u jednini:

- „I knezovi **filistejski** skupiše se da prinesu veliku žrtvu **Dagonu** Bogu (Elohim) svom.“ {Sudije 16,23}

Ko je sve stvorio? Da li izraz „da načinimo“ „kao Mi“ dotiče tri osobe? On može jednako da znači i dve ili 4 individue! Da li sveti Duh, ako bi bio jedno Biće, ima istu formu, sliku i oblik kao Otac i Sin? On već po definiciji Njegove prirode nema fizičku formu ili oblik. Iz tog razloga On nije mogao učestvovati u tom razgovoru „kao Mi“. Bog je kao Vladar celog svemira u Svojoj bezgraničnoj moći lično prisutan u celoj vasioni, naravno i pre stvaranja zemlje. U ovom stihu opisano prisustvo pre stvaranja života na zemlji nema značenje učešća svetog Duha kao jednog trećeg Bića u stvaranju, jer je Bog Otac pozvao samo Isusa i rekao Mu 'hajde da načinimo čoveka po Svojem obličju'.

Pri stvaranju su Bog Otac i Isus bili telesno prisutni i stvorili sve na zemlji. Sveti Duh je nasuprot tome bio Njihovo lično duhovno prisustvo još kada je zemlja bila bez obličja i pusta! Ellen White piše potpuno jasno da sveti Duh nema povezanosti sa stvaranjem, što bi kod Trojstva bilo nelogično.

- „A zemlja beše bez obličja i pusta, i beše tama nad bezdanom; i Duh **Božji** dizaše se nad vodom.“ {1. Mojsijeva 1,2}
- „**Otac i Sin** su razmatrali moćno i čudesno delo, **stvaranje sveta**.....I onda je **Otac rekao Sinu**: 'Hajde da napravimo čoveka po Našem obličju.'“ {Ellen White: Spirit of Prophecy Volume One, p. 24, 25, 1870} „The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world.... And now God says to his Son, “Let us make man in our image.”
- „Bog je na savetu sa Svojim Sinom napravio plan da stvore čoveka po Svom obličju.“ {Ellen White: RH, Februar 24, 1874 par. 3} “God, in counsel with his Son, formed the plan of creating man in their own image.”
- „**U početku, Otac i Sin su se odmarali u Subotu nakon Njihovog dela stvaranja.**“ {Ellen White: DA, p. 769} “In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.”

Kroz ove jasne reči možemo da prepoznamo da je učenje naše crkve, da je sveti Duh bio treći učesnik u stvaranju potpuno lažna nauka, i da predstavlja još jedan pokušaj odbrane Trojstva. Bogu sigurno nije potreban telesni odmor, nego je on bio kroz subotu simbol stvaranja. Zašto se onda i sveti Duh nije simbolički odmarao, da je stvarno bio učesnik u stvaranju, i da je stvarno Božansko Biće dostojno slave?

Sa druge strane na drugim delovima te tematike dolazi do tvrdnje, da je ime i funkcija „sveti Duh“ „samo“ deo plana spasenja, i da je sveti Duh „isti“ u svemu kao Otac i Sin, jer u Bibliji čitamo da je Otac Duh i da je Sin Duh. Ali istovremeno čitamo da imaju i telo, što nigde nismo pročitali o svetom Duhu. Da li je opet potrebna „logika“ da se to „podrazumeva“, svaki put kada besmislenost nauke o Trojstvu dođe do izražaja?

Zašto onda sveti Duh kao „isti“ nije učestvovao u razgovoru o stvaranju po „Svom obličju“? Zato u okviru produbljenja otpada uz odbijanje jasne istine dolazi sledeći korak sa tvrdnjom da je i Božje obličje koje je poklonio ljudima samo simbolika da bi mi to sebi mogli da „zamislamo“ a da nema veze sa stvarnošću! Otkrivenje kaže nešto drugo, i opisuje Božansko Biće Oca u telesnom obliku na tronu! Božje otkrivenje jasno kaže da je taj veliki Stvoritelj Bog Otac:

- „**Veliki Stvoritelj** (Bog Otac) je okupio nebeske vojske, da bi mogao u prisutnosti svih anđela dodeliti **posebne počasti Svom Sinu**.” {Ellen White: 1SP, p. 17, 18 1870} “The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son.”
- „**Sin Božji** (Oca a ne Trojstva) je sproveo u delo Očevu volju pri stvaranju **nebeske vojske**; i Njemu, jednako kao i Bogu (Ocu), pripada njihova vernost i odanost.” {Ellen White: PP, p. 36.2, 1890} “The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.”

Isus je bio Sin Božji i pre stvaranja anđela, a ne samo na zemlji kako nauka o Trojstvu tvrdi!

- „**Otac i Sin su bili uključeni u silan i čudesan rad stvaranja sveta koji su** (samo Oni!) **zamislili**.” {Ellen White: 1SP, p. 24.1, 1870} “The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world.”
- „**Isus se ujedinió sa Ocem u stvaranju sveta**.” {Ellen White: 2T, p. 209, 1869} “Jesus had united with the Father in making the world.”
- „Posle stvaranja zemlje i zveri na njoj, **Otac i Sin** su sproveli **svoje namere** u delo, koji je smišljen pre pada sotone, **da načine čoveka po Sopstvenom obličju**. Zajedno su napravili plan stvaranja zemlje i svakog živog bića na njoj. I **tada Bog (Otac) reče Svome Sinu, „Načinimo čoveka po Našemu obličju.**” - ” {Ellen White: 1SP, p. 24.2, 1870} “After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, “Let us make man in our image.” - ”
- „**Bog je na savetu sa Svojim Sinom napravio plan da stvore čoveka po Svom obličju**.” {Ellen White: RH, February 24, 1874 par. 3} “God, in counsel with his Son, formed the plan of creating man in their own image.”
- „**Hristos, Reč, jednorodeni Božji Sin**, bio je jedno s večnim Ocem, jedne prirode, karaktera i namere, **jedino Biće koje je moglo sudelovati u svim Božjim namerama i savetovanjima**” {Ellen White: PP, p. 34.1 } “Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.”
- „**PRE Sotoninog pada, Otac se konsultovao sa Sinom po pitanju stvaranja čoveka**. Naumili su da stvore svet i da stvore životinje i žive stvari na njoj, i da stvore čoveka po Božjem obličju, da vlada nad svim živim svetom koji je Bog stvorio.” {Ellen White: 3SG, p. 36, 1864} “Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create.”
- „**Otac je kroz** (već tada!) **Sina stvorio sva nebeska bića**. 'Jer kroz Njega bi sazdano sve...,bili prestoli ili gospodstva ili poglavarstva, ili vlasti: sve se kroza Nj i za Nj sazda.'” {Ellen White: Letter 256, 1. August 1906} “The Father wrought by His Son in the creation of all heavenly beings. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.’ -”

Šta kaže naše današnje učenje? Da je „tri“ Bića govorilo i stvorilo. Šta kaže Duh Proroštva? Samo Otac i Sin! Ne postoji ni jedan citat da je sveti Duh učestvovao u stvaranju ili razgovarao sa Ocem i Sinom. Da Ellen White nije „spomenula“ svetog Duha je takođe besmislen, jer bi to značilo ponižavanje jednog Božanskog Bića kao Stvoritelja.

Zašto u stvaranju nije učestvovao i sveti Duh, ako bi on bio treće Božansko biće kao Otac i Sin, a ne samo iz Njih prozilažeća treća ličnost Njihove svesne prisutnosti? Zastupnici Trojstva koriste stih iz 1. Mojsijeve 1,26 sa početka glave kao dokaz da je svet stvoren od „Trojstva“. Ali ovde vidimo da je Božji inspirisani prorok jasno rekao da se kod te množine iz tog stiha radi isključivo o Ocu i Isusu!

Jedna proročka vizija sadrži potpunu istinu, nezavisno od toga da li ju je sam prorok razumeo, kao i kod Jovana ili Danila. Ovaj opis Božje odluke o stvaranju čoveka ne daje uvid u vreme tj. značenje da li je čovek stvoren pre ili posle sotonine pobune protiv Boga, već objašnjava Njihovu nameru da stvore čoveka, na šta je sa druge strane Lucifer bio ljubomoran.

Da li Bog „Trojstvo“ ima Sina? Bog znači Bog, a ne po potrebi na jednom mestu Trojstvo a na drugom mestu kao Bog Otac! Ellen White piše potpuno jasno da se samo Bog (Otac Elohim) a ne i sveti Duh obratio Sinu i rekao Mu „da načinimo čoveka po Svom obličju“! Biblija je potpuno jasna i po pitanju Ko je Bog Koji je sve stvorio za 6 dana! To je Bog Otac **preko** Isusa, a ne Trojstvo! On je i u 10 zapovesti naveden kao taj originalni Stvoritelj, Tvorac zakona! Sin je to uradio u Očevu ime sa Očevom silom!

- „Jer je za šest dana stvorio Gospod nebo i zemlju, more i što je god u njima; a u sedmi dan počinu; zato je blagoslovio Gospod dan od odmora i posvetio ga.“ {2. Mojsijeva 20,11}
- „Ali mi imamo samo **jednoga Boga Oca, OD** Kojeg je SVE, i mi u Njemu, i jednoga Gospoda Isusa **Hrista, KROZ** Kojeg je sve, i mi kroza Nj.“ {1. Korinćanima 8,6}
- „Jer kroz Njega (Isusa) bi sazdana sve što je na nebu i što je na zemlji, što se vidi i što se ne vidi, bili prestoli ili gospodstva ili poglavarstva, ili vlasti: Sve se kroza Nj i za Nj sazda.“ {Kološanima 1,16}
- „Jer je svako stvorenje Božije dobro i ništa nije na odmet kad se prima sa zahvalnošću.“ {1. Timotiju 4,4}
- „Jer je jedan Bog (Otac) , I jedan Posrednik Boga i ljudi, čovek Hristos Isus.“ {1. Timotiju 2,5}

Mi vidimo potpuno jasno, da su samo Otac i Sin učestvovali u stvaranju, kao i da je samo Otac tj. jedan Bog taj izvorni Stvoritelj.

Ali šta onda znači donji stih, koji se koristi kao „dokaz“ da je i sveti Duh učestvovao u stvaranju? On se svakako treba posmatrati u harmoniji sa ostatkom koji je jasan:

- „A zemlja beše bez obličja i pusta, i beše tama nad bezdanom; i **Duh Božji dizaše se nad vodom.**“ {1. Mojsijeva 1,1.2}

Preko ovih reči možemo da shvatimo da je sveti Duh ustvari Božji Duh a ne „Bog Duh“ i da je već pre stvaranja kao Božje prisustvo bio oko zemlje, jer se nalazio oko nje dok je bila bez obličja i pusta.

Pošto iz ranije pročitanih citata znamo da je sveti Duh sveprisutnost Oca i Sina, onda postaje potpuno jasno, da su Oni i tu, kao i u svim drugim delovima univerzuma bili prisutni pre nego što su i fizički i lično došli da stvore naš svet.

38. Šta znači Isus - početak stvaranja?

- „Svedok verni i istiniti, početak stvorenja Božijega“ {Otkrivenje 3,14}

Mnogi, kao i Jehovini Svedoci, odbijaju da je Isus Božansko Biće, te uzimaju ovaj neprecizno preveden izraz 'početak' kao "dokaz" svojeg neispravnog gledišta. Ovaj stih opisuje istu situaciju kao i Jovan 1,1 da je Isus na samom početku stvaranja već bio tu, i da je ceo univerzum stvoren kroz Njegovu ruku. Originalna grčka reč za početak Archon/Arche znači vladar, početak, izvor, princip, i u ovom stihu dotiče pojam stvaranja. Reč za stvaranje Ktiseos znači izvor, originator, započinjući autor. Isus je Autor našeg početka, a ne "stvoreno" Biće!

39. Da li je tačka vere „Jedan Bog, i to: jedan Otac, jedan Sin i jedan sveti Duh - utešitelj“ došla od Boga?

Adventistička crkva danas ima 28 tačaka verovanja. Jedna od njih glasi „jedan Bog, i to: jedan Otac, jedan Sin i jedan sveti Duh-utešitelj“, kao i da je sveti Duh lično Bog. U ovoj glavi želimo pogledati citate Duha Proroštva, da bi videli, da li je ova vera u skladu sa Biblijom.

- „Dok verom gledamo u Isusa, naša vera razbija senku, i obožavamo Boga zbog Njegove čudesne ljubavi u davanju **Isusa Utešitelja**.“ {Ellen White: 19MR, p. 297.3 1892} “As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter.”
- „Proučavajte sedamnaestu glavu jevanđelja po Jovanu i naučite kako da živite **Hristovu** molitvu. **On je Utešitelj**. On će **počivati** u vašim srcima, čineći vašu radost potpunom.“ {Ellen White: RH, Januar 27, 1903} “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full.”

Ko je uklonio istinu da je Isus taj Utešitelj, sveti Duh? Ko je to preuzeo na sebe lažnu ulogu Utešitelja, i time uneo nebiblijsku formu trećeg Bića Trojstva?

Prema Božjem Proroku sam Sotona:

- „Razlog zašto su crkve slabe i bolesne i spremne da umru je što je **neprijatelj** uneo uticaje obeshrabrujuće prirode i stavio ih na uzdrhtale duše. On je nastojao da **ukloni Isusa** od njihovog pogleda **kao Utešitelja**, kao Onog Koji ukorava, Koji upozorava, Koji ih opominje, govoreći: „Ovo je put, idite njime.“ {Ellen White: RH August 26, 1890, par. 10} “The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.”-”

Ellen White je ove reči napisala upravo na samom početku te otpadne vere, kada su polako počeli da se pojavljuju tada još tihi glasovi u tom pravcu, da bi pokazala ko je izvor toga. Šta je naša današnja zvanična i nebiblijska teologija? Da je taj utešitelj „treće nezavisno Božansko Biće“ sveti Duh, a ne više Isus sa Svojim Duhom!

- „Mladi koji nisu ustanovljeni i ukorenjeni u istini, će biti iskvareni i odvedeni **slepim vođama** i bezbožnima, mrziteljima koji lutaju i nestaju, koji preziru **suverenitet Starca** (Boga Oca) i **postavljaju na TRON LAŽNOG BOGA, biće koje sami definišu**, biće koje je kao i oni sami, ovi će biti agenti u sotoninim rukama koji će iskvariti veru nepripremljenih.“ {Ellen White: RH August 26, 1890, par. 10} “The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.”-”

- „**Starac od davnina je Bog Otac.**” {Ellen White: RH August 26, **1890**, par. 10} “The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.””
- „Ograničen ljudskom prirodom, Hristos nije mogao da na svakom mestu bude istovremeno lično prisutan. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im svetog Duha kao Njegovog zastupnika na zemlji. **Sveti Duh je lično On, odvojen od Svog ljudskog personaliteta i zato nezavisan od njega.** Sam ON je SVEPRISUTAN kroz **Svog** svetog Duha.” Stari link iz 1970-tih bez zareza: {Ellen White: Manuscript Releases Vol.14, p. 23}. Novi **aktuelni** link sa ispravnim starim originalom SA ZAREZOM nakon „lično On,“, stoji od 2015. godine na zvaničnoj stranici Adventističke crkve pod oznakom: {Ellen White: Lt119,1895.18} : {<https://m.egwwritings.org/en/book/5294.1#1>} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the holy Spirit to be His successor on earth. The holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His holy Spirit, as the Omnipresent.”

Sveti Duh nema ljudski personalitet da bi se odvojio od njega, već samo Isus. Isus je Taj Koji je kroz Svog svetog Duha sveprisutan. Ne može sveti Duh biti onaj, koji je kroz svog svetog Duha sveprisutan, jer bi tada postojala dva sveta Duha.

Engleska reč „divested“ ima značenje „razdvojen tj. odvojen“ a ne da nešto ne pripada nečemu. Sa druge strane dolaze tvrdnje da izraz divested tj. razdvojen „kaže“ da sveti Duh ne poseduje ljudsku prirodu, te da taj citat „ne“ govori o Isusu. Sveti Duh nema ljudsku prirodu, da bi bio od nje divested tj. odvojen!

Jedino Isus se dovodi u spoj sa izrazom humanity, zato što je u ljudskom obliku došao da umre za nas, i takav otišao na nebo u nebesko svetilište. I još dodatno stoji već na početku samog citata, da se u njemu radi o Isusu!

40. Samo Otac ‘veliki Jehova’ je vrhovni autoritet, oduvek iznad Isusa i jedini Izvor svega

- „**Veliki Stvoritelj** je okupio nebeske vojske, da bi mogao u prisutnosti svih anđela **dodeliti posebne počasti Svom Sinu** (oduvek Sin!). Sin je seo na presto sa Ocem i nebeska gomila svetih anđela se okupila oko njih. **Tada je Otac objavio da je Hrista, Svog Sina, izjednačio sa Sobom**; tako da gde god je prisutan Njegov sin, to je kao da je sam Bog prisutan. **Sinovljeva reč se imala poštovati kao i Očeva. On je PREDAO autoritet na Svog Sina da komanduje nebeskim vojskama.** Pogotovu je bio važan zadatak da **Sin sarađuje sa Njim u stvaranju zemlje** i svakog živog stvorenja koje će postojati na toj zemlji. Njegov Sin će sprovoditi Njegovu volju i zamisli, ali ništa neće činiti Sam od Sebe. Očeva volja će se ispuniti u Njemu.” {Ellen White: 1SP, p. 17.2 1870} “The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.”
- „**Hristos je bio pozvan na poseban savet sa Bogom, vezano za Njegov plan**, dok Sotona nije bio upoznat sa tim planom. Nije razumeo, niti mu je bilo dozvoljeno da zna Božje namere. **Ali Hristos je bio priznati Vladar nebesa, Njegova moć i autoritet je bio isti kao Samoga Boga (Oca).**” {Ellen White: 1SP, p. 18, 1870} “Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.”

- „Adamu i Evi su rekli da se **najuzvišeniji anđeo, sledeći do Hrista, pobunio protiv Božjeg zakona koji je On (Otac) ustanovio za nebeska bića**; da je ova pobuna izazvala rat na nebesima koji je rezultovao izbacivanjem pobunjenika i da je sa njim isteran svaki anđeo koji se ujedinio sa njim u **neposlušnosti autoriteta VELIKOG Jehova (Oca)**; i da je ovaj otpali anđeo sada **neprijatelj svima koji su poslušni Ocu i Njegovom dragom Sinu**.“ {Ellen White: 1SP, p. 33.2 1870} “They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.”

Gde je u gornjem citatu sveti Duh, ako je treće Božansko biće?

- „**Pitala sam Isusa da li Otac ima formu kao i On. On je rekao da ima**, ali da je ja ne mogu videti, jer, rekao je: „Ako bi jednom pogledala slavu Njegove Ličnosti, prestala bi da postojiš.“ - ” {Ellen White: EW, p. 54.2} “I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.”- “

Kada bi Otac i Sin bili isti, EGW bi morala da umre i kroz gledanje Isusa na nebu!

- „**Bog je moralni upravitelj i Otac.**“ {Ellen White: 12MR, p. 208.2, 1876} “God is a moral governor as well as a Father.”
- „**Veliki Jehova** je objavio sa Svog prestola 'Ovo je **Moj ljubljani Sin**'.-“ {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.”-”
- „Oni koji gaze Božji autoritet i pokazuju otvoren **prezir prema zakonu** koji je dat na tako veličanstven način na Sinaju, **bukvalno prezire Zakonodavca, velikog Jehova.**“ {Ellen White: 3SG, p. 294, 1864} “Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver, the great Jehovah.”
- „**Božji Sin je bio sledeći po autoritetu pored velikog Zakonodavca.** On je znao da jedino Njegov život može biti dovoljan za otkup otpalih ljudi. Bio je toliko vredniji od ljudi, koliko je Njegov plemeniti karakter bez mrlje i uzdignut položaj komandanta nebeske vojske bio iznad poslova ljudi. **On je bio preslikana priroda svog Oca, ne samo po crtama lica i tela, već i po savršenstvu karaktera.**“ {Ellen White: RH, December 17, 1872 par. 1} “The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character”
- „**Bog (Otac) je VELIKI Ja Sam, Izvor SVEGA, CENTAR autoriteta i moći.**“ {Ellen White: LP, p. 296.2, 1883} “God is the great I AM, the source of being, the center of authority and power.”
- „Mladi koji nisu ustanovljeni i ukorenjeni u istini, biće iskvareni i odvedeni slepim vođama i bezbožnicima, mrziteljima koji lutaju i nestaju, **koji preziru suverenitet Starca i postavljaju na tron lažnog Boga, BIĆE koje sami definišu, BIĆE koje je kao i oni sami - ovi će biti agenti u Sotoninim rukama koji će iskvartiti veru nepripremljenih.**“ {Ellen White: 1888 Materials, p. 484.3 1889} “Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.”
- „**Starac od Davnina je Bog Otac.**“ {Ellen White: GC 1888, p. 479.2} “The Ancient of Days is God the Father.”
- „Pred sakupljenim stanovnicima neba, **Kralj je obznanio da NIKO osim Hrista, jedinorodnog od Boga, ne može potpuno biti uključen u SVE Njegove namere, i Njemu je dato da izvrši moćne planove Njegove volje.**“ {Ellen White: PP, p. 36.2, 1890.} “Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. “

Uključen u sve namere znači i znati sve namere Boga Oca. Zar nije čudno, da trojstveni sveti Duh ipak ne zna namere Oca?

- „**Sve stvari je Hristos dobio od Oca**, ali je uzeo da daje. Tako da u nebeskim odajama u svom svešteničkom poslu za sva stvorena bića; kroz voljenog Sina, **Očev život struji ka svima**; plima ljubavi se kroz Sina vraća kroz radosnu molitvu punu hvale, **velikom Izvoru (Ocu) svega**.“ {Ellen White: DA, p. 21.2} “All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.”
- „Jer kako što **Otac ima ‘život u Sebi’**, tako **DADE i Sinu da ima ‘život u sebi’**.“ {Jovan 5,26}
- „**SAMO (Ocu) Jehova, večnom, samoegzistirajućem, ne stvorenom, Koji je SAM IZVOR i Održavatelj SVEGA, SAMO NJEMU pripada NAJVIŠE obožavanje i molitva**.“ {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.”

Ko je Taj samoegzistencijelni Bog, Koji je u gornjem citatu opisan? Kome pripada najviša molitva: Ocu ili Sinu? Ko je Izvor svega pa i Isusovog života u sebi? Upravo izraz ‘život u sebi’ označava Božansku formu života, koju je Isus Svojim nebeskim rođenjem dobio, tako da takođe ima samoegzistirajući ‘život u sebi’ kao i Otac.

- „Tvoje je, Gospode, veličanstvo i sila i slava i večnost i čast, i sve što je na nebu i na zemlji; Tvoje je, Gospode, carstvo, i **Ti si uzvišen svrh SVEGA Poglavar**.“ {1. Dnevnika 29,11-13}
- „Čekajući blažena nada i javljanja slave velikoga Boga I Spasa našega Isusa Hrista.“ {Titu 2,13}

Veliki Bog je Otac, a Isus je naš Spas.

- „Idem k Ocu; jer je **Otac Moj veći od Mene**.“ {Jovan 14,28}
- „Reče joj Isus: ne dohvataj se do Mene, jer se još ne vratih k Ocu Svojemu; nego idi k braći Mojoj, i kaži im: vraćam se k **Ocu Svojemu i Ocu vašemu, i Bogu Svojemu i Bogu vašemu**.“ {Jovan 20,17}
- „I reče im: čašu dakle Moju ispićete, i krstićete se krštenjem kojim se Ja krstim; ali da sednete s desne strane Meni i s leve, **ne mogu Ja dati**, nego kome je ugotovio Otac Moj.“ {Matej 20,23}
- „**Bog (Otac) kao VRHOVNI Vladar univerzuma je uvek tražio trenutnu i neupitnu poslušnost. Čak i Hristos je, u danima Svoga oteloveljenja, bio poslušan Očevom zakonu**.“ {Ellen White: ST, July 22, 1886 par. 2} “God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to the law of the Father.”
- „**Bog je Hristov Otac; Hristos je Božji Sin. Hristu je dato uzvišeno mesto. Načinjen je jednakim Ocu. Svi Božji saveti su otvoreni Njegovom Sinu**.“ {Ellen White: 8T, p. 268.3, 1904} “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”

Isus je oduvek bio Sin!

- „A Gospod pošto im izgovori uze se **na nebo, i sede Bogu s desne strane**.“ {Marko 16,19}
- „Ali hoću da znate da je svakome mužu glava Hristos; a muž je glava ženi; a **Bog je Glava Hristu**.“ {1. Korinćanima 11,3}
- „**Jedino Biće, Koje je jedno sa Bogom i Koje je po zakonu živelo u ljudskoj formi na zemlji, snizilo se kroz život najjednostavnijeg radnika i radilo je sa Svojim zemaljskim ocem kao stolar**.“ {Ellen White: ST, October 14, 1897 par. 3} “The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.”

- „...Bog, jedini pravi živ Bog, Kome pripada naša molitva i poslušnost. ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, **koji ne poznaju niti Boga niti Isusa Hrista, Kojeg je poslao. Samo Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: YI, July 7, 1898 par. 2}
- „**Jehova je jedini pravi Bog** i Njega moramo poštovati i obožavati.“ {Ellen White: 6T, p. 166, 1901} “Jehovah is the only true God, and He is to be revered and worshiped.”
- „Reče joj Isus: **ne dohvataj se do Mene, jer se još ne vratih k Ocu Svojemu**; nego idi k braći Mojoj, i kaži im: vraćam se k **Ocu Svojemu i Ocu vašemu, i Bogu Svojemu i Bogu vašemu.**“ {Jovan 20,17}

Ko je Bog Jehova?

- „**Kao Jehova, VRHOVNI Vladar, Bog nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da je poslao Isusa na naš svet kao otkrivenje Samog Sebe.**“ {Ellen White: 9MR, p. 122.3, 1903} “As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”

Božja izjava da je Isus Njegov Sin odnosi se na to da je On Njegov nebeski Otac, a Isus Njegov nebeski Sin, a ne samo na zemlji u „okviru uloge“. Zato je Apostol Pavle, nakon što je Isus već bio na nebu, rekao da je Otac iznad Svog Sina! Na zemlji je ulogu zemaljskog Oca imao Josif.

41. Isus i ime Jehova. Da li ga je dobio od Oca, Koji isto nosi ime Jehova? Da li ono donosi isti nivo autoriteta sa Ocem?

Da li je Isus ime ‘Jehova’ dobio, i da li je to ime Isusu donelo jednaki nivo autoriteta kao i kod Oca? Neki tumače jasne reči, da je Bog Jehova ‘Izvor svemu’ tako, da to označava i Isusa, zato što Isus nosi ime Jehova.

Neki idu i dalje pa tvrde da ime Jehova „označava Trojstvo“. Prava istina je da Otac nosi ime Jehova, i to kao njegov Izvor! Isus je to ime dobio od Oca. Jedan Izvor svega je i Izvor datog imena. A onaj koji prima nikada nije Izvor svega!

- „**VELIKI JEHOVA** je objavio sa Svog prestola '**Ovo je Moj ljubljani Sin**'.“ {Ellen White: DA p. 579.4} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.”-
- „**Jehova je ime, kojeg je Isus DOBIO.**“ {Ellen White: ST, 3. May, 1899, par 18} “Jehovah is the name given to Christ.”
- „Kad se nađoše reči Tvoje, pojedoh ih, i reč Tvoja bi Mi radost i veselje srcu Mojemu, jer je **ime Tvoje prizvano (dato) na Me, Gospode Bože nad vojskama.**“ {Jeremija 15,16}
- „**Hristos** nije bio samo Vodič Jevrejima u pustinji, **Anđeo U Kome je bilo (Očevo) ime Jehova**, i Koji je, skriven u oblaku dima, išao pred vojskom, ali On je bio Taj Koji je dao (u ime Oca) zakon Izrailju.“ {Ellen White: PP, p. 366.2, 1890} “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”
- „Evo, Ja šaljem Anđela Svog pred tobom ... jer je **Moje ime u Njemu.**“ {2. Mojsijeva 23,20.21}

- „Za vreme Isusovog krštenja se i Sotona nalazio među svedocima. **On je video Božju slavu, kojom je Otac obasjao Svog Sina.** On je čuo **glas Jehova** (Oca), **Koji je posvedočio Isusovo Božanstvo.**“ {Ellen White: DA, p. 116.2} “At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus.”
- „Kada je Božanski Mučenik visio na krstu, anđeli su se skupili oko Njega, i kada su Ga pogledali i videli Njegove suze, pitali su sa uzdrmanim emocijama: **zar Ga (Isusa) Gospod Jehova (Otac) neće spasiti?**“ {Ellen White: FLB 76.3} “As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “Will not the Lord Jehovah save Him?”- “

Ako i Otac i Sin nose ime Jehova, a u citiranom opisu to ime označava Onoga Koji je apsolutni Izvor svega, onda se to može odnositi samo na Oca Jehova. Duh Proroštva pravi razliku i naziva Oca Veliki Jehova, jer je On iznad Svog Sina Isusa Jehova:

- „**SAMO Jehova, Večnom, Samoegzistirajućem, ne Stvorenom, Koji je Sam (jedini) IZVOR i Održavatelj SVEGA, SAMO NJEMU pripada NAJVIŠE obožavanje i molitva.**“ {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship.”

Bog Otac Jehova je izvor svega, pa i Božanskog života Svog Sina!

- „**Kao Jehova, VRHOVNI Vladar, Bog** nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da **je poslao Isusa** na naš svet kao otkrivenje Samog Sebe.“ {Ellen White: Manuscript Releases Volume 9, p. 122.3, 1903} “As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”
- „Ovo je Sin Moj ljubazni Koji je po MOJOJ volji.“ {Matej 3,17}
- „Oni koji gaze Božji autoritet i pokazuju otvoren prezir prema zakonu koji je dat na tako veličanstven način na Sinaju, bukvalno **prezire Zakonodavca, Velikog Jehova.**“ {Ellen White: 3SG, p. 294, 1864} “Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver, the great Jehovah.”
- „**Božji Sin je po autoritetu bio sledeći pored VELIKOG Zakonodavca.**“ {Ellen White: RH, December 17, 1872 par. 1} {2SP 9} “The Son of God was next in authority to the great Lawgiver.”
- „Gospod **Bog nebesa je naš Vođa.** On je Vođa kojeg možemo bezbedno pratiti; jer On nikada ne pravi greške. **Slavimo Boga i Njegovog Sina** Isusa Hrista, kroz Koga komunicira sa svetom.“ {Ellen White, 1BC, p. 1117.9, 1903} “The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world.”
- „Reče joj Isus: **ne dohvataj se do Mene, jer se još ne vratih k Ocu Svojemu;** nego idi k braći Mojoj, i kaži im: vraćam se k **Ocu Svojemu i Ocu vašemu, i Bogu Svojemu i Bogu vašemu.**“ {Jovan 20,17}

Uprkos tome što je Isus po autoritetu ispod Svog Oca, Isus je takođe Božanske prirode! U donjem citatu iz 1879 možemo da vidimo, da je Ellen White Isusa uvek posmatrala kao Božansko Biće, iako po hierarhiji ispod Oca. Bog nosi ime JEDINI Bog, a Isus u određenim momentima nosi isto titulu Bog, ali NE i JEDINI (pravi) Bog, Koji je samo Bog Otac.

- „Pali ljudi nisu mogli biti Isusovi sledbenici, zato što nisu mogli da dostignu harmoniju sa **Njegovom Božanskom prirodom,** i da ostvare zajednicu sa Spasiteljem sveta.“ {Ellen White: ST, December 11, 1879 par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer.”

42. Isusova priroda na zemlji. Božanska? Ljudska?

Aleksandar Petrović + Goran Šušljic

Oni koji odbijaju istinu da je Isus došao na zemlju sa ljudskom prirodom, i umesto toga uče lažnu nauku, da je ispod ljudske haljine bila absolutno besmrtna Božanska priroda, čime bi smrt na krstu bila nemoguća, Biblija ih naziva sotoninim slugama:

- „Jer mnoge **varalice** iziđoše na svet koji **ne priznaju Isusa Hrista da je došao u telu**, ovo je varalica i antihrist.“ {2. Jovanova 1,7}
- „Nije postojao izlaz za prestupnika. Cela Adamova familija je morala da umre. Onda sam videla Isusa i primetila na Njegovom licu izraz saosećanja i brige. **Uskoro sam videla kako se približava jakoj svetlosti, koja je okruživala Oca.** Anđeo koji me je pratio mi je rekao: „**On ima tajni razgovor sa (samo!) Svojim Ocem.**“ Dok je Isus govorio sa Ocem, izgledalo je da je napetost kod anđela dostigla vrhunac. **Tri puta je Isus bio okružen veličanstvenom svetlošću koja je nalazi oko Oca, i kada je treći put došao od Oca, mogla se videti Njegova pojava. Njegovo lice je bilo mirno, bez ikakvog straha ili sumnje i zračilo je sa dobročinstvom i ljubavlju, kako ljudske reči ne mogu da opišu.** Onda je pred anđelima objavio, da je za izgubljenog čoveka pripremljen izlaz. On im je rekao, da je sa Svojim Ocem govorio o tome, i **ponudio Svoj lični BOŽANSKI život** kao otkupninu, da bi mogao na sebe da preuzme presudu za greh i time pali čovek mogao kroz Njega dobiti oprostaj.“ {Ellen White: EW, 149.2} „...there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon;“
- „**Kad je načinjen plan otkupljenja, bilo je odlučeno da se Hristos ne bi trebao pojaviti u skladu sa Svojim Božanskim karakterom;** jer se onda ne bi mogao družiti sa žalosnima i onima koji pate. On mora doći kao siromah. On se mogao pojaviti u skladu sa uzvišenim položajem koji zauzima u nebeskim dvorovima; ali ne, morao je doseći najveće dubine ljudske patnje i siromaštva, da bi Njegov glas mogli čuti razočarani i opterećeni.“ {Ellen White; ST, 24. June 1897} “When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed...”
- „Hristos, Koji nije poznavao ni najmanji trag greha ili uprljanosti, je **uzeo našu prirodu u njenom degenerisanom stanju.** To je bilo jedno poniženje, veće nego što jedan smrtnan čovek može da shvati. **Bog se otkrio u mesu.**“ {Ellen White 1SM, p. 253} „Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh.“
- „**Kod Hrista nije samo izgledalo da je uzeo ljudsku prirodu; On ju je zaista uzeo. On je stvarno posedovao ljudsku prirodu.**“ {Ellen White: RH April 5, 1906, par. 4} „Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature.“

Zašto su u razgovoru o najvažnijoj temi u celom univerzumu bili prisutni i govorili samo Otac i Sin, bez svetog Duha - ako bi On bio zaista treće Božansko Biće? Isus kaže jasno „pisano je“, i zato je neozbiljno, kao i na drugim mestima, u potrebi za dokazima tvrditi da se sveti Duh automatski „podrazumeva“, jer mi „verujemo“ u Trojstvo! Ovde vidimo još jedan solidan odgovor: Pošto su nosioci te nauke shvatili da po takvoj teologiji Isus ne bi mogao da umre na krstu, što ćemo kasnije videti još dublje, doneli su novu nebiblijsku nauku uz pomoć izvrtanja citata Ellen White, sa tvrdnjom da Isus „nije“ umro na krstu nego „samo“ Njegova ljudska haljina kojom je bio prekriven, i „da“ je nakon samo doslovnog spavanja u grobu trećeg dana „Sam“ Sebe vaskrsnuo!

Tek time vidimo dubinu opasnosti nauke o Trojstvu, i do kakvog dubokog odbijanja Isusove žrtve ona u posljednjem koraku svog razvoja vodi. Mi u citatima Duha Proroštva jasno vidimo da Isus nije ponudio Svoj ljudski život za otkupninu, jer je tada imao samo Božanski život. On je dao Svoj Božanski život koji je tada Ocu obećao za otkupninu naše kazne, jer stvoren život nije mogao da plati tu cenu! Sledeći korak odbijanja istine predstavlja pokušaj da se ta veličanstvena svetlost koja okružuje Oca deklariše kao sveti Duh. Ta svetlost nije biće, nego manifestacija sile koja proizilazi iz jednog Bića koje je izvor. Zašto Isus nije bio okružen istim intenzitetom svetlosti, pošto Otkrivenje jasno govori da sveti Duh proizilazi iz Oca a preko Isusa biva poslat na svako mesto (univerzuma)?

Kada bi ta svetlost bila sveti Duh, ona bi morala i oko Isusa imati isti intenzitet, pošto jedno biće u istom okruženju ne menja način svoje manifestacije. Pošto jedino Otac ima tako nemerljivo jače svetlo oko Sebe, to u stvari predstavlja znak Njegove veće moći, a isto tako i besmislenost Trojstva. Isus je u jednoj viziji, kada se Ellen White nalazila na nebu, rekao Svom proroku, da bi tamo bez potpunog večnog života momentalno umrla, kada bi se samo našla u blizini svetlosti koja okružuje Oca.

Pošto znamo da sveti Duh govori prepoznatljivo i sa jasnim rečima (kao npr. u Delima Apostolskim 8,29) ili palim ljudima kao unutrašnji glas preko naše savesti, time vidimo jasno da su oba načina na koje On govori jasno izneseni. Dakle, kad je sveti Duh govorio u ime Oca i Sina, Biblija nam je to i pokazala. Zato je jednostavno nemoguće rečenicu, u kojoj potpuno jasno stoji da su samo Otac i Sin razgovarali, zloupotrebiti i tvrditi da se "podrazumeva" da je u taj razgovor bio uključen i sveti Duh! Kroz ovo vidimo još jednom da je ta nauka bez temelja.

- „**Jer bi volja OČEVA da se Unj (ISUSA) USELI sva PUNINA (OTAC), i Krozanj pomiri sve sa Sobom**, umirivši krvlju krsta Njegova, Krozanj sve, bilo na zemlji ili na nebu.“ {Kološanima 1,19-20}

Isus je sva čuda na zemlji činio sa Očevom silom, Koji je na zemlji bio lično u Isusu! Isus na zemlji nije posedovao Svoju Božansku moć! Njegova Božanska sila na zemlji, koju nije smeo da upotrebi za samog Sebe, je bila samo moć Njegovog u Njemu prisutnog Oca!

- „Isus Hristos se nije otimao da bude jednak Bogu (Ocu). Samo Božanstvo je moglo da izleći čoveka od otrovnog ujeda zmije; **Sam Bog je u Svom jednorodnom Sinu uzeo ljudsku prirodu na Sebe i zadržao u SLABOJ LJUDSKOJ PRIRODI BOŽANSKI KARAKTER**, opravdao Svoj sveti zakon u svakoj tački i preuzeo kaznu smrti i srdžbe sa ljudskih sinova na Sebe.“ {Ellen White: YI, 11. February 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”
- „**Isus kao Bog ne bi mogao biti iskušavan nimalo više nego kada na nebu nije bio iskušavan u Svojoj odanosti. Ali kada se Isus ponizio u ljudsku prirodu, On je mogao biti iskušan. On na Sebe nije uzeo ČAK ni prirodu anđela, nego ljudsku, perfektno identičnu sa našom prirodom, osim što je bio neuprljan grehom.** Ljudsko telo, ljudski um, sa svim posebnim osobinama, On je imao kosti, mozak i mišiće. Kao čovek sa našim mesom, On je bio okružen **ljudskim slabostima**. Uslovi Njegovog života su bili takve osobine da je On bio izložen svim neprijatnostima koje pripadaju čoveku, ne u bogatstvu, ne u udobnosti, nego u siromaštvu i oskudici i poniženju. On je udisao isti vazduh koji i jedan čovek mora da udiše. **On je zakoračio na zemlju kao čovek. On je imao razum, savest, sećanje, volju i osećanja ljudske duše šta je bilo spojeno sa Njegovom Božanskom prirodom (Njegove Ličnosti).**“ {Ellen White: 16MR 181, 182} {TA 157.1} “As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. —16MR, 181, 182”

Ako je kompletan citat jasan, da je Isus na zemlji imao potpuno ljudsku prirodu, onda u posljednjem delu citata navedena Božanska priroda sigurno ne može da služi kao „dokaz“ njene „prisutnosti“ „ispod ljudske haljine“. U takvom slučaju je potrebno dublje proučavanje, jer Božji prorok sigurno ne suproti sam sebi. Prve dve rečenice pokazuju da za Božansku prirodu ne postoji ni jedno iskušenje. Kakva bi razlika bila, da je Isus zaista imao „samo obučenu Božansku prirodu“? Nijedna, jer tako ne bi postojala mogućnost, popustiti nekom grehu. Ovde čitamo potpuno jasno, da Isus nije uzeo čak ni anđeosku prirodu! Odakle onda dolazi ideja, da je Isus na zemlji nosio Božansku prirodu? Pri tome niti „obučena haljina ljudskog mesa“ niti otvoreni nastup Božanstva u smislu bezgrešnosti ne menja ništa!

Moramo shvatiti da svaki od nas ima dve ljudske prirode: fizičku i duhovnu. Isus nije mogao biti kušan u Njegovoj Božanskoj fizičkoj prirodi, pošto ona ne može da bude gladna, nema osećaj bola, i ne poseduje apsolutno nikakve slabosti. Isus se morao odreći Svoje Božanske fizičke prorode, Svog Božanskog tela, i uzeti na Sebe potpuno ljudsku fizičku prirodu, koja je u svemu bila kušana kao i mi. Njegovo telo je bilo 100% ljudsko i 0% Božansko. Sa druge strane je Njegov um bio 100% Božanski i 0% ljudski. On je bio ograničen ljudskom fizikom, fiziologijom ljudskog mozga, ali je u svom karakteru Njegov um bio 100% čist i Božanski.

Mi ceo citat sa fleksibilnom izjavom o Njegovoj Božanskoj prirodi možemo tumačiti samo u kontekstu svih reči, od kojih zavisi značenje ostatka teksta. Izjava u kontekstu: 'Ljudsko telo (a human body), ljudski um (human mind), sa svim posebnim osobinama (with all the peculiar properties). Izjava da je 'On je imao kosti, mozak i mišiće, (brain and muscles) u principu ponavlja isto, jedino umesto reči 'um' koristi pojam 'mozak'. Ona je upravo na to i mislila. Na ljudski um tj. mozak u fizičkom smislu, koji je svakako kao i ostatak tela pod efektima greha i degeneracije. Međutim Njegov um, duhovni, nepovezan sa ljudskim fiziološkim aspektom nije bio ljudski nego 100 % čist i Božanski. Ako nije tako, onda bi i Sam Isus trebao drugog spasitelja!

Gledajući gornje citate, (akcenat na YI, 11. February 1897), vidimo jasno, da je Isus zadržao Svoj **Božanski karakter, a ne telesnu formu Božanske prirode**. Time ni donji citat ne može imati drugo značenje, jer Božji proroci ne suprote sami sebi. Nažalost pristalice Trojstva koriste gornji deo donjeg citata kao dokaz da je Isus imao doslovnu Božansku prirodu na zemlji i time samo ljudsku haljinu. Ali ako nastavimo u čitanju istog citata, videćemo da čak i mi isto tako možemo dobiti učešće u Božanskoj prirodi. O čemu se radi? Naravno o prisustvu svetog Duha u nama. Kako? Ne znamo. Pošto iz drugih citata znamo da sveti Duh proizilazi i iz Oca i Sina, možemo da shvatimo da je tokom Isusovog boravka na zemlji Otac poslao svetog Duha u Svog Sina. Dodatno znamo iz drugih citata, da je Otac lično bio prisutan u Isusu za vreme Njegovog boravka na zemlji, osim za vreme smrti na krstu. Kako? Ne znamo, niti razumemo, ali to nam ne dozvoljava, da naše nerazumevanje koristimo da bi konstruisali jedno Trojstvo!

- „Da se **Božansko nije pomešalo sa ljudskim, Isus ne bi mogao da za vreme Svog zemaljskog boravka učini ništa da spasenje ljudi**. Ograničena ljudska priroda ne može da tu čudesnu tajnu, **stapanje obe prirode, Božanske i ljudske**, ni da opiše. To ne može nikada biti objašnjeno. Čovek se mora diviti i čutati...**ČOVEK MORA DA bude UČESNIK U BOŽJOJ PRIRODI, da bi bio u stanju, da izdrži u ovom zlom vremenu, da bi bio u stanju da opstane u ovom zlom vremenu...Isus kaže, „bez Mene ne možete učiniti ništa“.**“ {Ellen White: Lt 5, 1889.6} „Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery, the blending of the two natures, the divine and human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose? that through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, was incomprehensible to human minds. The wonderful things to take place in our world, the greatest events of all ages, are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of the heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. **Man must be a partaker of the divine nature in order to stand in this evil time**, when the mystery of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. **Says Christ, "Without Me ye can do nothing."** Then there must be far less of self and all for Jesus.“

Isto kao što je Isus kroz Božansku silu Oca uspeo da pobedi greh, možemo i mi da sa Božanskom silom Isusa biti učesnici u Njegovoj Božanskoj prirodi, i njom pobediti greh! I upravo to je stopljena Božanska i ljudska priroda koju je Isus imao na zemlji, kada je morao da se osloni na Oca, od Kojeg je dobijao nebesku silu!

Šta nam je Bog još pokazao da bi tu tematiku mogli zamisliti, je da je Eva proizišla kroz deo Adamovih rebara. Time nam je našem nivou razumevanja pokazano da i sveprisutni Bog Otac, za Kojeg ne postoji početak, nije Svog Sina stvorio kao druga bića, nego simbolički na nama neshvatljiv način izvadio iz Sebe, još pre nego što je nastala sama večnost i univerzum.

Tako je kroz poziv Avramu, da žrtvuje svog sina Isaka, Bog želeo da nam na jednostavan način predstavi nebeske aspekte Isusove žrtve i naglasi koliko je Sam Bog morao da pati, da bi nam kao dar dao večni život.

Možemo videti da i Isus ima istu Božansku prirodu kao i Otac. Pristalice Trojstva odbacuju ovu jasnu poruku istine, ali time sami nemaju odgovor zašto je Eva proistekla iz Adamovog rebra, a nije stvorena zajedno sa Adamom. Njihovo pogrešno tumačenje tog opisa, koji u stvari definiše pravac istine, da Bogu „naknadno“ nije bilo ugodno da Adam bude sam, bi značilo da Bog ne poseduje apsolutnu mudrost, i da je tek „kasnije prepoznao Svoju grešku“. Ovo nam pokazuje da poslednji korak odbrane Trojstva umesto prihvatanja istine vodi ka stavovima da Bog nije sveznajući!

Ali Bog je svemoguć, i kod Njega ne postoji slučaj ili greška! Mi vidimo da su vrhovni učitelji te lažne nauke spremni čak i na tako hulne korake odbrane svog stava po svaku cenu, kao i Fariseji koji su na kraju razapeli Isusa. Isus je rekao da ćemo ih po rodovima prepoznati. Ovaj Biblijski primer nam u stvari pokazuje, da je i Bog Otac želeo jednu Osobu pored sebe kada je iz Sebe proizilazećeg Sina rodio, kao što je i ljudska Eva proizašla od Adama. Kada Bibliju čitamo pod vođstvom svetog Duha, čudimo se sami koliko je zaslepljujuća i neutemeljena druga nauka, a koliko je istina jasna i osvetljujuća!

Božja priroda je apsolutno besmrtna, za razliku od stvorenih anđela ili ljudi. Svaki atom u kosmosu bi se kroz entropiju momentalno raspao kada bi Bog dar Svoje sile kao izvora života povukao. Isus je kao jednorodan a ne stvoren Sin pored Svog Oca jedino Biće u univerzumu sa apsolutnom besmrtnošću, sa izvornim Božanskim životom, koji je dobio od Svog Oca.

Mi znamo da je na krstu moglo umreti samo Božansko Biće, jer je samo Ono moglo da preuzme cenu naših greha na Sebe. Iz tog razloga Bog po opisu Ellen White nije mogao da prihvati ponudu ni jednog tužnog anđela da preuzmu tu žrtvu na sebe. Ali kako je Isus, kao apsolutno besmrtno Božansko Biće mogao da umre za nas doslovno? Pošto je Isus zaista jednorodni Sin Svog Oca, mogao je pre početka Svog boravka na zemlju ostaviti kod Oca Svoj Božanski život i prirodu, koje je pri Svom nebeskom rođenju već dobio od Oca.

- „...i **položio** (Isus) **je na stranu** (na nebu, pre nego što je došao na zemlju!) **Svoje Božanstvo**,(prirodu) **!** (tada) došao na zemlju....“ {Ellen White: Advent Review and Sabbath Herald, 21. November 1907} „The salvation of souls was the great object for which **Christ** sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and **laying aside His divinity**, came to earth to labor and suffer with humanity upon Him.“

Od čega se sastoji jedan čovek? Od tela i duha. Telo je naša materijalna priroda. Duh života je pored naše svesti tj. psihe od Boga data životna sila, tj. pneuma = dah života u nama, što Ellen White simbolički opisuje (Odabrana Svedočanstva 1, str. 235) kao „električnu“ struju (Božanske sile) u našem organizmu. Naša psiha, znači ličnost sa sećanjima, koju Bog nakon naše smrti drži kao jedan simbolični zapis u Svojim knjigama i Dah života se nakon smrti vraćaju ka Bogu. Biblijski izraz da je čovek postao živi duh znači da je ljudska priroda, tj. da su telo i životna sila u njemu podređeni duhu, jer nemaju misli, i bez duha ne bi bili ni potrebni.

Na drugim mestima u Bibliji su duh životne sile i duša razdvojeni u preciznoj formi u izraz duh i duša, što ne menja značenje opisa. Kroz to možemo da razumemo, šta zaista znači poznata rečenica, da je Isus potpuno preuzeo prirodu palog čoveka, i doslovno rođen kao Sin, kako na nebu, tako i na zemlji.

- „**Naš lični identitet će biti sačuvan pri vaskrsenju, ali ne od iste materije i supstanci kao kada je naše telo otišlo u grob. Čudesna dela Gospodnja su misterija za ljude. Duh, ljudski karakter, se vraća Bogu, da bude sačuvan. U vaskrsenju će svaki čovek imati svoj karakter.**“ {Ellen White: 6BC, p. 1093.2, 1900} “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character.”

Ovo ipak ne smemo da pomešamo sa katoličkom naukom, da se Isus „stalno“ iznova rađa, zato što je po Bibliji i Duhu Proroštva Isus isključivo radi Svoje žrtve na krstu ponovo rođen kao Sin. Isus je mogao da pošalje Svog svetog Duha kao Svog zastupnika tek nakon odlaska na nebo, kada je ponovo dobio nazad Svoju Božansku prirodu i sveprisutnost.

Pošto sveti Duh proizilazi od Oca, a Sin ga kao zajedničkog svetog Duha šalje u nas, sveti Duh je za vreme Isusovog boravka na zemlji bio samo u Ocu, pošto se Isus dobrovoljno odrekao svih aspekata Božanske prirode, sveprisutnosti, moći nad celim svemirom i sveznanja. On je kroz prihvatanje pale ljudske prirode sa degenerisanim mozgom limitirao Svoje kapacitete razmišljanja i sećanja, da bi mogao biti izložen istim iskušenjima.

Isus je prihvatio pripremljena proročanstva iz Starog Zaveta, koja su Mu trebala pokazati dubinu Njegove misije. Sve ovo kod Trojstva ne bi bilo moguće, pošto u tom slučaju Isus ne bi mogao da ostavi Svoju Božansku prirodu kod Oca. Samo jedan dobijen život je moguće ostaviti kod njegovog izvora, i kasnije ga ponovo dobiti iz tog izvora. Kod Trojstva u tom smislu ne bi postojao Božanski Izvor i Primatelj.

- „Koji, ako je i bio u obličju Božijemu, nije se otimao da se isporedi s Bogom nego je ponizio Sam Sebe uzevši obličje sluge, postavši kao i drugi ljudi i na oči nađe se kao čovek.“ {Filipljanima 2,6.7}
- „Who, being in the form of God, counted it not a prize to be on an equality with God, but **emptied** Himself, taking the form of a servant, being made in the likeness of men“ {Philipper 2,6.7} (English Revised Version)

U preciznijim prevodima tog stiha vidimo da izraz „se ponizio“ znači u stvari „se ispraznio“, tj. da se „ispraznio“ u kontekstu Božanske prirode, i tako mogao postati čovek. Isus je ostao Bog, ali privremeno bez ikakvog sadržaja Božanske prirode, što ni u večnosti nećemo potpuno shvatiti.

Upravo iz tog razloga u Bibliji stoji da je Isus kod Svog rasta postepeno rastao i u mudrosti.

- „Na **Njemu** (Isusu) će počivati **Gospodnji** (Očev) **Duh**, Duh mudrosti i razboritosti, Duh saveta i sile, Duh znanja i straha od Gospoda.“ {Isaija 11,2}
- „Gle, Sluga Moj, Koga sam izabrao, ljubazni moj, Koji je po volji duše moje: **metnuću Duh Svoj na Nega**, i sud neznabošcima javiće.“ {Matej 12,18}
- „**I Isus napredovaše u premudrosti i u rastu i u milosti kod Boga i kod ljudi.**“ {Luka 2,52}
- „**On je došao kao bespomoćna beba, i nosio ljudskost koju i mi nosimo.**“ {Ellen White: Ms. 21, 1895} “He came as a helpless babe, bearing the humanity we bear.”

Da je došao sa Božanskom prirodom, u koju spadaju i sveznanje i svemudrost, Njegova mudrost i znanje ne bi trebali rast, jer je Isus imao neshvatljivo duboku zajednicu sa Svojim Ocem. Zato su besmislene tvrdnje teologa, da je Isus i kao beba upravljao celim univerzumom apsolutno nebiblijske.

43. Šta je Isus odložio obukavši ljudsku haljinu?

Nauka o Trojstvu tvrdi, da Otac, Sin i sveti Duh u povezanoj jedinici predstavljaju jednog Boga. Pošto je Bog besmrtn, a Isus po takvom gledištu deo tog Trojstva, započeto je odbijanje činjenice da je Isus doslovno umro za nas, a za to se kao „dokaz“ uzima jedna rečenica van konteksta od Ellen White „Divinity noy died“ tj. „Božanstvo nije umrlo“.

Donje reči jasno govore da to nije istina:

- „Spasenje duša je bio veliki cilj, radi kojeg je Hristos žrtvovao Svoju carsku odoru i krunu, nebesku slavu i obožavanje anđela, i (već na nebu!) **položio na stranu Svoje (Divinity) Božanstvo DA bi došao** na zemlju, i radio i patio sa ljudima.“ {Ellen White: Advent Review and Sabbath Herald, 21. November 1907} “The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and **laying aside his divinity, came to earth** to labor and suffer with humanity upon Him.”

Božji Prorok jasno govori zašto Božanstvo nije umrlo. Zato što ga je Isus odložio pre Svog dolaska na zemlju! Ljudska haljina nije obukla Božansku prirodu nego ju je zamenila! Izraz se posebno koristi kao „dokaz“, da je ljudsko telo „samo pokrivalo“ Njegovu Božansku prirodu. Pošto znamo da Božja reč ne suproti sama sebi, potražimo šta nam je zaista saopšteno.

- **„Kad je načinjen plan otkupljenja, bilo je odlučeno da se Hristos ne bi trebao pojaviti u skladu sa Svojim Božanskim karakterom;** jer se onda ne bi mogao družiti sa žalosnima i onima koji pate. On mora doći kao siromah. On se mogao pojaviti u skladu sa uzvišenim položajem koji zauzima u nebeskim dvorovima; ali ne, morao je doseći najveće dubine ljudske patnje i siromaštva, da bi Njegov glas mogli čuti razočarani i opterećeni.“ {Ellen White; ST, 24. June 1897} “When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed...”
- **„Božji Sin se Sam sa neba spustio (ponizio) u haljinu ljudskosti, da bi ljude odvojio od palog sveta, dao im moć i osposobio ih da imaju učešće u Božanskoj prirodi. Njegova dugačka ljudska ruka se borila za nas i opkolila greh, dok je On sa Svojom nebeskom rukom istovremeno uhvatio presto Svemogućega.“** {Ellen White: SpTA10 35.4} “The Son of God Himself descended from heaven in the garb of humanity, that he might give power to man, enabling him to be a partaker of the Divine nature, and to escape the corruption which is in the world through lust. His long, human arm encircled the race, while with His divine arm He grasped the throne of the Infinite.”

Haljina ljudskosti je prema grehu slaba ljudska priroda, koja je okružila Njegovu Božansku Osobu. Učešće u Božanskoj prirodi sigurno ne znači da ju je Isus imao na zemlji ili da su je smrtni ljudi dobili. To znači da ćemo kao i Isus od Boga dobiti večni život, ukoliko donesemo odluku da ostavimo greh uz Božansku pomoć.

Duga ljudska ruka znači da se Isus u Svojoj ljudskoj prirodi sa poslednjim atomima snage borio protiv greha pri čemu je On taj greh opkolio, da niko ne bi morao da greši ako se odluči za Isusa. Duga ruka simboliše isto i koliko će plodovi Njegove borbe protiv greha u večnosti biti nemerljivo veliki. On nas podseća, kolike bi posledice bile da je On tu borbu izgubio.

Nebeska ruka ne znači nebesku prirodu, jer je Isus mogao da ima ili samo ljudsko ili samo nebesko telo, ali kao što smo pročitali, On je dobrovoljno Sam uzeo smrtnu ljudsku prirodu. Nebeska ruka znači da je Svoju ruku u Svojim molitvama stalno držao podignutu prema nebu i ka Svom Ocu na prestolu, i da se uhvatio za Njega u dubini Svoje vere.

To simboliše Isusovu najdublju zajednicu sa Svojim Ocem u svakoj sekundi Njegovog zemaljskog života, i da je svu Svoju snagu dobijao od gore. To nam je preko Jakova već i najavljeno, koji je preko merdevina bio povezan sa nebom, i koji se kao smrtni čovek sa najdubljom verom čvrsto uhvatio za Isusa.

Isus je došao kao Božanska Osoba sa smrtnom – oko četiri hiljade godina degenerisanom ljudskom telesnom prirodom. On je imao potpuno ljudsko telo i duh, koji su nosili Njegovu Božansku Dušu tj. Ličnost. Tako se nikada nije odrekao Svog Božanstva!

Iako je ostavio Svoje Božansko telo, i time Božanske moći, sveznanja, svemoći, sveprisutnosti, Njegova Ličnost je i dalje bila Božanska Ličnost, Njegova duhovna priroda je isto toliko bila Božanska dok je bio na ovoj zemlji, koliko je Njegova Božanska telesna priroda bila Božanska, dok nije bio na ovoj zemlji. Apostol Pavle opisuje razliku između tela telesnog, odnosno, ljudske telesne prirode i tela duhovnog, odnosno, Božanske (nebeske) telesne prirode:

- „I imaju **telesa nebeska i telesa zemaljska**; ali je druga slava nebeskim, a druga zemaljskim. Tako i vaskrsenje mrtvih: seje se za raspadljivost, a ustaje za neraspadljivost; seje se u sramoti, a ustaje u slavi; seje se u slabosti, a ustaje u sili; seje se telo telesno, a ustaje telo duhovno. Ima **TELO TELESNO**, i ima **TELO DUHOVNO**. Tako je i pisano: Prvi čovek Adam postade u telesnom životu, a poslednji Adam u duhu koji oživljuje. Ali duhovno telo nije prvo, nego telesno, pa onda duhovno. Prvi je čovek od zemlje, zemljan; drugi je Čovek Gospod s Neba. Kakav je zemljani, takvi su i zemljani; i kakav je nebeski, takvi su i nebeski. I kako nosimo obličje zemljanog, tako ćemo nositi i obličje nebeskog. A ovo govorim, braćo, da telo i krv ne mogu naslediti carstvo Božje, niti raspadljivost neraspadljivosti nasleđuje.....Jer ovo raspadljivo treba da se obuče u neraspadljivost, i ovo smrtno da se obuče u besmrtnost. A kad se ovo raspadljivo obuče u neraspadljivost, i ovo se smrtno obuče u besmrtnost, onda će se zbiti ona reč što je napisana: Pobjeda proždre smrt!“ {1. Korinćanima 15,40-53}

Isus nije prestao biti Božanstvo i imati Božansku duhovnu prirodu, odnosno, Božansku Ličnost kada je položio svoju Božansku telesnu prirodu:

- „Isus Hristos se nije otimao da bude jednak Bogu (Ocu). Samo Božanstvo je moglo da izleči čoveka od otrovnog ujeda zmije; **Sam Bog (Otac) je u Svom jednorodnom Sinu uzeo ljudsku prirodu na Sebe i zadržao u slaboj ljudskoj prirodi Božanski karakter, opravdao Svoj sveti zakon u svakoj tački i preuzeo kaznu smrti i srdžbe sa ljudskih sinova na Sebe.**“ {Ellen White: YI, 11. February 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God Himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated His holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”
- „Koji, ako je i bio u obličju Božjem, nije se otimao da se uporedi s Bogom; nego je ponizio Sam Sebe uzevši obličje sluga, **postavši KAO i drugi ljudi** i na oči nađe se KAO čovek (jer je imao ljudsku telesnu prirodu). Ponizio Sam Sebe postavši poslušan do same smrti, a smrti krstove. Zato i Bog Njega povisi, i darova Mu ime koje je veće od svakog imena, da se u ime Isusovo pokloni svako koleno onih koji su na nebu i na zemlji i pod zemljom; i svaki jezik da prizna da je Gospod Isus Hristos na slavu Boga Oca!“ {Filipljanima 2,6-11}

Pošto znamo da je Bog sveznajuće biće, ovim vidimo potpuno jasno da je Isus potpuno ostavio Božansku telesnu prirodu i postao čovek! Osim toga, zašto i sveti Duh ovde ne zna ništa, kada bi zaista bio Božansko biće? Da li se i ovde sve podrazumeva? Biblija je i najavila da će biti negirano da je Isus doslovno došao u potpunoj ljudskoj prirodi, što se pred našim očima ispunilo. Još pre dvadesetak godina nijedan propovednik nije kao danas došao na ideju da uči da je Isus nakon Gavrilovog poziva Sam Sebe vaskrsnuo, jer „nije“ zaista umro, jer Njegovo telo „nije“ bilo doslovno ljudsko, nego je samo kao haljina „prekrivalo“ Njegovu Božansku prirodu i telo.

Apostol Jovan ljude sa takvim tvrdnjama naziva slugama antihrista:

- „Po ovome poznajte Duha Božjega, i duha lažnoga; svaki duh koji priznaje da je Isus Hristos u telu došao, od Boga je; A svaki duh koji ne priznaje da je Isus Hristos u telu došao, nije od Boga: i ovaj je antihristov, za kojega čujete da će doći, i sad je već na svetu.“ {1. Jovanova 4,2.3}

44. Da li za Božansko Biće postoji iskušenje? Sa kakvom ljudskom prirodom je Isus imao iskušenja? Adamova priroda „pre“ pada?

Isus je na zemlji u Ličnosti bio 100% Bog, a 100% čovek u okviru smrtne prirode i podložan iskušenjima, kao i svaki čovek. Imati Božansku telesnu prirodu ispod ljudske haljine znači ne biti podložan iskušenjima:

- „Nijedan kad se kuša da ne govori: Bog me kuša; **jer se Bog NE MOŽE zlom ISKUŠATI**, i On ne kuša nikoga“ {Jakovljeva Poslanica 1,13}

Biblija nam pokazuje razliku između telesnog tela, tj. ljudske telesne prirode, i duhovnog tela, tj. Božanske telesne prirode:

- „**Ima telo telesno, i ima telo duhovno.**“ {1. Korinćanima 15, 40-47}

Zašto postoji razlika između te dve vrste tela?

Zato što su upravo palo ljudsko telo i priroda, koje je Isus preuzeo 100%, inficirani virusom greha i time naginju ka grehu. To naravno ne znači postojanje konkretnog greha, jer se i bebe, iako od rođenja zaražene tim virusom rađaju bez konkretnog greha. Isus je zato bio oslabljen telom jer u njemu nije bilo Božanske prirode niti je bio sa Adamovom prirodom pre pada u greh.

- „**U njemu (Adamu) nisu postojali iskvareni nazori, niti sklonosti ka zlu, ALI kada je Hristos došao** da se izloži sotoninim iskušenjima, **On je nosio obličje grešnog tela.**“ {Ellen White: ST, 17. October 1900} “There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore “the likeness of sinful flesh.” - “
- „On je uzeo na Sebe **našu grešnu prirodu.**“ {Ellen White: RH, 15. December 1896} „...He took upon him our sinful nature.“
- „On je na Sebe samog **uzeo bolesnu**, palu, uniženu i **grehom zatrovanu prirodu.**“ {Ellen White: YI, 20. December 1900} „He took upon himself fallen, suffering human nature, degraded and defiled by sin.“
- „I, kao što je priznato, velika je tajna pobožnosti: **Bog se javi u (ljudskom!) telu**, opravda se u duhu, pokaza se anđelima, propovedi se neznabošcima, verova se na svetu, uznese se u slavi.“ {1. Timotiju 3,16}
- „Velim pak: po duhu hodite, i želja telesnih ne izvršujte. **Jer telo želi protiv duha**, a duh protiv tela; a ovo se protivi jedno drugome, da ne činite ono šta hoćete.“ {Galatima 5,16.17}
- „Po telu rođenom iz Davidovog potomstva.“ {Rimljanima 1,3}
- „Gle, **u bezakonju rodih se**, i u grehu zatrudne mati moja sa Mnomo.“ {Psalam 51,5}

- „Jer On zaista **ne primi na sebe prirodu anđela**, već On primi na Sebe **prirodu semena Avramova**.“ {Jevrejima 2,16}
- „Onoga koji nije znao greha Bog je učinio grehom za nas, da mi u Njemu postanemo pravednost Božja.“ {2. Korinćanima 5,21}
- „Ne samo da je učinjen telom, već je učinjen **jednakim grešnom telu**.“ {Ellen White: Letter 106, 1896} „He was not only made flesh, but He was made in the likeness of sinful flesh.“
- „Isus im je isto rekao [...], da će morati da uzme **prirodu PALOG** čoveka, i da Njegova snaga neće biti kao njihova.“ {Ellen White: 1SG, p. 25.1} „Jesus also told them [...] That he should take man's fallen nature, and his strength would not be even equal with theirs.“
- „U obličju sličnom grešnom telu.“ {Rimljanima 8,3} Čarnić
- „Jer što zakonu beše nemoguće, jer (Isus) beše **oslabljen telom**, posla Bog Sina Svojega u obličju tela grehovnoga, i za greh osudi greh u tijelu.“ {Rimljanima 8,3}

U boljim prevodima Biblije na drugim jezicima vidimo jasno da se ovde radi o Isusu Koji je oslabljen telom! Isus je pobedio apsolutno svako iskušenje, i opstao je kroz neprestanu zajednicu sa Svojim nebeskim Ocem bez ijednog greha. „Učinjen grehom“ je ista tajna kao i ona koja kaže da je Božji Sin mogao da umre.

Zato nije ni čudno da je vođa otpada dr LeRoy Froom 1957. u svojoj knjizi "Questions of Doctrine" doneo momentalno prihvaćenu lažnu nauku da je Isus došao sa genetskom prirodom Adama pre pada u greh:

- „Hristovo telo i priroda u utelovljenju su bili drugačiji nego naši. On je bio izuzet od našeg genetskog nasleđa i uzeo je samo **nepogrešivu Adamovu prirodu, kao što je bila pre pada**.“ {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} „Christ's flesh and nature in the incarnation were different from ours. He was "exempt" from our genetic inheritance, and took only the sinless nature of Adam as it was before the fall.“

To bi u stvari indirektno gotovo onemogućilo duboka iskušenja a time i pravu žrtvu na krstu, jer Adamovo telo nije imalo slabost ka grehu! Isus je kroz Svoje spajanje sa ljudskom, grehom degenerisanom, prirodom mogao umesto nas doleteti svakom grehu i umreti na krstu za naše prestupe.

Nakon Svog povratka na nebo je uzeo nazad Svoj Božanski život i prirodu koje je pre toga odložio tj. položio kod Oca. Duh Proroštva je jasan da Isus nije imao prirodu Adama pre pada u greh, jer nije ni izgledao kao Adam, niti je bio visok preko 3m kao Adam!

- „Kroz uzimanje ljudske prirode u njenom palom stanju, Hristos ipak nije na nikakav način učestvovao u grehu.“ {Ellen White: 1SM 256.1} „In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin“

Kakva razlika između laži koje je dr Froom uneo u crkvu i istine koju je izneo Duh Proroštva! Isusovo telo je za razliku od Adamovog tela nosilo slabost ka grehu! Ako je Hristos uzeo obličje čoveka kako bi spasao čoveka, onda je morao da uzme i potpunu prirodu grešnog čoveka, jer je grešni čovek taj kojeg je On hteo da spase.

Nad prirodom bezgrešnog čoveka pre pada u greh, kakav je Adam bio u raju, smrt nije mogla vladati; na isti način ni nad Hristom smrt ne bi imala moći da nije uzeo na Sebe potpuno grešnu prirodu svih nas.

- „Zato beše dužan **u svemu da bude kao braća**, da bude milostiv i veran Poglavar sveštenci pred Bogom, da očisti grehe narodne. Jer u čemu postrada i iskušan bi u onome može pomoći i onima koji se iskušavaju.“ {Jevrejima 2,17.18}

Ako je Isus u SVEMU bio kao braća, onda sigurno nije imao Adamovu prirodu pre pada u greh!

45. Božanska sila u Isusu = Božanska priroda ispod ljudske haljine?

Ovde vidimo dva vrlo zbunjujuća gledišta koja su se uvukla u naše redove.

-Jedna od najčešće diskutovanih tema prati tvrdnju da je Isus na zemlji ispod ljudske haljine **“posedovao”** potpunu Božansku prirodu.

-Doktrina o Trojstvu nam govori da Isus **“nije”** doslovni Sin, te time ne može ostaviti Božansku prirodu kod Oca i nakon pobeđe na krstu uzeti je nazad.

Nepravilno razumevanje ovog područja dovodi do odbacivanja Isusove žrtve na krstu, pošto Božanska priroda ne može ni u kom smislu umreti, jer inače ne bi bila Božanska. Neispravno gledište se podupire donjim citatima:

- **„Ljudsko je umrlo, Božansko nije umrlo.”** {Ellen White: 1SM 301.1; FG1.317} “Humanity died; Divinity did not die.”
- **„...i obukao je Svoje Božansko sa ljudskim.”** {Ellen White: TM, p. 177} “...and clothed His Divinity with humanity.”

Mi ne možemo u podršci željene nauke koristiti manje precizne izjave Duha Proroštva. Donji citati nam produbljuju značenje gornjih reči:

- „Spasenje duša je bio veliki cilj, radi kojeg je Hristos žrtvovao Svoju carsku odoru i krunu, nebesku slavu i obožavanje anđela, i **položio na stranu Svoje Božanstvo**, i (nakon toga) **došao na zemlju**, i radio i patio sa ljudima.” {Ellen White: RH, 21. November **1907**} “The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside His Divinity, came to earth to labor and suffer with humanity upon Him.”

Time možemo razumeti zašto Božanstvo nije umrlo: zato što je ostalo na nebu! Sva Svoja čuda Isus je za vreme Svog boravka na zemlji činio samo sa silom Svog Oca u Sebi, pri čemu je Sotona stalno pokušavao da ga prevari na zloupotrebu te sile.

Isto tako su i Njegovi apostoli sa tom istom silom činili čuda kao i Isus. Dole vidimo jasnu izjavu da je Isus zaista zadržao samo Božanski karakter, kao i još jednom, da Bog nigde u Bibliji ili Duhu Proroštva ne označava Trojstvo nego Boga Oca:

- **„Kad je načinjen plan otkupljenja, bilo je odlučeno da se Hristos ne bi trebao pojaviti u skladu sa Svojim Božanskim karakterom;** jer se onda ne bi mogao družiti sa žalosnima i onima koji pate. On mora doći kao siromah. On se mogao pojaviti u skladu sa uzvišenim položajem koji zauzima u nebeskim dvorovima; ali ne, morao je doseći najveće dubine ljudske patnje i siromaštva, da bi Njegov glas mogli čuti razočarani i opterećeni.” {Ellen White; ST, 24. june **1897**} “When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed...”
- „Isus Hristos se nije otimao da bude jednak Bogu. Samo Božanstvo je moglo da izleči čoveka od otrovnog ujeda zmije; **Sam Bog (Otac)** je u Svom jednorodnom Sinu uzeo ljudsku prirodu na Sebe i **zadržao** u slaboj **ljudskoj** prirodi **Božanski karakter**, opravdao Svoj sveti zakon u svakoj tački i preuzeo kaznu smrti i srdžbe sa ljudskih sinova na Sebe.” {Ellen White: YI, 11. February 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God Himself, in His only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated His holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”

Šta je bila Isusova Božanska sila na zemlji po Bibliji i Duhu Proroštva? - Očeva!

- „Jer **Bog** (Otac!) beše **U Hristu**, i svet pomiri sa Sobom ne primivši im greha njihovih, i metnuvši u nas reč pomirenja.“ {2. Korinćanima 5,19}
- „Znam sva zla i iskušenja koja su pred vama, i poslao sam **Svog Sina Isusa Hrista** na vaš svet da vam otkrije **Moju silu, Moju moć**; da vam otkrije da sam **Ja Bog** i da ću vam poslati pomoć kako bi ste se spasili od neprijateljskih sila, i da vam dam priliku da vratite u sebe moralnu sliku Gospoda.“ - Bog je poslao Svog Sina, Koji je bio kao On, jedno sa Ocem, i podneo je vređanje, sramotu i rугanje radi nas i iskusio je sramotnu smrt na Golgoti. Sotona Mu se suprotstavio čim je došao na svet; ali On mu se odupreo; nije zastranio ni najmanje. **Da (Isus) nije imao silu koju Mu je Bog (Otac) DAO, ne bi mogao da se odupire napadima neprijatelja.**“ {Ellen White: 1888 122.2} “- “I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God.” God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy...”
- „Verujte Meni da sam Ja u Ocu i Otac u Meni; ako li Meni ne verujete, verujte Mi po tim delima. Zaista, zaista vam kažem: koji veruje Mene, **dela koja Ja tvorim i on će tvoriti, i veća će od ovih tvoriti**; jer Ja idem k Ocu Svojem. I šta god **zaištete u Oca** u ime Moje, ono ću vam učiniti, da se proslavi Otac u Sinu.“ {Jovan 14,11-13}
- „On je mogao da odoli Sotoninim iskušenjima SAMO kroz Svoju **zavisnost od Božanske sile Svog nebeskog Oca**, zato što se pokorio Njegovoj volji i bio poslušan svim Njegovim zapovestima.“ {Ellen White: YI, 23. August 1894} “He was able to resist the temptations of Satan through His dependence upon the divine power of His heavenly Father, as He was subject to His will, and obedient to all His commands.”
- „**Potpuna zavisnost** Sina od Oca dolazi do izražaja kroz sledeće reči: Sin **NE može** da čini **ništa Sam od Sebe**....“ {Ellen White: UL, p. 341} “The entire dependence of the Son on the Father, was shown in the words “The Son can do nothing of Himself,...”
- „**Ja ne mogu** ništa činiti Sam od Sebe.“ {Jovan 5,30}

Isus na zemlji nije mogao ništa da čini sam, nego samo Njegov Otac, Koji je bio u Njemu:

- „Jer **Bog (Otac) beše u Hristu**, i svet pomiri sa Sobom ne primivši im greha njihovih, i metnuvši u nas reč pomirenja.“ {2. Korinćanima 5,19}
- „Evo Mog Sluge, Koga podupirem, Izabranika Moga, Koji je po volji duše Moje. **Na Njega sam stavio Svoj Duh**, i On će narodima doneti pravdu.“ {Isaija 42,1}
- „Zato što je samo Božansko moglo biti efikasno u obnovi čoveka od otrovnog ujeda zmije, **lično Bog je U Njegovom rođenom Sinu spojio ljudsku prirodu** i Koji je u slabosti ljudske prirode **podržan** (od Oca) zadobio karakter Boga (Oca), i potvrdio (Očev) Njegov zakon u svakoj pojedinosti.“ {Ellen White: YI, 11. February 1897} “Because Divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in His only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated His holy law in every particular...”
- „Gle, Sluga Moj, Koga sam izabrao, Ljubazni Moj, Koji je **PO VOLJI duše Moje**: metnuću **Duh Svoj na Njega**, i sud neznabošcima javiće.“ {Matej 18,12}

Punina Božanstva u Isusu je bila lična prisutnost i moć Oca u Njemu, i odgovara na pitanje šta je poruka donjeg stiha:

- „Jer u Njemu telesno **prebiva sva punina Božanstva**.“ {Kološanima 2,9}

I mi na isti način možemo dobiti istu silu, što smo i videli kada su apostoli podizali mrtve:

- „Sila Spasiteljevog Božanstva je bila skrivena. **On je pobedio u ljudskoj prirodi, oslanjajući se na Boga kao silu. To je prednost svih.** I to će zavisno od količine naše vere biti naša pobjeda.“ {Ellen White: YI, 25. April 1901} “The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.”

Isusova Božanska sila na zemlji je bila Njegova zajednica sa Ocem! Natprirodna čuda su bila samo posledica te zajednice sa Ocem Koji je dao silu! Ovim smo videli da je u Njegovom telu stanovala Božanska priroda Njegovog Oca, a da je On sam nije posedovao! Mi svi znamo da Božja reč ne može da suproti sama sebi, i zato nam ova jasna istina pomaže da shvatimo šta je Božji Prorok zaista hteo da kaže kroz sledeće reči:

- „Božansko Biće bilo bi u stanju da potkrepi Svoje tvrdnje nekim čudom: „ako si Sin Božji, reci da kamenje ovo hlebovi postanu“. Takav **čin stvaralačke moći** - govori Mu kušač - bio bi ubedljiv **dokaz Božanstva**, On bi okončao borbu. Isus nije mogao bez borbe, u miru da sluša, najvećeg varalicu. Međutim, Božji Sin nije morao da dokazuje **Svoje Božanstvo** sotonu ili da objašnjava razlog Svog poniženja. **Hristos nije smeo da koristi Svoju Božansku silu za Svoju ličnu prednost.**“ {Ellen White: DA 119.2} “A divine being would be able to sustain His claim by working a miracle; “if Thou be the Son of God, command this stone that it be made bread.” Such an act of creative power, urges the tempter, would be conclusive evidence of Divinity. It would bring the controversy to an end. Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His Divinity to Satan, or to explain the reason of His humiliation. [...] And Christ was not to exercise Divine power for His own benefit.”

Poslednja rečenica u gornjem citatu je dodata!

- „Sotona je od Hrista tražio čudo kao znak Njegovog Božanstva.“ {Ellen White: DA 120.1} “Satan demanded of Christ a miracle as a sign of His divinity.”

Odakle je bila Isusova Božanska sila koju nije smeo da koristi? Videli smo da je ona data od Oca! Ko prema Bibliji ima stvaralačku moć? Otac, Koji je sve stvorio kroz Svog Sina! Isus je to uradio Očevom silom! Sila koja se na zemlji nalazila u Njemu, a time bila i Njegova, je bila Očeva sila!

- „Pričekajte ovde“, rekao je, „i stražite sa Mnom“. Otišao je malo dalje od njih, ne tako daleko da Ga ne bi mogli videti i čuti i pao ničice na tle. Osećao je da Ga je greh odvojio od Njegovog Oca. Ponor je bio tako širok, tako mračan, tako dubok da je Njegov Duh uzdrhtao pred njim. **Nije smeo da upotrebi Svoju Božansku silu** da bi izbegao ovu veliku duševnu patnju. Kao čovek morao je da podnese posledice čovekovog greha. Kao čovek morao je da izdrži Očev gnev zbog prestupa.“ {Ellen White: DA, p. 686.2} “- “Tarry ye here,” He said, “and watch with Me.” He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.”

Ova izjava se koristi kao dokaz da je Isus zaista imao i Božansku prirodu. Ali kad pročitamo i dalji deo istog citata vidimo da je ta sila darovana od Oca, jer je Isus imao strah da izgubi borbu radi Svoje slabe ljudske prirode, ako bude bio odvojen od Oca! Da je Isus na zemlji zaista imao Svoju Božansku prirodu, ne bi postojao strah od gubitka!

- „Pošto je Hristos osećao da je Njegovo **jedinstvo sa Ocem prekinuto**, On se plašio da u Svojoj ljudskoj prirodi **neće biti u stanju** da izdrži dolazeći sukob sa silama tame.“ {Ellen White: DA, p. 686.5} “As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.”
- „U vreme kada je bio najpotrebniji, Isus, Sin Božji, Spasitelj sveta je **ODLOŽIO SVOJE BOŽANSTVO** (Divinity tj. prirodu) **NA STRANU !** (nakon toga!) **došao** u ljudskoj haljini na zemlju.“ {Ellen White: ST, 18. March 1897} “At the time when He was most needed, Jesus, the Son of God, the world's Redeemer, laid aside His Divinity, and came to earth in the garb of humanity.”

U ovim rečima vidimo apsolutno jasno da je Isus **prvo** odložio Božanstvo tj. Božansku prirodu i tek nakon toga došao na zemlju, i to kao Božanska Ličnost ali bez Božanske prirode. Isusovo Božanstvo na zemlji ispod ljudske haljine je bio Njegov Božanski Karakter i slava Njegovog Božanskog položaja.

Izraz Divinity ima više značenja. Mi možemo u ovom citatu jasno videti da postoje dva aspekta Divinity, i to:

-Božanska telesna priroda - koju je Isus pre dolaska na zemlju ostavio kod nebeskog Oca

-Božanska Osoba tj. Ličnost.

Isus sigurno na nebu nije ostavio Svoju Ličnost ili status Božjeg Sina, već Svoju Božansku prirodu da bi kao Bog mogao umreti na zemlji.

- „**Ljudsko ne uzima mesto Božanskom, niti Božansko uzima mesto ljudskom.** Ovo je tajna pobožnosti. Dva pojma: **ljudsko i Božansko su u Hristu bili bliski i neodvojivo jedno, ali ipak različiti entiteti....Kada je slava, koja je u Hristu prebivala isijala iz Njega, to je bilo isuviše jako da potpuno sakrije Njegovu čistu i potpunu ljudskost.**“ {Ellen White: ST, May 10. 1899, p. 12} “The human did not take the place of the Divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. [...] When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal.”

Isus sigurno nije uzeo ljudsku Ličnost jer inače ne bi bio Isus! Njegova Ličnost je ostala Božanska, jer je Isus došao kao Božji Sin a ne kao ljudski sin da umre za nas! Da li je čovek Mojsije možda imao Božansku prirodu kada je svetlost Božje slave isijavala iz njega nakon povratka sa Sinaja? Sigurno ne! Da li Božanska slava koja je sijala iz Isusa znači obavezno Božanska priroda? Po Bibliji sigurno ne! Zato i Duh Proroštva u donjem delu citata naglašava Isusovu potpunu ljudskost tj. ljudsku prirodu!

- „Naša dovoljnost se nalazi samo u inkarnaciji i smrti Isusa. On je mogao da pati, jer je bio **podrжан** Božanskim. On je mogao da to izdrži, zato što na Njemu nije postojala mana neverstva ili greh.“ {Ellen White: YI, August 4, 1898 par. 4} “Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because He was without one taint of disloyalty or sin.”

Jedna mogućnost neverstva se odnosi na vernost nebeskom Ocu. U engleskom originalu gornjeg citata stoji jasno „**by Divinity**“, i ta izjava znači da je Isus podrжан **ne Svojim** Božanstvom nego „**od** Očevog Božanstva“. Zašto je podrжан od Božanskog? Zato što je ostao odan Svom Ocu! To nam jasno pokazuje da se ovde radi o Božanstvu od Oca! Da je Isus tada nosio i Božansku prirodu, On ne bi morao ostati veran Ocu, da bi dobio tu silu i podršku!

Tumačenje u okviru nauke o Trojstvu bi opet donelo hulnu poruku da je za Isusa bilo lako odupreti se grehu, i da nije morao da zaista pati, jer je imao Svoju Božansku prirodu koja ga je podržavala, a da mi "ne trebamo da se borimo protiv greha, jer nemamo Božansko u sebi da bi ga ostavili"!

Zato je logično da je kao nastavak takvog lažnog gledišta Trojstva došla sledeća perfidna nauka da je i kraj vremena milosti „samo simboličan“, i da time u stvari i dalje „možemo“ da radimo onako kako nas uši svrbe, pošto ionako „nemamo“ silu da se odupremo grehu! Upravo ovde stoji suprotno obećanje, i izraz 'naša dovoljnost' znači, da i mi, kao i Isus u ljudskom telu, **možemo sve izdržati**, ako imamo nebesku podršku sa Božanskom silom!

- „Dok je bio na ovoj zemlji, **Sin Božji je bio Sin čovečiji**; ali ipak bilo je momenata kada je **Njegovo Božanstvo zasijalo kroz ljudsko.**“ {Ellen White: 8T, p. 202} “While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth.”

Samo je ponekad prosijavalo Njegovo Božanstvo, na primer prilikom čišćenja Hrama ili su Njegove vatrene, ali jednostavne **reči** istine naterale Njegove neprijatelje da priznaju: „Nikad niko nije govorio tako kako govori ovaj čovek“. Ovo se odnosi na demonstraciju Njegovog autoriteta a ne na doslovno Njegovu Božansku prirodu, jer On nju nije imao tokom Svog boravka na zemlji. Šta je bilo Isusova lična Božanska sila dok je bio na zemlji? To su bili Jevanđelje i sila spasenja tj. stvaranja novorođenih sledbenika.

- „Jer se ne stidim **jevanđelja** Hristova; jer je **sila Božija** na spasenje svakome koji veruje.“ {Rimljanima 1,16}
- „Jer što se na Njemu ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i Njegova večna sila i Božanstvo, da nemaju izgovora.“ {Rimljanima 1,20}

Ovaj stih nam govori da se na zemlji nije mogla videti Božanska priroda koju je ostavio kod Oca, ipak Njegova dela stvaranja su svedočila o Njegovom Božanstvu. Sama sila spasenja je sila stvaranja, koju je Isus u smrtnom obliku imao na zemlji, a čija posledica je bila novorođenje.

- „Zato ako je ko u Hristu, nova je tvar: staro prođe, gle, sve novo postade.“ {2. Korinćanima 5,17}
- „I obučete u novoga čoveka, koji je sazdan po Bogu u pravdi i u svetinji istine.“ {Efescima 4,24 }
- „Zato i koji stradaju po volji Božijoj neka Mu kao vernome Tvorcu predadu duše svoje u dobrim delima.“ {1. Petrova 4,19}
- „Da bi ispunio potrebe čoveka, On je uzeo ljudsku prirodu...On se na nama neshvatljiv način tj. misteriozno spojio sa ljudskom prirodom.“ {Ellen White: FE, p. 399} „...and to meet the necessities of humanity, He took on Him human nature. [...] Mysteriously He allied Himself to human nature.“

Ako je način Isusovog otelovljenja za nas **misterija**, zašto onda dolazi do tvrdnje, da donji citat „jasno“ pokazuje da je Ellen White tim rečima htela da pokaže da je Isus na zemlji imao Božansku prirodu, umesto da **bez filozofije** prihvatimo Božju reč onako kako piše? Ako smo gore već pročitali da je Isus ostavio Divinity I ONDA došao na zemlju, Božji prorok sigurno neće sebi suprotiti, već se ovaj citat može odnositi samo na to, da je Božansku Osobu obukao ljudskom prirodom. Isus nikada nije ništa uradio u **Svojoj moći**, jer je **doslovno** Svoju Božansku moć potpuno ostavio kada se utelovio.

Isus je delovao u prirodi kojoj je potrebno iskupljenje, a to je naša! Upotreba Očeve Božanske sile u Njegovu korist na zemlji označila bi pobedu Sotone. Božanske ingerencije od Njegovog Oca je mogao da upotrebljava samo u korist osvedočenih grešnika i to **u meri u kojoj je to kasnije dato i učenicima**. Što se tiče detaljnog razumevanja i objašnjenja dubinskog aspekta utelovljenja, **to je tajna Božja i nije naše da se time bavimo**, slično kao što ne treba da smo znatiželjni pomoću kojih mehanizama deluje Božji Duh tj. kako je Bog sveprisutan.

Isus ne bi bio slab prema iskušenjima da je stvarno ispod ljudske haljine imao Svoju doslovnu Božansku prirodu. On tada isto ne bi mogao da umre na krstu, što se pred našim očima pojavilo kao nova nauka da je Isus „Sam Sebe“ probudio i da je u grobu bio „živ“, „osim preminule ljudske haljine“, i da je „sam Sebe“ podigao iz groba, čime je Njegova žrtva doslovno i hulno bačena na smeće. Isus je morao doći sa potpuno ljudskom prirodom da bi mogao da umre za nas, jer je Božanska priroda apsolutno besmrtna! Neka nam Bog pomogne da ne odbacimo Isusovu žrtvu za nas!

46. **Nederivisan i nepozajmljen izvorni 'život u Sebi' u Isusu.**

Odakle dolaze gornje reči?

Ellen White je od **1891. do 1900.** godine bila protiv svoje volje poslata za Australiju, da bi nosioci otpada mogli da bez otpora sprovedu falsifikovanje Duha Proroštva. Ona je 1888. godine, neposredno pred odlazak završila originalnu knjigu „**Život Isusa HRISTA**.“ Njena sekretarica **MARIAN DAVIS** je, za vreme njene **odsutnosti**, tu knjigu **SAMA** (bez dozvole od strane EGW) dopunila i preimenovala u „**Čežnja Vekova**“ (Desire of Ages).

Prema njenoj izjavi ona je „samo“ pronašla pogodne citate od EGW, koje je onda dodala. Marian Davis je tada bila okružena nosiocima otpada kao npr. profesor **PRESCOTT**, i pod njihovim uticajem odvedena od stare istine:

- „U to vreme ja profesor **PRESCOTT** bio posebno zainteresovan, **da Isusa predstavi kao VELIKOG 'Ja sam'**, i da posebno naglasi Njegovu večnu (bez početka rođenjem) egzistenciju, kroz stalno ponavljanje izraza „večni Sin“. On je 'Ja sam' iz 2. Mojsijeve 3,14, što se naravno odnosi na Isusa kao drugu Božansku Osobu, povezao sa sa Isusovom izjavom iz Jovanovog Evanđelja 8,58.... Sestra **Marian Davis** je očigledno dopustila da bude **zavedena**, i nakon toga vidimo, da se, nakon što je 'Čežnja Vekova' bila odštampana, u njoj na stranicama 24 i 25 **pojavilo** identično učenje, koje po mom mišljenju možemo da **tražimo UZALUDNO u bilo kojem štampanom tekstu od Ellen White.**“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “At that time, Professor Prescott was tremendously interested in presenting Christ as the great “I Am” and in emphasizing the eternity of His existence, using frequently the expression “The Eternal Son”. Also he connected the “I AM” of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other “I ams” in that Gospel - 7 of them, such as “I am the Bread of life” “I am the Light of the world” “I am the door of the Sheep” etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the “I am” in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. Marian Davis seem to fall for it, and lo and behold, when “Desire of Ages” came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White’s published works prior to that time.”

Nakon čitanja knjige 'Čežnje Vekova' „od“ Ellen White iz 1898. godine, mnogi tadašnji teolozi su izneli pitanje, da li je EGW iznenada promenila verovanje i prihvatila Trojstvo? Odakle su zaista došle te (trojstvene) „dopune“ možemo da vidimo na jednom primeru. Citat iz knjige od Ellen White „The **Great Controversy** between Lord Jesus Christ and satan“ 'Velika Borba između Gospoda Isusa Hrista i sotone' **1877**:

- „...je odgovorila da zna da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život; ko veruje u Mene, iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li to?“ {Ellen White, The Great Controversy between Christ and Satan, 1877, p. 362-363} „...answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, „I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. Believest thou this?“

Ovaj citat je **1898.** u knjizi 'Čežnja Vekova', dobio **falsifikovanu „dopunu“** (markirano velikim debelim crnim slovima i podvučeno crnom linijom):

- „Marta je odgovorila: „Znam da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život.“ **U Hristu je ISKONSKI, NEPOZAJMLJENI, NESTEČENI ŽIVOT.**“ **„Ko ima Sina Božijega ima život.“ {1. Jovanova 5,12}. „ako i umre živeće. I nijedan koji živi i veruje. Hristovo BOŽANSTVO je vernikovo čvrsto obećanje o večnom životu. „Ko veruje u Mene“, rekao je Isus,** „iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li ovo?“ {Ellen White, Desire of Ages, **1898**, p. 530} „Martha answered, „I know that he shall rise again in the resurrection at the last day.“ Still seeking to give a true direction to her faith, Jesus declared, „I am the resurrection, and the life.“ **In Christ is life, original, unborrowed, underived.** „He that hath the Son hath life.“ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life. „He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?“

Gornji citat je bio baza za donji citat od dr LeRoy Froom-a, gde stoji falsifikat izjave od Ellen White:

- „**Hristos je preegzistentan, samoegzistentan Sin Božji...** Kada govorimo o **Njegovom prepostanju**, Hristos nosi naš um kroz davnu večnost. **On nas uverava da nikada nije bilo vreme da On nije bio u bliskoj vezi sa večnim Bogom.** Onaj, čiji su glas slušali Jevreji, bio je sa Bogom kao Onaj koji je oduvek sa Njim (od kada je rođen).“ {„Ellen White“: ST, August 29. „1900“ + Evangelism, p. 615} “Christ is the pre-existent, self-existent Son of God. ...In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.”

47. „Humanity died, Divinity not died“ - „Ljudsko je umrlo, Božansko nije umrlo“ Doslovna smrt?

Knjiga „Trinity“ tj. „Trojstvo“ iz krugova Andrews University, koja mnogim teolozima služi kao referenca za „argumentaciju“ Trojstva, dolazi doslovno od druge strane! Na njenoj naslovnoj strani stoji slika sa 'triquetra' pagansko-druidskim-katoličkim simbolom. Ta knjiga uči, da Isus „nije“ doslovno umro na krstu, nego „samo“ Njegova haljina ljudskog smrtnog tela, i da je Isus Sam Sebe „probudio“, jer je u grobu bio „živ“!

- „**Sotona je šaputao** Njegovom umu, da **ako je Božji Sin, Isus ne bi mogao da umre.**“ {Ellen White: 3SP 231.1} „Satan suggested to his mind that if Jesus was the Son of God he could not die.“

U današnjim danima je taj šapat prihvaćen, i na žalost uzdignut kao glasna vika! Ova „istina“ se medju velikim delom vodstva Adventista u međuvremenu citira kao Biblija. Setimo se naše mladosti. Da li je ikada neki propovednik verovao da Isus nije doslovno i u svakom pogledu umro na krstu? Šta zaista govore sporni citati?

- „**Vlast** imam položiti je i vlast imam **uzeti** je **opet**. Ovu sam **zapovest primio od Oca Svojega.**“ {Jovan 10,18}

Izraz „Humanity died, Divinity did not die“ zajedno sa svim ostalim citatima ne govori da Isus nije potpuno umro za nas! Vlast 'polaganja života' ne znači da on nije položen, nego da je Isus sam mogao da odluči da li će dati Svoj život za nas! **‘Uzeti život opet’** znači da taj život tokom boravka u grobu nije bio u Isusu jer inače ne bi morao da ga uzme nazad! Vlast 'uzeti ga opet' znači da je Isus kao Božansko Biće na krstu pobedio greh, i da je imao neoborivo pravo da Svoj Božanski život i nebeski Božanski položaj uzme nazad tj. dobije od Oca, jer je tu vlast (pravo) **primio od Oca!** Izraz 'život u Sebi' označava apsolutno besmrtno Božansko život, koji u celom svemiru poseduju samo Otac i Sin. Pošto je Isus položio taj život i Svoje Božanstvo kod Oca i došao u smrtnoj prirodi, mi čitamo da Mu je zato Bog Otac pri vaskrsenju ponovo vratio taj Božanski život:

- „Spasenje duša je bio veliki cilj, radi kojeg je Hristos žrtvovao Svoju carsku odoru i krunu, nebesku slavu i obožavanje anđela, i **položio na stranu Svoje Božanstvo**, i (nakon toga) **došao na zemlju**, i radio i patio sa ljudima.“ {Ellen White: RH, 21. November **1907**} „The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside His Divinity, came to earth to labor and suffer with humanity upon Him.“
- „Zaista, zaista vam kažem: ide čas i već je nastao, kad će **mrtvi čuti glas** Sina Božijega, i **čuvši oživeti**. Jer kako što **Otac ima život u Sebi** tako **DADE I SINU da ima život u Sebi**.“ {Jovan 5, 25.26}
- „**Ljudsko je umrlo, Božansko nije umrlo.** (Humanity died, Divinity did not die) **Sa Svojim Božanskim je Isus imao moć, da SLOMI LANCE SMRTI. Ljudsko je umrlo, Božansko nije umrlo. On kaže da ima život u Sebi, da bi uzvisio onoga, koga On želi.**“ {Ellen White: 1SM 301.1; FG1.317} „Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.“

Isus nije grešno biće i ne podleže lancima smrti, niti treba da ih slomi Sam za Sebe! Isus je Svoj život dao kroz Svoju slobodnu odluku. Izraz 'lanci smrti' označava činjenicu da je u greh palo čovečanstvo bilo zauvek okovano tom večnom smrću. To nema nikakve veze sa Isusovim ličnim vaskrsenjem, niti znači da je On sam Sebe vaskrsnuo! **Slamanje tih lanaca smrti je rezultat Njegove žrtve!**

Jedno Božansko Biće sa potpunom Božanskom prirodom poseduje apsolutnu i neunišivu besmrtnost kao i nemogućnost bilo kakvog iskušenja i pada u greh. Zato je Isus pri dolasku na zemlju ostavio sve besmrtnosti Božanske osobine osim Svoje Božanske Osobe. Isus je nije mogao zameniti sa ljudskom, jer je On samo Božanska Osoba! Nisu postojale dve Ličnosti čovek Isus i Bog Isus, da bi mogli da kažemo da je Isus umro samo kao čovek. Nijedno Biće ne sadrži dve Osobe!

I to nam objašnjava značenje izraza da je Isus na zemlji bio u okviru prirode 100% Bog i 100% čovek. 100% Božansko se odnosilo na Njegovu Božansku Osobu, Koja nije bila deo ljudske prirode. Tako je Isus mogao da doslovno i potpuno umre za nas, a ipak istovremeno da kao Bog preuzme cenu naših greha na Sebe! Isus je kroz smrt Svog ljudskog tela mogao da umre, jer je ljudsko telo **postalo jedno** sa Njegovom Božanskom Osobom. Postoji nekoliko citata, koji opisuju Isusa sa potpunom Božanskom prirodom ispod ljudske haljine. To se odnosi na celu večnost, znači nakon Njegovog boravka na zemlji i vaskrsenja. Zato i Ellen White piše potpuno jasno, da je Isus na zemlji zadržao samo Božanski karakter:

- „Isus Hristos se nije otimao da bude jednak Bogu (Ocu). Samo Božanstvo je moglo da izleči čoveka od otrovnog ujeda zmije; **Sam Bog (Otac)** je U Svom jednorodnom Sinu **uzeo ljudsku prirodu na Sebe** i **ZADRŽAO u slaboj ljudskoj prirodi Božanski KARAKTER**, opravdao Svoj sveti zakon u svakoj tački i preuzeo kaznu smrti i srdžbe sa ljudskih sinova na Sebe.“ {Ellen White: YI, February 11. 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, **assumed human nature, and in the weakness of human nature sustained the character of God**, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”

Iako je Isus kao Osoba ostao Bog, On je kapacitet Svog znanja dobrovoljno smanjio na ljudski nivo, da bi bio pod istim iskušenjima kao i mi, bez prednosti u odnosu na nas. Zato u Bibliji čitamo da je Isus kao dete sa ljudskom prirodom rastao u znanju i mudrosti.

- „I Isus **NAPREDOVAŠE u premudrosti i u rastu i u milosti kod Boga i kod ljudi**.“ {Luka 2,52}
- „On je došao kao **bespomoćna beba**, i nosio ljudskost koju i mi nosimo.“ {Ellen White: Ms. 21, 1895} “He came as a helpless babe, bearing the humanity we bear.”

„Divinity not died“ se primarno odnosilo na Oca, Koji je bio u Isusu! Isusova Božanska sila u Njemu tokom boravka na zemlji je bio u Njemu prisutan Bog Otac:

- „Jer Bog (Otac!) beše **U Hristu**, i svet pomiri sa Sobom ne primivši im greha njihovih, i metnuvši u nas reč pomirenja.“ {2. Korinćanima 5,19}

To nam objašnjava reči u donjem stihu:

- „Jer u Njemu telesno **PREBIVA sva punina Božanstva**.“ {Kološanima 2,9}

Punina Božanstva u Isusu je bila lična prisutnost i moć Oca u Njemu! Zato čitamo reč „prebiva“ tj. da se ne radi o samom Isusu, nego o Ocu, Koji je na zemlji prebivao u Isusu! Bog Otac je pred smrt napustio Isusa. Isusova Božanska Osoba je bez Božanskog tela tj. prirode i bez prisustva Očeve punine i sile potpuno umrla.

- „I u devetom satu povika Isus glasno govoreći: Eloi! Eloi! Lama savahtani? Koje znači: **Bože moj! Bože moj! Zašto si me ostavio?**“ {Marko 15, 34}
- „I povikavši Isus iza glasa reče: Oče! u ruke Tvoje **predajem Duh** Svoj. I rekavši ovo **izdahnu**.“ {Luka 23,46}
- „A Isus opet povika iza glasa i **ispusti Dušu**.“ {Matej 27,50}

Ispustiti Dušu tj. vratiti Svoj Duh znači da je ona umrla, a **ne** da je doslovno „spavala“. Isus je zaista umro i vaskrsnuo:

- „Ponizio Sam Sebe postavši **poslušan do same smrti** a smrti krstove.“ {Filibljanima 2,8}
- „A Isusa, Koji je bio samo malo umanjen od anđela, vidimo zbog smrti, što podnese, ovenčana slavom i časću, da bi po milosti Božjoj za sve okusio **smrt**.“ {Jevrejima 2,9} Hrvatska Biblija - Ivan Šarić
- „Kao Pripadnik ljudske familije **On** (Isus) je bio **smrtan**.“ {Ellen White: RH, September 4, 1900} “As a member of the human family, he was mortal.”
- „**On je iskusio našu smrt**, da možemo primiti život koji je Njegov.“ {Ellen White: DA, p. 25.2} “He suffered the death which was ours, that we might receive the life which was His.”
- „Jer sam vam najprije predao što sam i primio, da je **Krist umro za grijeh** naše po Pismima; I da je pokopan, i da je **uskrsnuo** treći dan po Pismima.“ {1. Korinćanima 15,3,4} Hrvatska Biblija - Ivan Šarić
- „Jer ako **priznaješ** ustima svojim da je Isus Gospod, i veruješ u srcu svojem da Ga Bog (Otac) **podigne iz mrtvih, BIĆEŠ SPAŠEN**.“ {Rimljanima 10,9}

Pošto u gornjem stihu stoji da ćemo biti **spašeni ako verujemo da je Otac vaskrsnuo Sina Isusa od mrtvih**. Time možemo da vidimo, da je odbijanje biblijske istine o Isusovoj žrtvi kroz doslovnu smrt predstavlja direktno odbijanje spasenja!

Zato je najnovija „argumentacija“, da Isus „nije“ bio mrtav nego samo u snu, „zato“ što mu se anđeo obratio sa pozivom u ime Oca, da („Sam“) ustane, apsolutno nebiblijska! Kao „dokaz“ se uzima Biblijski izraz da je Isus **spavao** u grobu, i da je prema tome „bio živ“. Biblija nasuprot tome kaže jasno da je smrt simboličan san:

- „Ovo kaza, i potom im reče: Lazar, naš prijatelj, **zaspao; nego idem da ga probudim**. Onda Mu rekoše učenici Njegovi: Gospode! ako je zaspao, ustaće. A Isus im reče za smrt njegovu a oni mišljahu da govori za spavanje sna. Tada im Isus kaza upravo: Lazar **umre**.“ {Jovan 11,11-14}

Božji prorok Ellen White je inspirisano napisala sledeće reči u kontekstu doslovne smrti kao cene naših greha:

- „Pravda, moralno savršenstvo, zakona moraju biti održani i odbranjeni pred nebeskim univerzumom. I taj sveti zakon ne može biti održan ni jednom manjom cenom nego smrću Božjeg Sina.“ {Ellen White: RH, 15 November, 1898} “The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God.”

Moderna nauka Trojstva tvrdi, da ako bi Isus na zemlji pao na bilo koje iskušenje, onda bi se On sa potpuno Božanskim telom vratio na nebo bez obavljene misije, a zemaljska ljudska haljina bi umrla. To bi onda značilo postojanje dva Isusa! Nasuprot tome Ellen White piše da je Njegov rizik od smrti bio večne prirode:

- „Da je jedan jedini greh zaprljao Njegov karakter, **kamen nikad ne bi bio otklonjen sa vrata Njegove kamene odaje**, i svet sa svojim teretom krivice bi propao.“ {Ellen White: Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand} “If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished.”
- „Setite se da je **Hristos sve rizikovao**; ‘iskušan kao što smo mi’ **On je rizikovao i Svoje VEČNO postojanje u zavisnosti od ishoda konflikta**.“ {Ellen White: General Conference Bulletin 1st December 1895. Art. B, par. 23 ‘Seeking the Lost’} “Remember that Christ risked all; ‘tempted like as we are,’ he staked even his own eternal existence upon the issue of the conflict.”

Da li se Isus odvojio od Svoje Božanske prirode, kada je na krstu bio potpuno mrtav? Da li se apostol Pavle odvojio od svoje ljudske ličnosti kada je umro? Ne, on će isto i ustati kao čovek Pavle, sa istim mislima kao pre smrti, koja je po Bibliji samo san. Isto tako je i Isus nakon Svoje smrti kao Božanske Osobe spavao u zemaljskom grobu Njegove zemaljske ljudske prirode i ponovo ustao kao Božanska Osoba.

Ako je Isus bio samo polovično mrtav, u smislu umiranja samo haljine tj. ljudske prirode, time nije mogao da vaskrsne, jer vaskrsenje nekog ko je samo delimično mrtav nije vaskrsenje. Trojstvo uči indirektno da greh nije pobeđen.

Zašto? Zato, jer ako je bio samo delimično mrtav, Isus nije zaista ustao niti je platio cenu naših greha, i time greh i smrt nebi bili zaista pobeđeni! Biblija nam jasno kaže da je Isus pobeđio naše grehe i našu smrt, i da će i oni koji u Njega veruju takođe Njegovom silom pobediti greh i smrt.

U međuvremenu su vodeći autoreti Trojstva radi novih dokaza njihove oborene nauke o Trojstvu umesto pokajanja uveli još dublji otpad sa tvrdnjom, da Isus „nije“ umro, i da je patnjom na Golgoti hteo da nam samo „simbolično pokaže“ Svoju ljubav.

Greh sve dublje zaslepljuje, kao nekad i Fariseje, koji su na kraju ubili svog Spasitelja iako su sve delove istine o Mesiji posedovali u Starom Zavetu...Ipak, i ovaj opis u celoj glavi se svodi samo na pokušaj objašnjenja Isusove prirode na zemlji uz citate Biblije i Ellen White.

Mi ni u **večnosti nećemo moći da shvatimo šta je Božansko zaista ostalo i bilo u Isusu pored Očevog prisustva!** Ali to ne znači da zato imamo pravo da konstruišemo novog Boga koji to nije.

Sumacija napisane poruke je u tome, da je Isus mogao da na zemlji bude kušan jednako kao i mi, i da je mogao da umre u svakom smislu kao i mi, jer inače ne bi platio cenu naših greha.

48. Vaskrsenje od zaista mrtvih? Ko je doslovno vaskrsnuo Isusa?

- „Onaj Koji je umro za grehe sveta je morao da ostane u grobnici određeno vreme. On je bio u kamenoj, zatvorskoj kući, kao zatvorenik nebeske pravde. On je bio odgovoran Sudiji celog svemira. On je nosio grehe sveta, i **Njegov OTAC je JEDINI mogao da Ga VASKRSNE**.” {Ellen White: 5BC 1114.1} „He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him.“
- „I da čekate **Sina Njegova s nebesa Kojega vaskrse iz mrtvih**, Isusa, Koji nas izbavlja od gnjeva koji će doći“ {1. Solunjanima 1,10}
- „Ako **Duh ONOGA** (Bog Otac) **Koji je digao Isusa iz smrti**, počiva u vama, Onaj Koji je digao Hrista iz mrtvih će takođe oživeti vaša smrtna tela Svojim Duhom koji počiva u vama.” O kako je ovo dragocena poruka svakoj ožalošćenoj duši! Hristos je naš vođa i Utešitelj, koji nas teši u svim našim nevoljama.” {Ellen White, 6BC , p. 1076.9 1894} “- “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” O how precious are these words to every bereaved soul! Christ is our Guide and Comforter, who comforts us in all our tribulations.”
- „Pavle apostol, ni od ljudi, ni kroz čoveka, nego kroz **Isusa Hrista i Boga Oca, Koji Ga vaskrse iz mrtvih**.” {Galatima 1,1}

Otac je digao Isusa iz smrti a ne Isus Sam Sebe, kako današnja lažna nauka tvrdi! Hristos je umro kao čovek, i ustao je kao čovek.

Na primeru proroka Jone, koji je tri dana i noći bio u stomaku velike ribe, i koji nije sam sebe oslobodio već ga je Bog od spolja svojom silom pozvao da izađe, vidimo predsluku Isusovog ropstva u grobu koji je okončan tek Očevom silom od spolja!

A to ropstvo u grobu je bila potpuna smrt, na isti način kao kod svih ljudi na zemlji. To nam je dobro pokazano kroz Biblijsku priču o Vinogradaru, koji je prvo poslao svoje slugе kod nevernih ljudi u vinograd, a nakon njihovog ubistva i svog Sina, koji je ubijen na potpuno isti način! I

Isus je umro isto kao i svi ostali ljudi, a ne samo Njegova „simbolična“ haljina od mesa! Direktno nakon Svog vaskrsenja Isus nije dopustio Mariji da ga dotakne, nego je otišao prvo kod Svog Oca, da bi dobio prihvatanje Svoje žrtve, a kroz to i taj izvorni Božanski život i prirodu. Tek tada se vratio ka Svojim učenicima i dopustio im da Ga dodirnu, a zatim otišao zauvek na nebo. Isus je i nakon Svog vaskrsenja još jednom rekao „**Bogu Svojemu**“, da jasno pokaže da je Otac zaista iznad Njega.

- „A Isus ustavši rano u prvi dan nedelje javi se najpre Mariji Magdaleni.“ {Marko 16,9}
- „Reče joj Isus: **ne dohvataj se do Mene, jer se još ne vratih k Ocu Svojemu**; nego idi k braći Mojoj, i kaži im: vraćam se k **Ocu Svojemu i Ocu vašemu, i Bogu Svojemu i Bogu vašemu.**“ {Jovan 20,17}
- „Potom reče Tomi: pruži prst svoj amo i vidi ruke Moje; i pruži ruku svoju i metni u rebra Moja, i ne budi neveran nego veran.“ {Jovan 20,27}
- „Spasitelj je izašao iz groba životom koji je (već ranije) **bio u Njemu**. Sada su dokazane reči: „Polažem život da bih ga **PONOVO PRIMIO**... Imam vlast položiti ga, i vlast primiti ga opet.“ {Ellen White: DA, p. 785.2} „...The Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, „I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.“ -“

Ako je Isus morao da **dođe nazad** ka tom izvornom i nepozajmljenom životu, koji je po gornjoj izjavi pre toga **BIO** u Njemu, to znači da se taj i takav život tada nije nalazio u Njemu! Ako je nešto već tu, onda ne moramo da se ka tome vratimo! Mnogi zastupnici te pogrešne nauke su počeli da shvataju, da Isus sa Svojom apsolutnom besmrtnošću u kontekstu Trojstva ne bi mogao zaista umreti, osim Njegovog ljudskog tela, koje je po njihovom tumačenju samo „pokrivalo“ Božansku prirodu.

Prava istina je da je ta telesna odeća pokrivala **Božanstvo Njegove Osobe**! Tako je došla sledeća lažna nauka, da je na krstu umrla „samo“ Isusova ljudska priroda kao „fasada“, a da je „prisutna“ Božanska priroda samo „spavala“ u grobu, sve dok Ga anđeo Gavrilo nije u Očevo ime kao „budilnik“ pozvao da ustane, pri čemu je onda Isus „Sam Sebe“ vaskrsnuo. Kao „potvrda“ toga se uzima stih da je Isus spavao u grobu i probuđen, zajedno sa rečima Duha Proroštva iste prirode, izvađenim iz konteksta, „Divinity has not died“, što je već obrađeno u prošloj glavi.

- „Ljudsko (Humanity) je umrlo, Božansko (Divinity) nije umrlo. Sa Svojim Božanskim je Isus imao moć, da slomi lance smrti. Ljudsko je umrlo, Božansko nije umrlo. On kaže, da ima ‘život u sebi’, da bi uzvisio onoga, koga On to želi.“ {Ellen White: 1SM 301.1; FG1.317}
“Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.”

Ali da Isus nije potpuno umro za nas, onda Njegova žrtva ne bi bila žrtva nego samo jedan spektakl pred celim svemirom! Ovo je huljan napad na Isusovu žrtvu! Biblija potvrđuje potpuno jasno, da je Isus, kao i mi, bio **potpuno mrtav**, i da je na isti način kao i mi podignut i vaskrsnut:

- „Ako Duh Onoga (Boga Oca) **Koji je digao Isusa iz smrti**,...” {Ellen White, 6BC , p. 1076.9 1894} “- „But if the Spirit of Him that raised up Jesus from the dead dwell in you,”

Biblija potvrđuje da je Isus umro istom vrstom smrti kao i mi, zato što je na zemlji naravno i imao istu prirodu kao i mi:

- „**A Bog (Otac) I Gospoda (Isusa) podiže, I nas će podići silom Svojom**“ {1. Korinćanima 6,14}
- „**Kao pripadnik ljudske Familije On je bio smrtn.**“ {Ellen White: RH, September 4, 1900, Part 5} “But He humbled Himself, and **took mortality upon Him. As a member of the human family, He was mortal**; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life.”
- „Jer ako verujemo da **Isus umre** i vaskrse, **tako** će **Bog I one** koji su umrli u Isusu dovesti s Njim“ {1. Solunjanima 4,14}
- „Jer ste s Njim sahranjeni krštenjem, u kome s Njim i ustaste kroz veru u delotvornost **Božju (Otac), Koji Ga je vaskrsnuo iz mrtvih.**“ {Kološanima 2,12}
- „Da bi **kao što je Hristos vaskrsnut iz mrtvih slavom Očevom**, i mi isto tako hodili u novini života. Jer kad smo zasađeni s Njime u obličju Njegove smrti, bićemo tako i ustajanjem.“ {Rimljanima 6,4.5}
- „Da služite **Bogu (Ocu)** živu i istinu, i da čekate **Sina Njegova** s nebesa **Kojega vaskrse** iz mrtvih, Isusa, Koji nas izbavlja od gnjeva koji će doći.“ {1. Solunjanima 1,9.10}
- „Jer ako priznaješ ustima svojim da je Isus Gospod, i veruješ u srcu svojem da **Ga Bog (Otac!) PODIŽE iz mrtvih, bićeš spasen.**“ {Rimljanima 10,9}

Isus je i kod stvaranja svemira sve to učinio sa silom koja je proizišla od Oca. Ali to ne znači da je On Sam Sebe vaskrsnuo! U Bibliji čitamo jasno da je Bog Otac podigao Isusa a ne da je Isus Sebe podigao, kao što mnogi današnji teolozi tvrde! Naravno da podigao znači vaskrsnuo, jer po Bibliji mrtvi do Isusovog dolazka spavaju u grobovima. Izraz „podići“ u Bibliji ima isto značenje kao i vaskrsnuti!

Ne postoji apsolutno ni jedno mesto gde piše da neko treba da bude prvo probuđen da bi onda vaskrsnuo! Ovde vidimo da ta lažna teologija koja odbija istinu da je Isus doslovno umro, time odbija Isusovu žrtvu! Biblijsko podizanje ili vaskrsenje postoji samo kod jednog potpuno mrtvog bića, pri čemu to uopšte ne dotiče Božansku prirodu, jer ju je Isus pre toga odložio kod Oca!

Zato je interpretacija da je Isus „samo spavao“ i od Oca „samo“ probuđen, da bi onda „Sam Sebe“,simbolički vaskrsnuo“ **apsolutno nebiblijska**! Isus sa druge strane kaže „pisano je“:

- „A nalazimo se i lažni svedoci Božji što svedočimo na Boga da vaskrse Hrista, Kojega ne vaskrse kad mrtvi ne ustaju. **Jer ako mrtvi ne ustaju, ni Hristos ne usta.**“ {1. Korinćanima 15,15.16}
- „(Samo) Hristos je imao pravo, da da Svoju besmrtnost. Život, koji je u ljudskosti **položio**, je **DOBIO opet**, i dao čovečanstvu,„I ko je pojeo Moje meso i popio Moju krv, dobiće večni život, i Ja ću ga poslednjeg dana vaskrsnuti.“ {Ellen White: YI, August 4, 1898 par. 5} “Christ was invested with the right to give immortality. The life which he had laid down in humanity, he again took up and gave to humanity“ „Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day“

Mi ovde vidimo da se tu u oba slučaja radi o večnom životu, i da je Isus taj Svoj besmrtni život položio, da bi ga poklonio ljudima u smislu nagrade večnog života.

Kako žrtva tako i večni život su mogli biti dati samo kroz smrt Isusa kao Božanstva u ljudskom obličju! Isus je iz groba ustao KA životu koji je u Njemu (već ranije) **BIO**.

Da li je taj život bio u Njemu dok je bio mrtav? Ne! Duh Proroštva kaže da je On taj život dao u Svom ljudskom obliku (in humanity). Tu ne stoji da je položio ljudski (human life) život, kao što se pokušava interpretirati. A upravo ta mala razlika nosi neshvatljivo duboku težinu istine.

Ovde u stvari stoji da je Isus dobrovoljno položio Svoj Božanski a ne ljudski život, koji je nakon Svoje žrtve **dobio nazad**.

Božanski život nije mogao da umre, i zato je Isus morao da ga kod Oca na nebu **položi**, da bi mogao na zemlji doslovno umreti i platiti kaznu za naše grehe. Ali u toj ljudskosti nije umrlo samo ljudsko telo nego i Božanska Ličnost, sam Isus Hristos!

Opis položio i opet dobio u kontekstu Božanskog života ne dotiče u vremenskom aspektu niti smrt na krstu niti vaskrsenje. Tu dolazi do slične zablude kao kada je 1843. Isusov ulazak u svetinju zamenjen sa Njegovim drugim dolaskom.

Položio označava samo odlaganje Božanske prirode kod Oca, kad je Isus bio rođen. A dobijanje nazad znači vraćanje Božanske Prirode sa Božanskim životom.

- „A Isus joj reče: Ja sam vaskrsenje i život koji veruje Mene ako i umre živeće.“ {Jovan 11,25}

Ova Isusova izjava u sadašnjem vremenu se odnosi na naše a ne na Njegovo vaskrsenje nakon smrti na krstu, što u drugom delu stiha jasno stoji, i predstavlja najavu onoga što dolazi.

Duh Proroštva i Biblija pokazuju na mnogim mestima potpuno precizno da će nas Sam Isus vaskrsnuti pri Svom dolasku, i pokloniti nam večni život koji nam je omogućio kroz Svoju žrtvu, i od kojeg će On biti izvor.

- „Setite se da je Hristos sve rizikovao; “iskušan kao što smo mi” On je **RIZIKOVAO I SVOJE VEČNO POSTOJANJE** U ZAVISNOSTI OD ISHODA KONFLIKTA.” {Ellen White: GCB, December 1. 1895 ‘Seeking the Lost’} “Remember that Christ risked all; “tempted like as we are,” he staked even his own eternal existence upon the issue of the conflict.”

Ipak, Isus je umro drugom smrću, kojom nije umro nijedan spasen čovek!

On je u tom trenutku kao Nosioc naših greha bio kompletno razdvojen od Boga, dok su svi ostali iskreni ljudi umrli pod milošću. On je od samog početka prinošenja Sebe na žrtvu, i to od Getsimanije, izgubio Svoju vezu sa Ocem i oslonac na Očevu silu, pa je tako morao izdržati strašnu probu verom u ljudskoj prirodi, i upravo kao takav je otišao u grob.

Isto tako će i Božji narod, nakon kraja vremena milosti, morati da izdrži poslednje trenutke zemaljske istorije za vreme sedam zala bez Posrednika u nebeskoj svetinji.

Zato nije čudno da su nosioci otpadne nauke počeli čak i tako jasnu istinu iz Otkrivenja da odbacuju, sa tvrdnjama da je kraj vremena milosti „samo simbolika“, i da se u stvari „ne“ odnosi na poslednji Božji narod, nego „samo“ na pali Vavilon ovog sveta.

Pod milošću prvom smrću umiru oni koji su prihvatili Božji plan spasenja, makar i bez teološkog znanja, živeći po dobroj savesti. Milost je dostupna i na raspolaganju svima bez razlike, za vreme njihovog života, sve dok imaju priliku da se pokaju, ili dok ne pređu granicu milosti i nađu se u stanju hule.

Isus je umro kao simbol čovečanstva, i time preuzeo krivicu na Sebe i posrednički je poneo kako bi mogao da očisti od greha Svoju decu. To se zove Iskupljenje.

Hristova žrtva imala je za cilj isto što i starozavetno tipsko žrtvovanje nevinog jagnjeta, a to je prenošenje greha i krivice na dalju službu u svetinji, a zatim krunsko delo očišćenja u svetinji nad svetinjama, šta odgovara istražnom sudu. Za one, koji su prihvatili Njegovo delo, i koji su Njegovom posredničkom službom očišćeni,

On ima legalno pravo da podigne u život, dok one koji su odbili Njegovu žrtvu i ljubav čeka suočavanje sa zakonom koji nalaže smrt grešnika.

Pokajani gresi Božjeg naroda padaju kao vatra i druga i večna smrt na njihovog uzročnika, sotonu, dok za nepokajane grehe sami grešnici nose kaznu plamena uništenja i svoje večne smrti.

U nebiblijskoj nauci o „trojedinom“ Bogu, gde ne postoji doslovna podela u sili ili položaju, nego samo u simboličkom zadatku plana spasenja, i gde je „svaki od njih u svakome“, nije nikakvo čudo što se Isusu pripisuje sila da je vaskrsao „Samog Sebe“. Po toj analogiji, i mi bismo morali vaskrsnuti sami sebe, zato što i mi onda „imamo“ Božansku prirodu ispod ljudske fasade „kroz“ prisustvo trećeg lica Božanstva u nama. I upravo to je ta mala suptilna, ali bogohulna razlika.

- „A ako li **ŽIVI U VAMA Duh Onog** (Oca) Koji je **vaskrsao Isusa iz mrtvih, Onaj** (Otac) **Koji je podigao Hrista iz mrtvih**, oživeće i vaša smrtna telesa Duhom Svojim Koji živi u vama.“ {Rimljanima 8,11}

Biblija pokazuje potpuno jasno da se Duhom Božjim samo **zapečaćujemo** za spasenje i vaskrsenje koje će učiniti Bog Otac Svojom silom, baš kao što je to uradio sa našim Spasiteljem i Zastupnikom, Isusom Hristom.

Kroz Hrista dobijamo pravo na USVOJENJE i povraćaj prvobitnog statusa Božje dece, šta smo izgubili padom u grieh i time postali otpali sinovi Božji, tj. deca đavola pod grehom.

- „Ne kvarite ni zemlje, ni mora, ni drveća, dokle **zapečatim sluge Boga** našega na čelima njihovima.“ {Otkrivenje 7,3}
- „I ne ožalošćavajte svetoga Duha **Božijega**, Kojim ste zapečaćeni za dan izbavljenja.“ {Efescima 4,30}

49. Isusova večnost. Početak?

- „A ovo je život **večni** da poznaju Tebe **jedinoga** istinoga **Boga**, i Koga si poslao Isusa Hrista.“ {Jovan 17,3}
- „Božji Sin je delio presto sa Ocem i slava **večnog** i **samopostojećeg Boga** je okruživala **Obojicu**.“ {Ellen White: PP, p. 36} “The Son of God shared the Father’s throne, and the glory of the eternal, self-existent One encircled both.”

Trebamo zapaziti da je Isus od Večnog (Oca) dobio taj Božanski večni život u Samom Sebi, ali nije Sam dobio ime „Večni“. To nije bilo ni moguće, zato što to ime „Večni“ znači „Onaj koji je stvorio večnost a Sam nema početka“.

Uprkos tako jasnoj istini dolazi sledeće izvrtnje biblijske izjave da to dotiče samo Isusov zemaljski život sa ljudskom prirodom. Da li je Otac možda stvoren kao ljudi, ili ima taj izvorni Božji život, pošto je Isus dobio isti takav život **kao** Otac?

- „Anđeli su sa čuđenjem gledali na Hrista, Koji je uzeo na Sebe ljudsko obličje i sa poniznošću objedinio Svoje Božanstvo sa ljudskošću, kako bi mogao propovedati palom rodu. Ovo je bilo čudo među nebeskim anđelima. Bog nam je rekao da je uradio to i da prihvatimo Njegovu reč onako kako piše. **Iako možemo pokušavati da zaključimo kada se tačno u vremenu rodio Hrist**, (ne na zemlji!) ili kada se zlo pojavilo prvi put na zemlji, **mi možemo pokušavati, ali kada padnemo iscrpljeni od istraživanja, tek tada vidimo da imamo još beskonačno mnogo da istražujemo**.“ {Ellen White: 7BC, p. 919, 1888} “Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.”

- „Ovde im Hristos pokazuje, da, iako mogu računati da je Njegov život manje od pedeset godina na zemlji, **Njegov nebeski život se ne može izračunati ljudskim procenjivanjem**. Postojanje Hrista pre Njegovog otelovljenja se ne može iskazati ciframa.“ {Ellen White: ST, May 3. 1899 par. 4} “Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.”

Donji stihovi jasno govore da Isus ima početak:

- „Koji je obličje Boga što se ne vidi, Koji je **rođen PRE svake stvari**.“ {Kološanima 1,15}
- „I **Sin Božji govori o samom Sebi**“ (Reči EGW) : „Gospod Me je imao u početku puta Svojega, pre dela Svojih, **pre svakoga vremena**, pre vekova **postavljena Sam**, pre početka, **pre postanja zemlje**. Kad jošte ne beše bezdana, **RODILA** sam se...“ {Priče Solomonove 8,22-30} {EGW: PP, p. 34} „And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30.”

Mi znamo da je Isus prisutan od večnosti. Da li večnost dotiče oba pravca? Da li ona sme da ima početak? Po Bibliji će spaseni dobiti večni život. Večnost znači dimenzija vremena.

- „Vrata! uzvisite vrhove svoje, uzvisite se **vrata večna!** Ide Car slave.“ {Psalam 24,7}

Da li ta vrata nemaju početak? Ne, večnost znači da će ona večno ostati. Ta vrata simbolišu vaskrsenje, koje je u tom smislu isto večno. U smislu tih vrata večnost počinje kada ih je Bog stavio.

- „U početku beše Reč, i Reč beše u Boga, i Bog beše Reč. Ona beše **u početku** u Boga. Sve je kroz Nju postalo, i bez Nje ništa nije postalo što je postalo.“ {Jovan 1,1-3}

Otac, Koji je Izvor svega **nema početak**, i postojao je pre svake večnosti. Isus je proizišao i rođen od Oca, i ima početak koji je pre početka večnosti, pre stvaranja kosmosa, pre postojanja ikakvog vremenskog perioda. Kada je Isus tačno rođen nam nije otkriveno. Večnost je počela Božjim stvaranjem svemira i početka okretanja nebeskih tela kao zvezde i planete, što je donelo dimenziju vremena. I naši satovi mere vreme okretanjem kazaljki. Pre stvaranja fizičkog sveta nije postojalo vreme!

- „A Isus im reče: kad bi Bog bio vaš Otac, ljubili biste Mene; jer Ja **od** (iz) Boga **iziđoh i dođoh**; jer ne dođoh Sam od Sebe, nego Me On posla.“ {Jovan 8,42}
- „Jako je važno, da prihvatimo i shvatimo spasenje i istinsku pobožnost, znanje koje je **otkriveno od večnosti**, i kroz koje možemo da prepoznamo Božje mišljenje i Njegove nebeske namere.“ {Ellen White: CT 14.2} „The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose—this Heaven deems all-important.“

Ovde vidimo da Božji prorok opisuje od večnosti otkriveno znanje. Jedno otkrivenje postoji samo za stvorena bića, koja imaju početak. Ova opisana večnost ima svoj početak!

- „On (Bog Otac) ih je izabrao **od večnosti** da bi mogli da budu sveti. On je dao Svog Sina, da umre za njih.“ {Ellen White: AA 559.3} “He has chosen them from eternity, that they might be holy. He gave His Son to die for them.”

Kako je Bog te ljude izabrao od večnosti, kada kod njihovog stvaranja još nije bila doneta gore opisana odluka? Da li je taj izbor bio bez početka? Da li ovde stoji da je Isus tek u tom kontekstu postao Sin? Ne, u ovoj izjavi stoji da nam je On kao Sin, od večnosti i pre te odluke bio dat. Mi smo videli da je Isus spasenje otkrio od večnosti, koja je počela iznošenjem tj. objavljenjem Njegovog obećanja pred anđelima.

Jedno objavljenje postoji samo tada kada jedan Kralj govori sa Svojim podanicima. Večnost je izraz, koji označava budućnost bez kraja, i prošlost od njenog početka. Jedna večnost označava večne rezultate tog što je otkriveno. I Duh Proroštva potvrđuje da večnost znači istoriju, koja je povezana u proročki lanac. Proročki lanac spasenja ljudi je počeo kroz razgovor Oca i Sina.

- „Istorija, koju je **veliki Ja sam** (Otac) rekao u Svojoj reči, i koja povezuje jedan deo nakon drugog u proročki lanac, koji traje od **večnosti prošlosti** sve do **večnosti u budućnosti**, nam pokazuje gde se danas nalazimo u tom toku vremena“ {Ellen White: Ed 178.3} “The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages.”

Večnost ima konkretni početni momenat! Isto tako i večni glasovi (voices from eternity) nisu glasovi bez početka, nego glasovi iz davne prošlosti:

- „Pre Svoje smrti nam je naš Spasitelj najavio jedan stub, koji će tamo biti uzdignut, gde je Njegovo telo zakopano, i na kojem će stajati sledeće reči, kao **glasovi večnosti**: „Jer Bogu tako omile svet da je i Sina Svojega jedinorodnoga dao, da nijedan koji Ga veruje ne pogine, nego da ima život večni.“ {Jovan 3,16}“ {EGW: HP 235.3} “Before his death this eminent physician ordered a column to be erected near the spot where his body was to lie, on which were to be inscribed these texts, as voices from eternity: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).”

U donjem citatu stoje dve proročke izjave, koje govore da večnost, koja je ovog puta vezana za nas, ima jedan početak. Tu ne piše naš večni život, nego večnost, koja po zastupnicima Trojstva nema početak, pošto Isus „nije“ doslovni Sin.

- „Jedna Majka ne bi trebala da ni u jednom momentu zapostavi pažnju. Ona čini delo, koje će **govoriti sada i u večnosti**.“ {Ellen White: ST, July 13, 1888 par.12} “The mother should not be off guard for a moment. She is doing a work that will tell in time and in eternity.”
- „Oni moraju upotrebiti silu koju je Bog dao, ili će padati sve dublje i dublje, sve dok više ne bude bilo dobrog u njima, **kako u ovom vremenu, tako i u večnosti**.“ {Ellen White: CTBH 149.2} “They must put forth their own God-given powers, or they will sink lower and lower, and be of no account for good, either in time or in eternity.”

Po ovim izjavama Duha Proroštva pojam vreme postoji nezavisno od dimenzije večnosti, koja je odvojena od dimenzije vremena. Vreme koje mi znamo je počelo kroz stvaranje, završiće se kroz uništenje greha, kada večnost ponovo počne. Sve što se desilo pre i nakon toga je u večnosti! Tako je i Isusovo rođenje kao Sina Svog Oca u večnosti, koje je van vremena posvećenog za stvaranja materije i živih bića na Zemlji. Sa našim ograničenim umom je ovo teško shvatiti, ali to ne sme da bude razlog da razvijemo nauku protiv Biblije, i koja ignoriše princip „tako stoji pisano“.

Sve ovo nam jasno pomaže da shvatimo značenje sledećih reči:

- „Blagodat koja nam je dana u Hristu Isusu **PRE vremena večnih**, a sad se pokaza u dolasku Spasitelja nasega Isusa Hrista.“ {2. Timotijeva 1,9.10}
- „A ti, Vitlejeme Efrato... iz tebe će Mi izaći Onaj Koji će biti Gospodar u Izrailju, Kojemu su **IZLASCI od početka, od večnih vremena**.“ {Mihej 5,2}
- „U govoru o Njegovom predpostojanju, Hristos upravlja misli nazad, kroz nepregledne vekove. On nas uverava da **NIKADA nije bilo vremena kada nije bio u neraskidivoj zajednici sa večnim Bogom**.“ {Ellen White: LHU 17.7} “In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.”

I u ovom citatu vidimo činjenicu, da je od kada je Isus u dalekoj večnosti rođen, postojala savršena zajednica sa večnim Bogom Ocem. On nas isto obaveštava da proizilazi, i da ima Svoj početak, od kada je od Oca dobio taj Božanski samopostojeći život, koji Ga čini Božanskim Bićem.

Taj proizilazak je od večnosti, tj. pre njenog početka, i koja je tim aktom započeta! Isusa u smislu izraza nepostojanja početka predstavlja činjenica da je proizišao iz tela i materije samog Boga Oca i Njegovog večnog postojanja, što nam je u ljudskom smislu i primeru pokazao i sa jedinstvenim rođenjem Eve iz Adama da bi smo to shvatili, sa činjenicom da ona time nema kasniji početak od Adama, jer je proizišla iz Adama i njegovog već postojećeg tela i materije, i da Evino telo ima istu starost kao i Adam, iako je rođena nakon Adama.

50. Posledice odbijanja Isusove žrtve i iskušenja

- „Mi ne možemo naći reči da prikladno objasnimo skori razvoj ideja koje neki imaju. One sadrže **niti panteizma** (mnogoboštva tj. dodatnih „bogova“). Te ideje su tako pomešane sa istinom da je istina poništena. Te varljive teorije predstavljaju **negiranje** Božje Ličnosti, **Hristovog pomirenja** (potpune smrti) i Njegovog rada u Svetinji. One oduzimaju vitalne principe koji su nas učinili zasebnim narodom.“ {Ellen White: Ms 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a denial of the personality of God, the atonement of Christ and His work in the sanctuary. They take away the vital principles which have made us a separate people.”

Naši pioniri su učili celu istinu po principu „tako stoji pisano“! Nauka o Trojstvu na kamufliran i hulan način pobija Isusovu žrtvu, koja je bila vrhunac Božje ljubavi i centralni deo rata između dobra i zla! I ne samo to. Božja priroda je kao što svi znamo savršena, i za nju ne postoji nikakvo iskušenje u bilo kom aspektu. Da Isus nije Svoju Božansku prirodu ostavio kod Oca, Njegova iskušenja i pobeda nad svakim grehom bi bili nepotrebni ili samo simbolički, što bi Njegov boravak na zemlji učinilo potpuno besmislenim!

Mi svi znamo da je Isus imao mnogo jača iskušenja i borbe nego bilo ko od ljudi, kao npr. u pustinji, i da je zato provodio cele noći u molitvi sa Svojim Ocem. Pri tome je Lucifer pred celim svemirom optužio našeg Stvoritelja da je „diktator“, pošto od slabih ljudi traži ono što i Sam bez Svoje Božanske prirode „ne bi“ mogao da sprovede. Isus je kroz Svoj život na zemlji kao čovek bez greha dokazao da Bog nije diktator i da ne zahteva nemoguće.

Vidimo koliko je lažna nauka o Trojstvu opasna, pošto ona uništava i taj jasni dokaz. Pošto činjenica konkretnih iskušenja razbija tvrdnju da je Isus na zemlji imao i Božansku prirodu, jer Ona nema slabost ka grehu, kao najnoviji „nastavak“ dolazi i tvrdnja, da bi „i“ Sam Bog teoretski „mogao“ da zgreši, ali da to ne radi „zato“, „jer“ je sa Svojom savršenom prirodom jači od greha.

Kakva hula i produbljenje otpada! **Greh je odvajanje od Boga**, sa grešnim životom i smrću kao posledicama! Izvrtanje ove istine pokazuje Sotoninu želju da se Bog skloni sa Svog prestola i izjednači sa slabim, palim i stvorenim bićima! Još jedan od najčešćih „argumenata“ za tu nebiblijsku nauku je tvrdnja da je Isus „samo“ na zemlji imao „simboličan status“ Sina, i da naziv Sin dotiče samo vreme Njegovog boravka na zemlji.

U stvari to učenje indirektno i skriveno uklanja mogućnost Isusove žrtve, i predstavlja prvi korak na hulnom putu mnogih teologa, koji umesto da sa poniznošću prihvate jasnu staru i ponovljenu istinu koju nam Bog pre kraja vremena milosti sve jače objavljuje, traže sve dublje i bezbožnije argumente da ne bi bili „pobeđeni“. Upravo su to radili i Fariseji, koji su na kraju zaista i shvatili Njegovo Božanstvo, ali su Ga sa svojim ponosom i kroz hulu, stvrdnutih srca, ipak odveli na krst.

To je otišlo tako daleko da su čak i od Boga presečenu zavesu u svetinji nad svetinjama, rascepljenu nevidljivom rukom u precizno ravnoj liniji od gore prema dole, koja je bila jako teška, oko 8cm debela i 18m visoka, koju ljudska ruka ne bi mogla na takav način da preseče, samo zakrpili, da bi mogli da rade dalje kao da se ništa nije dogodilo!

Takva zavesa, koja je kroz puno godina postala izuzetno tvrda, nije mogla biti presečena ljudskom rukom ili mačem u tako kratkom vremenu. Osim toga, potpuno ravna linija reza je bila potpuno nemoguća. Ova zavesa može predstavljati naše srce u pobuni protiv Boga, koje pred krstom treba da bude posečeno Rečju Božjom i očišćeno.

Iz tog razloga je zaista neshvatljivo da je Sotona, uprkos tako jasnoj istini, mogao da zavede većinu Božjeg naroda, i navede ih da odbiju Isusovu žrtvu, i da se mole još jednom lažnom Bogu! Isus je pokazao Svoju bezgraničnu ljubav, zato što je za nas rizikovao sve. Da je popustio i najmanjem grehu, On Svoju odloženu Božansku prirodu ne bi mogao da dobije nazad!

- „Cena našeg otkupljenja ne može biti shvaćena sve dok otkupljeni ne budu stajali sa svojim Otkupiteljem pred Božjim prestolom. Dok se slava večnoga doma bude razvijala pred našim ushićenim čulima, setićemo se da je **Isus sve to ostavio zbog nas**, da nije postao samo Izgnanik iz nebeskih dvorova, već da se zbog nas **izložio opasnosti neuspeha i večnog gubitka**. Tada ćemo položiti svoje krune pred Njegove noge i zapevati „dostojno je Jagnje zaklano da primi silu i bogatstvo i premudrost i jačinu i čast i slavu i blagoslov. (Otkrivenje 5,12).” {Ellen White: DA, p. 131.2} “Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” Revelation 5,12.”
- „**Božji gnev bi došao na Hrista kao što je došao na Adama. Hristos i crkva bi bili bez nade.**” {Ellen White: ST, June 9. 1898, see also 1SM, p. 256} “Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.”
- „Setite se da je Hristos sve rizikovao; “iskušan kao što smo mi” On je **rizikovao i Svoje večno postojanje** u zavisnosti od ishoda konflikta.” {Ellen White: GCB, December 1. 1895 ‘Seeking the Lost’} “Remember that Christ risked all; “tempted like as we are,” he staked even his own eternal existence upon the issue of the conflict.”
- „Da je jedan jedini greh zaprljao Njegov karakter, **kamen nikad ne bi bio otklonjen sa vrata Njegove kamene odaje**, i svet sa svojim teretom krivice bi propao.” {Ellen White: Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand} “If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished.”

Ovde jasno i nedvosmisleno vidimo da je Isus radi nas potpuno odložio Svoju Božansku prirodu, da bi mogao da umre za nas.

Bio je podlozan iskušenjima koja su kod Božanske prirode nemoguća i time stavio Svoje Božansko Biće i večnu egzistenciju na kocku!

Upravo je strašno što se i tako bezgranična ljubav sa spremnošću na tako neshvatljivo dubok rizik odbija, i daje se tvrdnja, da su se ovi citati odnosili „samo“ na Isusa kao Sina u telu, ali da bi se On i kod pada „vratio“ nazad na nebo, a „jedini“ gubitak bi bili pali ljudi, i ta haljina ljudskog tela.

Ovo je potpuna suprotnost Božjoj reči koju Njegov Prorok otkriva! Takvo pogrešno tumačenje toliko jasnih citata stavlja fokus isključivo na ovu zemlju, a istiniti plan spasenja obuhvata celi svemir!

Da je Isus pogrešio, ceo svemir bi bio izgubljen! Bog Otac bi bio okrivljen od strane sotone da je nepravedan, jer zakon koji je propisao nije zakon ljubavi, jer čak ni Njegov Sin to nije mogao da održi!

Mi ne možemo ni blizu zamisliti šta bi bilo da Isus nije pobedio! Ova borba je velika - svemirska borba između dobra i zla, između Hrista i sotone!

U ovoj borbi je Hristos izvojevao pobedu ne samo za nas, već i za Oca, za Njegov zakon, za celi svemir, za sva bića koja nisu podlegla sotoninom lukavstvu!

Biblija jasno potvrđuje kosmičku dimenziju sukoba:

- „I posta rat na nebu. Mihailo i anđeli Njegovi udariše na aždahu, i bi se aždaha i anđeli njeni. I ne nadvladaše, i više im se ne nađe mesta na nebu. I zbačena bi aždaha velika, stara zmija, koja se zove đavo i Sotona, koja **vara sav vasioni svet**, i zbačena bi na zemlju, i anđeli njeni zbačeni biše s njom. I čuh glas veliki na nebu koji govori: Sad posta **spasenje i sila i carstvo Boga našeg, i oblast Hrista Njegovog**; jer se zbaci opadač braće naše, koji ih opadaše pred Bogom našim dan i noć. I oni ga **pobediše krvlju Jagnjetovom i rečju svedočanstva svog**, i ne mariše za život svoj do same smrti.” {Otkrivenje 12,4-11}
- „... jer bismo gledanje i svetu i anđelima i ljudima.” {1. Korinćanima 4,9}

Kroz sve citate u knjizi možemo videti da je i nauka o Dvojstvu, sa dva Božanska Bića bez ikakve razlike, i bez Isusovog doslovnog rođenja i smrti kao večnog Sina, pogrešna, i u stvari samo skraćena varijanta Trojstva.

51. Baza sledećih glava o falsifikatima citata od Ellen White

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1}
„One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”
- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Pošto su za optad bili potrebni najjači argumenti, kao glavni „dokazi“ Trojstva su uzeti citati, koje možemo da simbolično izbrojimo skoro sa deset prstiju. Ti citati „od“ Ellen White su slučajno baš oni, u kojima stoje izrazi kao „**Tri nebeska Nosioca časti**“, „**Nebeski Trio**“ ili „**Tri žive Osobe**“. Pojam falsifikat sigurno ne znači nešto napisano drugim rukopisom! Jedan zaista profesionalni falsifikat sadrži savršenu i identičnu kopiju nečijeg rukopisa sa drugim rečima, inače ne bi bio falsifikat nego samo POKUŠAJ! **Setimo se izjave od Roger Morneau, bivšeg sataniste, koji se obratio pravom Bogu. On je pisao o tome kako su demoni sami kucali tekstove na pisaćim mašinama. Pali anđeli se isto tako pojavljuju kao savršena imitacija umrlih ljudi. Da li je savršeni falsifikat iz njihovih ruku prepoznatljiv? Sigurno ne, jer su oni u stanju da naprave savršenu imitaciju. Iz tog razloga je najbolji odgovor na pitanje da li je nešto falsifikat, da li se takav tekst slaže sa ostatkom većine citata, ili im suproti 180 stepeni.**

EGW je čak i 1909. godine napisala, da su Bog Otac i Sin Isus jedina Božanska Bića! Jedan istiniti Božji prorok nikada ne suproti sebi! Daljni razvoj tj. produbljenje istine ne znači dijametralno suprotan pravac, šta je upravo nauka o Trojstvu donela, nego produbljenje već objavljenih nauke bez ijedne promene stare istine.

Dole stoji primer jednog „dodatka“:

- „**Ko ima ljubav k Meni, držaće reč Moju; i Otac Moj imaće ljubav k njemu: i k njemu ćemo doći,** i u njega ćemo se staniti.“ (Jovan 15.23) **Mi, Otac, Sin i sveti Duh ćemo doći i prebivati u njemu.**“ {Ellen White: 8MR, 408.2} „If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.“ (John 15:23.) We, that is, the Father, Son, and the holy Ghost, [will come] and make our abode in him.“

U navodu stiha je svesno napisana 15. glava umesto 14. (Evandjelje po Jovanu), da bi se još bolje sakrila originalna istina.

Zašto svesno? Iako taj stih jasno govori **samo o Ocu i Sinu**, nastavljen falsifikovani i dijametralno suprotan tekst u identičnom kontekstu govori **dodatno i o svetom Duhu** tj. Trojstvu!

Originalni stihovi:

- „Isus odgovori i reče mu: ko ima ljubav k **Meni**, držaće reč **Moju**; i **Otac Moj** imaće ljubav k njemu: i k njemu **ćemo doći**, i u njega ćemo se staniti.“ {Jovan 14,23}
- „Koji mrzi na Mene i na Oca Mojega mrzi.“ {Jovan 15,23}

Kako možemo da prepoznamo da je nešto falsifikat? Kada je to prisutno u zanemarljivom broju, nasuprot velikom broju stihova i citata potpuno suprotnog pravca.

- „...**Krsteći ih u ime Oca i Sina i svetoga Duha**“ {Matej 28,19}

Nasuprot gornjem stihu, u celom Novom Zavetu stoji, da su apostoli krštavali isključivo u ime Isusa. Zašto **samo u ime Isusa**? Zato što kroz krštenje potvrđujemo da prihvatamo Isusovu žrtvu za nas.

-Potapanje u vodu simboliše Njegovu smrt na krstu.

-Kratak boravak u vodi opisuje Njegovu subotu u grobu

-Ustajanje iz te vode ukazuje na Njegovu vaskrsenje u nedelju, tj. prvog dana.

I Ellen White je isto tako (u sačuvanom originalu) napisala potpuno jasno, da se **krštenje odnosi isključivo na Hrista**, i time ne na Trojstvo:

- „Jedan pokajan vernik, koji ide koracima obraćenja, **podseća se pri svom krštenju na Hristovu smrt, sahranu i vaskrsenje.** Njegovo uranjanje u vodu predstavlja sliku Hristove smrti i sahrane, i njegovo izranjanje iz vode predstavlja sliku Hristovog vaskrsenja“ {Ellen White: Spirit of Profecy Volume 3, p. 204} „And the repentant believer, who takes the steps required in conversion, in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus.“
- „A kad to čuše, **krstiše se u ime Gospoda Isusa.**“ {Dela Apostolska 19,5}
- „I zapovedi im da se **krste u ime Isusa Hrista.** Tada ga moliše da ostane kod njih nekoliko dana.“ {Dela Apostolska 10,48}

Promena stiha u Mateju 28,19 je učinjena pod vodstvom biskupa Euzebijusa na koncilu u Nikeji 325. godine, kao izvršenje naredbe paganskog cara Konstantina, koji je upravo kroz uvođenje Trojstva spojio pomirio i Pagane i Hrišćane.

Biskup Euzebijus je na puno mesta pre 325. godine citirao taj stih bez dodatnih reči „u ime Oca, Sina i svetoga Duha“, a onda od kongresa nadalje odjednom samo u današnjoj formi. I sama katolička crkva to potvrđuje:

- „Odlomci iz Dela Apostolskih ili Poslanica svetog Pavla. Ti odlomci izgleda ukazuju na to da je najranija forma krštenja bila u ime Gospoda.“ „Da li je moguće pomiriti te činjenice sa verom da je Isus zapovedio Svojim učenicima da krštavaju u trinitarnoj formi? Da je Isus stvarno dao takvo naređenje, sigurno je da bi Apostolska crkva to sledila, i morali bi smo imati tragove poslušnosti tome u Novom Zavetu. Ali ni jedan trag nikad nije pronađen. Jedino objašnjenje te tišine, kroz gledište antitradicionalizma, je da je kratka Hristološka formula (Isusovo ime) bila original, a da je duga TRINITARNA formula bila KASNIJI razvoj.“ {The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord's Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27} "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development."

EGW je sama napisala, da Biblija sadrži i izmenjena mesta, bez da ih je eksplicitno navela:

- „Videla sam da je Bog posebno vodio Bibliju; ipak dok je postojalo samo nekoliko kopija od nje, učeni ljudi su na nekim mestima promenili reči, misleći da tako prave Bibliju jasnijom, pri čemu su u stvarnosti mistifikovali to što je bilo jasno, prouzrokovajući da se to osloni na njihova utvrđena gledišta, koja su bila vođena tradicijom.“ {Ellen White: EW, p. 220.2, 1882} „I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality that I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another.“

Još jedan primer promene Biblije:

Luterova Biblija iz **1545.** godine:

- „Jer su tri koji svedoče na zemlji, Duh i Voda i Krv.“ {1. Jovanova 5,7} „Denn drey sind die da zeugen auff Erden / Der Geist vnd das Wasser / vnd das Blut / “ {1. Jovanova 5,7}

Gornji stih iz 1545. godine je (tek nakon Luterove smrti) **1581.** potpuno zamenjen donjim tekstom (**Comma Johanneum**), koji ne postoji u originalnoj starogrčkoj Bibliji:

- „Jer je Troje što svedoči na nebu: Otac, Reč, i sveti Duh; i ovo je Troje jedno.“ {1. Jovanova 5,7} „Denn Drei sind es, die Zeugnis ablegen im Himmel: der Vater, das Wort und der heilige Geist, und diese Drei sind eins.“ {1. Johannes 5,7} („Lutherbibel“ **1581**)

Originalna Luterova Biblija iz **1534.** (1545.) godine ne sadrži falsifikovanu trojstvenu formulaciju Otac, Reč, i sveti Duh, nego samo 'Duh i Voda i Krv'. Isto tako je i izraz 'na zemlji' je 1581. zamenjen sa izrazom „na nebu“. Zašto? Da bi sveti Duh bio predstavljen kao „nebeski Bog“. Na sve te reči je unesen još jedan dodatak: „i ovo je Troje jedno“ da bi nauka o JEDNOM „slepljenom“ Bogu Trojstva dobila još dublje „pojačanje“.

Još jedan primer:

U grčkom originalu Evanđelja po Jovanu 1,1 za Boga Oca i Reč tj. Isusa stoje potpuno druge Titule. Kod Boga Oca stoji Titula (2 reči) „jedan Bog“. Sa druge strane za Reč tj. Isusa stoji izraz (1 reč) „Božanstven“ tj. Božansko Biće, a ne Bog!

A upravo se ovaj stih koristi kao lažni dokaz sa tvrdnjom da u tom stihu i Bog Otac i Isus nose identičnu titulu „Bog“, što u originalu nije slučaj!

Isus je kroz Svoje reči, da ni jedno slovo neće biti promenjeno, posebno naglasio, da će prava istina u svim vremenima ostati apsolutno identična, bez obzira šta stoji u manipulisanim Biblijama.

U međuvremenu postoje i druga mesta u modernim prevodima Biblije, koja su decentno „prilagođena“ potrebnom jačanju nauke o Trojstvu. U nekim nemačkim Biblijama pored promene značenja na nekim mestima nedostaju čak i celi stihovi! Iz tog razloga su stariji prevodi Biblije bolji put ka istini. Zašto je u svim crkvama nastupila eksplozivna manifestacija nauke o Trojstvu i direktne molitve svetom Duhu?

Zato što je Isusov dolazak neposredno pred nama, i Sotona želi da posebno naglasi svoje lažno Božanstvo. Upravo iz tog razloga u većini ekumenskih dokumenata stoji jasno da je jedini temelj ekumenskog saveza vera u Trojstvo, čije je priznanje jedini uslov za pristupanje neke crkve organizacijama ekumenskih crkava!

U TV emisiji (uživo) Baptiste John Akenberg-a iz 1985. godine je Walter Martin (pisac knjige „da li su Adventisti sekta“), novinar iz evangelističkih krugova, jasno dokazao pravu istoriju Adventističke crkve i verovanja.

To je bilo u okviru intervjua dr William Johnsson-a, koji je bio jedan od najvažnijih teologa u Generalnoj Konferenciji i glavni urednik časopisa „Adventist Review“. Walter Martin je znao istoriju bolje od većine Adventista i dr Johnsson-a, sa obzirom na nepogrešive dokaze koje je dao. Kratka sumacija njegovih reči:

„Adventisti su uveli Trojstvo mnogo kasnije nakon smrti Ellen White. U poslednjoj fazi njenog života i par godina kasnije, Trojstvo nije bilo deo adventističke vere, niti je postojalo takvo učenje. Ellen White je do smrti imala posebno jak arijanski stav, i zato su u crkvi uklonjeni mnogi njeni citati, koji su smetali novim učenjima o Trojstvu.“

Pritisnut tim dokazima, dr William Johnsson je morao da prizna u odbrani, da „ako je to stvarno istina, onda ona „u toj fazi“ nažalost **nije bila prorok**“, umesto da ponizno kaže da će ponovo proučiti celo područje i sve reči od EGW, i onda doneti odluku šta je zaista istina.“

Da li je falsifikovanje počelo još za vreme života EGW, i da li se to zaista desilo?

Ellen White je od **1891. do 1900.** godine bila protiv svoje volje poslata za Australiju, da bi nosioci otpada mogli da bez otpora sprovedu falsifikovanje Duha Proroštva:

- „Ja mislim da mi **nije** pokazano, da treba da sve moje obaveze preselim odavde za **Australiju...Ja nisam dobila svetlost od Boga, kada sam napustila Ameriku.** On mi nije pokazao da je Njegova volja, da napustim Battle Creek. **Ovo nije bio Božji plan**, ali On vam je dopustio da usvojite **vaše lične ideje...Sa vaše strane je doneta čvrsta odluka da ja napustim Ameriku...Vi ste bili toliko iritirani svedočanstvima, da niste više hteli da TRPITE ljude koji su vam ih doneli.**“ {Ellen White: 11LtMs, Lt 127, 1896, par. 4} „I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.“

Ellen White je 1888. godine, neposredno pred odlazak završila originalnu knjigu ‘Spirit of Prophecy - **Lord Jesus Christ**’. Njena sekretarica **MARIAN DAVIS** je, za vreme njene **odsutnosti**, tu knjigu **SAMA** dopunila.

Nakon te promene (koja nažalost sadrži i malobrojne manipulisane „dodatke“) je knjiga dobila novi naziv ‘**Cežnja Vekova**’ (Desire of Ages). Prema njenoj izjavi ona je „samo“ pronašla pogodne citate od EGW, koje je onda dodala.

Marian Davis je tada bila okružena nosiocima otpada kao npr. profesor **PRESCOTT**, i pod njihovim uticajem **odvedena od stare istine**:

- „U to vreme ja profesor **PRESCOTT** bio posebno zainteresovan, **da Isusa predstavi kao VELIKOG 'Ja sam'**, i da posebno naglasi Njegovu večnu (bez početka rođenjem) egzistenciju, kroz stalno ponavljanje izraza „večni Sin“. On je 'Ja sam' iz 2. Mojsijeve 3,14, što se naravno odnosi na Isusa kao drugu Božansku Osobu, povezao sa Isusovom izjavom iz Jovanovog Evandjelja 8,58.... Sestra **Marian Davis** je očigledno dopustila da bude **ZAVEDENA**, i nakon toga vidimo, da se, nakon što je 'Čežnja Vekova' bila odštampana, u njoj na stranicama 24 i 25 pojavilo **IDENTIČNO učenje**, koje po mom mišljenju možemo da **tražimo UZALUDNO u bilo kojem štampanom tekstu od Ellen White.**“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “At that time, Professor Prescott was tremendously interested in presenting Christ as the great “I Am” and in emphasizing the eternity of His existence, using frequently the expression “The Eternal Son”. Also he connected the “I AM” of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other “I am”s in that Gospel - 7 of them, such as “I am the Bread of life” “I am the Light of the world” “I am the door of the Sheep” etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the “I am” in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. Marian Davis seem to fall for it, and lo and behold, when “Desire of Ages” came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White’s published works prior to that time.”
- „U vezi sa time, a ti naravno znaš da je sestri **Marian Davis** bila poverena priprema „Čežnje Vekova“, i da je materijal za to skupljala iz svakog dostupnog izvora (citati od EGW), iz njenih knjiga, neobjavljenih rukopisa, iz privatnih pisama, stenografskih izveštaja njenih govora itd. - ali možda ti ne znaš da je ona (sestra Davis) bila jako zabrinuta kako da nađe materijal za prvu glavu. Više puta mi se obraćala za pomoć dok je pripremala tu glavu (kao i ostale glave), i ja sam uradio šta sam mogao; imam **dobar razlog da verujem da je i od prof. Prescottta često tražila sličnu pomoć**, i da ju je dobila daleko bogatije i obilnije nego što sam ja mogao ponuditi.” (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) “In this connection, of course you know that Sr. Marian Davis was entrusted with the preparation of “Desire of Ages” and that she gathered her material from every available source - from Sr. White’s books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have good reason to believe that she also appealed to Professor Prescott for similar aid, and got it too in far richer and more abundant measure than I could render.”

Nakon čitanja knjige 'Čežnje Vekova' „od“ Ellen White iz 1898. godine, mnogi tadašnji teolozi su izneli pitanje, da li je EGW iznenada promenila verovanje i prihvatila Trojstvo? Odakle su zaista došle te (trojstvene) „dopune“ možemo da vidimo na donjem primeru. U originalnom citatu iz druge sveske „Spirit of Prophecy“ (Duha Proroštva) od Ellen White „The **Great Controversy** between Lord Jesus Christ and satan“ 'Velika Borba između Gospoda Isusa Hrista i sotone' iz 1877 godine, stoje sledeće reči:

- „...je odgovorila da zna da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život; ko veruje u Mene, iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li to?“ {Ellen White, The Great Controversy between Christ and Satan, 1877, p. 362-363} „...answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, „I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. Believest thou this?“

Ovaj citat je 1898. u knjizi 'Čežnja Vekova', dobio **falsifikovanu „dopunu“** (markirano crvenom bojom i podvučeno crnom linijom):

- „Marta je odgovorila: „Znam da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život.“ **U Hristu je ISKONSKI, NEPOZAJMLJENI, NESTEČENI ŽIVOT.**“ „Ko ima Sina Božijega ima život.“ {1. Jovanova 5,12}, „ako i umre živeće. I nijedan koji živi i veruje. Hristovo **BOŽANSTVO** je vernikovo čvrsto obećanje o večnom životu. „Ko veruje u Mene“, rekao je Isus, „iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li ovo?“ {Ellen White, Desire of Ages, 1898, p. 530} „Martha answered, „I know that he shall rise again in the resurrection at the last day.“ Still seeking to give a true direction to her faith, Jesus declared, „I am the resurrection, and the life.“ **In Christ is life, original, unborrowed, underived.** „He that hath the Son hath life.“ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life. „He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?“

Knjiga 'Čežnja Vekova - Desire of Ages' danas služi kao poseban „dokaz“ trojstvene „istine“. Većina Adventista nažalost nije ni dobila informaciju, da u oficijelnoj crkvenoj arhivi „slučajno“ ne postoji ni jedna jedina originalna glava te knjige! Ellen White je za vreme njenog boravka u Australiji svoje nove knjige odštampala isključivo u jednoj neadventističkoj štampariji, jer očigledno više nije imala poverenje u Pacific Press. I „slučajno“ je baš u periodu njenog odsustva iz štamparije Pacific Press izašla dopunjena knjiga „Čežnja Vekova“.

- „Ovo je donelo veliko **oneraspoloženje Gospoda. PRIPRAVNICI su bili OBRAZOVANI sa unesenim LAŽNIM DOKTRINAMA.** A štamparija od **Review and Herald je slala te lažne doktrine u svet.**“ {Ellen White: MS 20, 1903, April 3, par. 8} „This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.“

Da li je Ellen White, kao Božji prorok, prepoznala taj otpad i nedozvoljene izmene naših knjiga?

- „Poruka za porukom mi je dolazila od strane Gospoda u kontekstu opasnosti koje okružuju tebe (**A.G. Daniels**) i starešinu **PRESCOTT-a**. Videla sam da bi Sotona imao zadovoljstvo da vidi starešine Prescott-a i Daniels-a kako preduzimaju generalnu preradu naših knjiga, koje su tolike godine davale dobre rezultate. **Ali niko od vas nije od Boga pozvan za to delo...**Ja sam **od Gospoda dobila jasan stav, da ON nije autor ovih predloga, da se promeni bilo šta u već objavljenim knjigama.**“ {Ellen White, Lt 70, 1910, p. 2+15} „Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work....I have been instructed that the Lord is not the author of the proposal to make many changes in books already published.“

Prof Prescott, pritisnut istinitim tvrdnjama da je u knjigama od EGW dodavao falsifikate, je na biblijskoj konferenciji 1919. javno izjavio, da je on lično dodao „samo“ jednu reč u 'Velikoj Borbi' bez znanja sestre White, da bi „pojasnio“ njen tekst. Tu možemo da još jednom vidimo potvrdu, iz kog izvora su dolazila ostala „pojašnjenja“ knjiga od EGW. Mnogi misle da takvi falsifikati nisu bili mogući, jer su svi „njeni“ citati od strane konferencije, kao oficijelan „Božji glas“, potvrđeni da su originalni. Šta je o tome rekla EGW?

- „Mi još uvek slušamo da je glas **konferencije GLAS Božji**. Svaki put kada sam to čula, mislila sam da je to gotovo **HULA**. Glas konferencije bi trebao da bude Božji glas, ali on to **NIJE.**“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} „Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not...“

52. Nebeski Trio **TRI ŽIVE osobe:**

Falsifikat:

- „Postoje **TRI ŽIVE Osobe nebeskog TRIJA**; u ime ove tri velike velike sile, Oca, Sina i svetog Duha, su kršteni oni koji primaju Hrista kroz živu veru.“ {Ellen White: Testimonies for the Church, Series B, No. 7, 63, 1905. Evangelism, p. 615} „There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the holy Spirit-- those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . .“

Ove reči su falsifikat sa posebno hulnim napadom na istinitog Boga. One suprote posebno jako Božjoj reči, koja u Otkrivenju govori o **pečatu JEDINOOG pravog ŽIVOG Boga**, i ukazuje na potrebu naše odluke, kojem Bogu ćemo služiti, i čiji pečat ćemo privatiti. Kroz titulu „**TRI ŽIVE osobe**“ je došao pokušaj od druge strane, da se tim rečima „dokaže“, da je **pečat živog Boga** Oca u stvari **pečat „živog“ Trojstva**. Ko je pravi Vlasnik titule „jedini živi“ Bog?

Original:

- „A Simon Petar odgovori i reče: Ti si Hristos, **SIN Boga ŽIVOGA.**“ {Matej 16,16}
- „...da služite **BOGU ŽIVOM i istinitom**, i da čekate **SINA** Njegova....“ {1. Solunjanima 1, 9.10}

- „Ovo je **BOG** (Otac), **JEDINI istiniti ŽIVI Bog**, Kome pripada naša molitva i poslušnost. ...Neka najsvetliji primer koji je svet mogao videti bude tvoj primer, nikako najveći i najškolovaniji ljudi tog vremena, koji ne poznaju niti **BOGA** niti **Isusa Hrista, Kojeg je poslao. Samo Otac i Sin trebaju da budu uzdignuti.**“ {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted.”

Pečat živoga Boga pripada **Bogu Ocu** a ne nekom „živom“ Trojstvu. Taj pečat pokazuje ime i identitet njegovog Vlasnika.

- „I videh drugoga Anđela gde se penje od istoka sunčanoga koji imaše **PEČAT Boga živoga** Ne kvarite ni zemlje, ni mora, ni drveta, dokle **zapečatim** **sluge Boga** našega na **čelima** njihovima.“ {Otkrivenje 7, 2.3}
- „I videh, i gle, Jagnje stajaše na gori Sionskoj, i sa Njim sto i četrdeset i četiri hiljade, koji **imahu IME OCA Njegova napisano na ČELIMA svojim.**“ {Otkrivenje 14,1}

Bog Otac je Vlasnik tog Pečata, a Njegov Sin Isus je jedini put ka Ocu i Njegovom pečatu:

- „Isus mu reče: Ja sam put i istina i život; **niko neće doći ka Ocu do kroza Me.**“ {Jovan 14, 6}

U Otkrivenju Jovanovom, poslednjoj knjizi Biblije, koja po zastupnicima Trojstva predstavlja vrhunac shvatanja istine, celo četvrto i peto poglavlje opisuju 'Onoga što **sedi** na prestolu' i jagnje. Iz ova dva poglavlja, kao i ostatka Otkrivenja, nemoguće je proizvesti bilo kakvo Trojstvo, nezavisno od toga što je za Isusa upotrebljen slikovit opis jagnjeta, da bi naglasio Njegovu žrtvu za nas! Mnogi zastupnici Trojstva, u pokušaju da unište ovako jasan dokaz, na žalost tekst tumače da na prestolu sedi Trojstvo dok jagnje predstavlja samo žrtvu. Zaista besmisleno, jer tu piše da se Onome (jednina! tj. Bog Otac) I **Jagnjetu ukazuje ČAST**. Čast se ukazuje samo jednom Biću, Koje je dalo žrtvu, a ne samoj žrtvi!

- „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gde govore: **Onome što sedi na prestolu, i Jagnjetu** blagoslov i **čast** i slava i država va vek veka.“ {Otkrivenje 5,13}

Istina stoji i na drugim mestima u Bibliji:

- „**Jedno telo i jedan duh** (sloge) kao što smo i pozvani u jednom nadu zvanja svojega. **Jedan Gospod** (Isus) jedna vera, jedno krštenje, **jedan Bog** (Otac) i **Otac sviju**, Koji je nad svima, i kroza sve, i **u** svima nama.“ {Efescima 4,4-6}

I njeni ostali citati potvrđuju i produbljuju ovu istinu šta je ona podrazumevala pod nebeskim Triom i tri naviše sile na nebu:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „**Sveti Duh je lično On**, (Isus) **odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **Sam ON** (Isus) je **SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Sveti Duh je Božanska sila, manifestovana na drugačiji, nama nerazumljiv način. Da nije tako, Božji prorok ne bi napisao 1903. i 1905. godine da je najvažnija knjiga, pored Velike Borbe, knjiga “Danilo i Otkrivenje” od Uriah Smith-a, koja nosi **arijanski koncept - koji izričito odbija Trojstvo**. Još jednom: pošto u Bibliji postoje na prvi pogled mnoge podrške različitih lažnih nauka, mi odgovore značenja suprotnih izjava samo možemo da tražimo u analizi kompletne poruke, bez vađenja iz konteksta.

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”
- „**Bog je Hristov Otac; Hristos je Božji Sin**. Hristu je **dat** uzvišen položaj. On je **načinjen** jednakim Ocu. Svi **nebeski** saveti Oca su **otvoreni** Sinu.” {Ellen White, Testimonies Volume 8, p. 268} “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”
- „**Božji Duh**, kojeg je Iskupitelj sveta obećao da će ga poslati je **prisutnost i SILA Božja** (Oca i Sina).” {Ellen White: ST, November 23, 1891} “The divine Spirit that the world’s Redeemer promised to send, is the presence and power of God.”
- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. “ {W. C. White 1935 Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..”

Kada povežemo sve citate zajedno, jedini odgovor koji ostaje, glasi da je Otac ta moć, da je Sin ta moć, i da je sveti Duh moć Oca i Sina!

- „Hristos je obećao da će, nakon svog vaznesenja, poslati svojoj crkvi kao krunski poklon, utešitelja, da zauzme Njegovo mesto. **Utešitelj je sveti Duh, - duša Njegovog (Isusovog) života**, efikasnost Njegove crkve, **svetlost i život sveta. Sa Svojim Duhom, Hristos šalje uticaj pomirenja i moć koja uzima greh**.” {Ellen White: RH, 19. May 1904. par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin”
- „**Hristos im daje dah Svog SOPSTVENOG Duha, život Svog sopstvenog života**. Sveti Duh ulaže sve Svoje napore da radi u srcu i umu.” {Ellen White: DA, p. 827} “Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.”
- „I ovo rekavši **dunu**, i reče im: **primite Duh sveti**.” {Jovan 20,22}

Da li možda sa druge strane mi tvrdimo da je sveti Duh svugde raširena „mrtva energija”? Pošto je sveti Duh lično Bog Otac i Isus, on mora biti svestan i živ. Koga dobijamo po ovom citatu? Samog Isusa. Zašto Njega a ne doslovni Trio?

Zato što je sam Isus odvojen od Svog tela na nama neshvatljiv način – istovremeno sveprisutan kao Njegov sveti Duh. A ako nešto ne razumemo, onda trebamo prihvatiti ono što u apsolutnoj većini stihova i ostalih citata Ellen White doslovno piše, bez filozofiranja i bez istrnutih citata iz konteksta! Donji citat nam omogućuje da dublje shvatimo šta je zaista nebeski Trio, da je Sveti Duh kao treća osoba tj. ličnost na nama nerazumljiv način pripada Ocu i Sinu, te da predstavlja Njihovu manifestaciju.

- „Od Simona Petra, sluge i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi **Boga našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene sile Njegove**, koje trebaju k životu i pobožnosti, darovane poznavanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.” {2. Petrova 1,1-4}
- „**Spasitelj je naš Utešitelj**. Dokazala sam da je **On** to.” {Ellen White: 8MR, p. 49, 1892} “The Saviour is our Comforter. This I have proved Him to be.”

- „Hristos nam kaže da je Sveti Duh utešitelj, i da je utešitelj Sveti Duh. ‘Duh istine, kojeg će Otac poslati u Moje ime.’ **Ovo se odnosi na sveprisutnost Hristovog Duha, Koji se zove Utešitelj.**” {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”

Ovo su potpuno jasne izjave, koje predstavljaju dublju definiciju i potpuno objašnjavaju značenje citata kao Godhead, Trio itd. Mi shvatamo šta je nebeski Trio. Da nije tako, onda bi mogli uzeti stih o Avramovom krilu ili Samuilovom „duhu“ i time dokazati zagrobni život. Ellen White je u smislu broja definisala veći broj od jedan, jer su pored dr Kellogg-a i neki drugi tadašnji teolozi počeli da iznose lažne nauke kao npr. o „fuzioniranom“ Bogu. William Edwin Boardman je tada širio katoličku zabludu da te tri Ličnosti postoje kao jedan Bog. Ellen White je to odlučno odbila i objasnila, da su Oni nebeski Trio, a ne tri „stopljene“ Osobe. Trio znači 3 a ne 1. U stvari, upravo ova nauka je danas prisutna kod većine, kao sledeći stadijum otpada, kada je na GK 1980. „definisano“ da je jedan Bog = Otac Sin i sveti Duh. Neki u tom pogrešnom pravcu idu i dalje, pa tvrde da su Otac, Sin i sveti Duh „potpuno jedan“ Bog, i da ove tri Ličnosti u stvari predstavljaju **“različite forme Njegove manifestacije u okviru plana spasenja, gde samo igraju različite uloge“**. Ovo je protiv bilo kog stuba Biblijske istine, pošto Isus kaže jasno „tako stoji napisano“. A u Bibliji stoji da postoji jedan Bog, i to Otac, jedan Sin, i jedan Duh. **Jedan Bog označava uvek i isključivo Oca.**

Pitanje Trojstva i značenje reči Trio su produbljeno objašnjene kroz tekst i video na sledećoj adresi: <http://utjesitelj.com/nebeski-trio/>

53. Tri najviše nebeske Sile

Original:

- **„Samo Otac i Sin trebaju da budu uzdignuti.“** {Ellen White: The Youth’s Instructor, July 7, 1898 par. 2} “The Father and the Son alone are to be exalted.”
- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni.**” {Ellen White: ST, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- **„SAMO Bog (Otac) i Hristos znaju,** koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} „God and Christ alone know what the souls of men have cost.”
- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, **„on neće govoriti od sebe.“** {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, **“He shall not speak of Himself.”** John 15:26; 16:13.”

U svim originalnim citatima čitamo da samo Otac i Sin nose čast i slavu, i da samo Njima pripada uzdignuće kao nebeskih Vladara. Sa druge strane čitamo da sveti Duh ne govori sam OD SEBE, i da nema znanje čak ni o tome koliko su ljudske duše koštale, što bi, kada bi zaista bio Bog, morao posedovati!

Falsifikat:

Donji „optimirani“ izrazi potpuno suprote gornjim rečima koje su u skladu sa svim ostalim citatima od EGW. Tek kroz takvu usporedbu možemo da shvatimo da te promene nisu došle slučajno:

- „Moramo sarađivati sa **tri najviše Sile na nebesima**, sa Ocem, Sinom i svetim Duhom, i ove Sile će raditi kroz nas, čineći nas radnicima zajedno sa Bogom.“ {Ellen White: Special Testimonies, Series B, Nr. 7, p. 51, 1905} {Ellen White: Evangelism, p. 617} “We are to cooperate with the three highest powers in heaven,—the Father, the Son, and the holy Ghost,—and these powers will work through us, making us workers together with God.”

- „Naše posvećenje je delo Oca, Sina i svetoga Duha. To je ispunjenje zaveta koje je Bog napravio sa onima koji se vezuju sa Njim, da stoje sa Njim, Njegovim Sinom i svetim Duhom, u svetoj zajednici. Da li ste nanovo rođeni? Da li ste postali novo biće u Hristu Isusu? Onda sarađujte sa **tri velike Sile nebeske** Koje rade za vas.“ {Ellen White: 7BC, p. 908.11, 1901} “Our sanctification is the work of the Father, the Son, and the holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf.”
- „Držite se tako gde **tri velike nebeske Sile, Otac, Sin i sveti Duh** mogu biti vaša snaga.“ {Ellen White: SW, February 23. 1904, } “Keep yourselves where the three great powers of heaven, the Father, the Son, and the holy Spirit, can be your efficiency.”

Sami falsifikati često suprote sami sebi, jer dok se u gornjim tekstovima govoru u tri velike sile protiv greha, donji citat govori da je samo sveti Duh sila protiv greha. To se dešava jer su različiti teolozi falsifikovali njene citate, i u te tekstove su unosili različite lične poglede na ovu lažnu nauku:

Alternativno tumačenje:

U donjem nastavku ove glave stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „Čovek može da se odupre i pobedi greh **JEDINO** moćnim delovanjem trećeg lica Božanstva, koje će doći sa neizmenjenom **SILOM U** punini Božanske moći.“ {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”

Na prvi pogled gornji citat podupire doktinu o Trojstvu, no pogledajmo i sledeće citate ne bi li imali jasniju sliku:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan**. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji. Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **SAM ON** je **SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada pročitamo citate, mi u prvom vidimo da samo delovanje svetog Duha omogućuje pobedu nad grehom, a u drugom da to čini sam Isus, i da Njegov sveti Duh predstavlja Njegovu Božansku silu, te time dobijamo jasan odgovor da taj tekst ne potvrđuje Trojstvo! Dole čitamo nastavak prvog citata koji nam otkriva još više detalja o sili i Isusovom Duhu:

- „Duh je **ONO što** čini efikasnim ono što je najavljeno od Spasitelja sveta. Naše srce je očišćeno delovanjem Duha. Kroz Duha vernik dobija učešće u Božanskoj prirodi. **Isus je dao SVOG DUHA kao Božansku SILU** da bi smo pobedili sve urođene i stečene sklonosti ka grehu, i da bi Njegova crkva primila Njegov lični karakter.“ {Ellen White: DA, p. 671.2} “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 a 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.”

Ovde nije rečeno da je Bog „Trojstvo“ ili da je sveti Duh treći Bog, nego da je on Božanska sila koju nam je Isus dao kao Svoga Duha!

Mi smo već videli značenje teksta u Evangelizmu sa izrazom 'U', i to da je sveti Duh samo deo Oca i Sina tj. **U** Njima, dok **SU** Otac i Isus Sami TA punina Božanske moći. Izraz „treća osoba” ili „drugi utešitelj” u skladu sa celim tekstom samo označava da je to Isusovo prisustvo na drugi način nego u telu! Iz tog razloga mi u nastavku citata čitamo da je taj Duh, ta u gornjem citatu navedena Božanska sila i Isusov Duh! Izraz 'treća osoba' tj. 'drugi utešitelj' u harmoniji sa ostatkom Božje reči govori da se Isus manifestovao na drugačiji način, a ne u telu. Ovaj citat u skraćenoj verziji vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine! Isto tako smo već videli da pojam osoba znači i osobina:

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju Otac i Sin poseduju.“ {**W.C. White, 1935, Letter to H.W. Carr**} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.”

Da li onda donje reči ipak znače treće nezavisno biće? Kada bi bilo tako, onda bi sveti Duh bio iznad Boga Oca i Isusa, pošto **samo** Njegova sila može da nam pomogne u borbi protiv greha. To bi istovremeno uništilo i samu nauku o Trojstvu, jer ono uči o „tri jednaka” Bića.

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj trećoj ličnosti Božanstva, silom** svetog Duha.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.”

Ko je po Ellen White zaista ta **jedina** sila i treća ličnost Božanstva, koja nas jedina može osloboditi iz zavisnosti grehu? To je sam Isus!:

- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”
- „Duh je dat kao **sredstvo preporoda** i bez njega Hristova žrtva bi bila beskorisna. Sile zla su jačale kroz vekove i pokoravanje ljudi ovom sotonskom ropstvu je bilo iznenađujuće. **Greh je mogao biti prevaziđen JEDINO kroz službu treće osobe Božanstva**, koja bi došla sa silom Božje punine. Duh čini efektivnim ono što je iskovao Iskupitelj sveta. Duhom se srce očiscava. Duhom vernik postaje deo božanske prirode. **HRISTOS JE DAO SVOJ DUH KAO NEBESKU SILU**, da se prevaziđu sve nasledne i stečene tendencije ka zlu i da utisne **Svoj karakter** na crkvu.“ {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”
- „Hristos je izvor svakog ispravnog impulsa. **On je JEDINI Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile** ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**“ {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo natprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je sila Boga kroz Isusa Hrista.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”

Preciznije, sveti Duh je služba i manifestacija Očeve sile kroz Isusa i Isusova sveprisutnost i proslavljeni lični život. U donjem citatu nedvosmisleno čitamo da je Hristov život ono što nam pomaže da se odupiremo grehu. Hristov život je Njegov Duh, tj. taj utešitelj sveti Duh, kojeg mi nazivamo 'treće lice Božanstva'. Mi smo mogli da vidimo da sve tri Osobe žive na nebu, što treba da nam jasno pokaže da je i sveti Duh isto kao Otac i Sin živa, a ne mrtva ličnost, kao što je dr Kellogg učio u prvom stepenu otpada, pre nego što je potpuno prešao na doslovno Trojstvo u današnjoj formi. Naravno da je sveti Duh živ, jer predstavlja živu prisutnost živog Oca i Sina.

- „Dokle god **Hristov život** ne postane **vitalna sila** u našim životima **NE možemo se odupreti iskušenjima** koja nas okružuju iznutra i spolja.” {Ellen White: MH, p. 130} “Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.”
- „Hristos je objavio da će posle Svog vaznesenja poslati Svojoj crkvi utešitelja kao Svoj dar, Koji će zauzeti Njegovo mesto. **Utešitelj je sveti Duh, duša Njegovog (Isusovog) života**, efikasnost Njegove crkve, **svetlost i život sveta. Njegovim Duhom Hristos šalje uticaj pomirenja i moć koja uzima grehe.**” {Ellen White: RH, 19. May 1904, par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”
- „**Tako i životodavna sila svetog Duha, koja proizilazi IZ Hrista**, i koja je data svakom apostolu, prožima dušu, obnavlja motive i osećanja, i čak najskrivnije misli, i donosi dragocene plodove svetih dela.” {Ellen White: 3SP, p. 418, 1878} “So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds.”
- „Sveti Duh je bio najveći dar koje je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, 19. November, 1908 par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat** kao konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?” {Ellen White: 3SM, p. 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Sveti Duh proizilazi po Otkrivenju iz Boga Oca ka Isusu Hristu, Koji Ga onda šalje u svemir kao Sebe, tj Svoga Duha, i Svoju Božansku silu, iako to ne možemo da shvatimo kako. Mi moramo da prihvatimo kako Božja reč govori!

- „Od Simona Petra, sluga i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi **Boga (Oca) našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene SILE Njegove**, koje trebaju k životu i pobožnosti, **darovane** poznavanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.“ {2. Petrova 1,1-4}
- „**Sveti Duh, koji PROIZILAZI iz jednorodnog Sina Božjeg**, svezuje ljudsku dušu, telo i duh za savršenu Božansku ljudsku Hristovu prirodu.” {Ellen White: RH, 5. April, 1906 par. 16} “The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

Mi poznavanjem Boga i Hrista dobijamo obećanje i najveći dar koji Bog može dati čoveku nakon što je dao Svog Jedinorodnog Sina.

To je Njegov Duh kojim nas oživljuje, odnosno, Njegova Božanstvena sila, da bismo i mi imali udeo u Božjoj prirodi. Ta treća ličnost je sama Božja sveprisutnost:

- „Hristos nam kaže da je sveti Duh utešitelj, i da je utešitelj sveti Duh. ‘Duh istine, kojeg će Otac poslati u Moje ime. **Ovo se odnosi na sveprisutnost Hristovog Duha, koji se zove Utešitelj.**’ {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”
- „**Božanski Duh**, kog je Iskupitelj sveta obećao da će ga poslati je prisutnost i sila Božja (lično, a ne jednog „trećeg“ Bića).“ {Ellen White: ST, November 23, 1891} “The divine Spirit that the world’s Redeemer promised to send, is the presence and power of God.”
- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga.** Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA PRISUTNOST** (lično); ako se dovoljno ceni, on je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

Pošto su Otac i Sin kroz Svoga Duha prisutni na svakom mestu, da li sveti Duh onda nije prisutan na nebu? Da li on nije prisutan na našem krštenju, ako predstavlja način manifestacije Boga i Hrista?

- „Otac, Sin i sveti Duh, beskonačne i sveznajuće Sile primaju samo oni koji zaista uđu u bliski odnos sa Bogom. Oni su prisutni na svakom krštenju, da prihvate kandidate koji su ostavili svet i primili Hrista u hram svoje duše.“ {Ellen White: 6BC, p 1075.5} “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.”

U narednim stihovima čitamo da je pored Oca i sam Isus prisutan u nama, i da je time sam On sveti Duh. To ne znači da postoje dva sveta Duha, nego da taj sveti Duh proizilazi iz Oca, i preko Sina ide u ceo svemir ali i u naša srca. Drugačije gledište bi značilo da nam sam Isus „ne“ daje tu snagu, uprkos tome što lično On kuca na vrata našeg srca. Kada je On prisutan U našem srcu, onda nam On naravno daje i silu kroz Svog svetog Duha.

- „A vi niste u telu nego u duhu; jer Duh **Božji U** vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je Hristos **U** vama, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **U vama Duh Onoga** Koji je vaskrsao Isusa iz mrtvih, Onaj Koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa Duhom **Svojim** Koji živi **U** vama.“ {Rimljanima 8,9-11}
- „Jedina sila protiv zla je **Hristovo delovanje U srcu**.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart...”

Bog Otac je Svog Sina Isusa, nakon što Ga je podigao iz groba, poslao ponovo, ovaj put kao Njegovog svetog Duha, da nam kroz vođstvo iznutra omogući pobedu nad grehom:

- „Vama najpre Bog podiže Sina Svojega Isusa, i **POSLA Ga da vas (iznutra) blagosilja** da se svaki od vas obrati od pakosti svojih.“ {Dela Apostolska 3,26}

54. Tri Nosioca časti = Velikodojstvenika

Originalna istina:

- „**Samo Otac i Sin** trebaju da budu uzdignuti.“ {Ellen White: The Youth’s Instructor, July 7, 1898 par. 2} “The Father and the Son alone are to be exalted.”

- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni**.” {Ellen White: ST, December 12, **1895** par. 7} “But in the transgression of man both the Father and the Son were dishonored.”
- „**SAMO Bog (Otac) i Hristos znaju**, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} „God and Christ alone know what the souls of men have cost.”
- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, „**on neće govoriti od sebe**.” {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, “**He shall not speak of Himself**.” John 15:26; 16:13.”

U svim originalnim citatima čitamo da samo Otac i Sin nose čast i slavu, i da samo Njima pripada uzdignuće kao nebeskih Vladara. Sa druge strane čitamo da sveti Duh ne govori sam OD SEBE, i da nema znanje čak ni o tome koliko su ljudske duše koštale, što bi, kada bi zaista bio Bog, morao posedovati!

Falsifikati:

- „**Večni nebeski Velikodostojnici - Bog, Hristos i sveti Duh** - naoružali su ih (učenike) sa mnogo više od smrtnih mogućnosti,... i radili su sa njima na tome da osvedoče svet o grehu” {Ellen White: Ms 145, 1901. Evangelism, p. 616.4} “The eternal heavenly dignitaries—God, and Christ, and the holy Spirit—arming them [the disciples] with more than mortal energy, ...would advance with them to the work and convince the world of sin.”
- „**Otac, Sin i sveti Duh, tri sveta nebeska Velikodojstvenika**, su izjavili da će Oni dati ljudima snagu da pobede sile tame. I sva nebeska sredstva stoje na raspolaganju onima koji su krštenjem ušli u zavet sa Bogom.” {Ellen White: Ms 92, 1901: 5BC 1110.9} “The Father, the Son, and the holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God”

Alternativno tumačenje:

U nastavku ove glave stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

Da li su tri ‘Nosioca časti’ po Božjem proroku takođe i tri Bića?

- „Mi hoćemo **svetog Duha, koji je Isus Hristos**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Ograničen ljudskom prirodom **Hristos** nije mogao da na svakom mestu bude istovremeno Lično prisutan. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog Zastupnika na zemlji. Sveti Duh je lično ON (Isus), odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **Sam ON (Isus) je SVEPRISUTAN** kroz Svog svetog Duha.” {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”
- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 **1905**} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

To su ta tri nebeska Velikodostojnika! Otac, Sin i Njihov Duh, Isusova i Božja svemoćna i svesna živa prisutnost u nama! Da li je samo nabranje njih Troje pokazatelj da su svo Troje Božanska Bića, ili nam je na drugim mestima rečeno kakav je odnos između Njih Troje? Upravo nam gornja tri citata daju dublje značenja citata u kojima su Oni samo nabrojani.

- „Svedočanstva će, sama sebi, biti ključ koji će objasniti poruku koja je data, kao što se **pismo pismom dokazuje**.” “Po pitanju svedočanstava, ništa nije ignorisano, odbačeno, već se moraju uzeti u obzir vreme i mesto.” {Ellen White: 1SM, p. 42, 57} “The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.” “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.”

Upravo zato i donje citate smemo da tumačimo samo u skladu sa ostatkom Biblije i Duha Proroštva. Neki zastupnici Trojstva izričito naglašavaju da je Ellen White Božji prorok samo starog vremena, te da smo mi sada “dublje shvatili biblijsku istinu”. Ipak, oni uzimaju ove citate istrgnute iz konteksta na koje kaleme proročki autoritet, dok Božjeg proroka odbacuju kada ih dublje istraživanje dovede do činjenice da je ona do kraja života odbacivala Trojstvo.

- „**Večni nebeski Velikodostojnici - Bog, Hristos i sveti Duh** - naoružali su ih (učenike) sa mnogo više od smrtnih mogućnosti,... i radili su sa njima na tome da osvedoče svet o grehu” {Ellen White: Ms 145, 1901. Evangelism, p. 616.4} “The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ...would advance with them to the work and convince the world of sin.”
- „Otac, Sin i sveti Duh, **tri sveta nebeska Velikodostojnika**, su objavili da će Oni dati ljudima snagu da pobede sile tame. I sva nebeska sredstva stoje na raspolaganju onima koji su krštenjem ušli u zavet sa Bogom.” {Ellen White: Ms 92, 1901: 5BC 1110.9} “The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God”

Zar Očev i Isusov Duh, koji proizilazi od Njih i čini ih sveprisutnim u celom svemiru, nema dostojanstvo i čast? Zar Otac i Sin ne govore Svojim svetim Duhom, koji nosi Njihovu slavu? Da li je ličnost svetog Duha, koja proizilazi iz Njih na nama nerazumljiv način, bez časti? U tom slučaju ta ličnost ne bi posedovala Božansko poreklo! Onaj Koji nosi vrhovnu čast na prestolu jeste Otac, a ne Trojstvo. Božji prorok piše jasno da samo Ocu i Sinu pripada čast i slava! Gornja izjava nam ne govori o odnosu Oca, Sina i Svetog Duha. Ne govori nam dali su tri Bića. Ne govori nam da je sveti Duh jednako biće kao Bog i Hristos. Ne govori nam da je Isus rođen od Oca. Ta izjava nam samo govori da ih je troje! Definiciju tih karakteristika dobijamo na drugim mestima:

- „**Duhom će Otac i Sin doći i prebivati sa vama.**” {Ellen White: Bible Echo and Signs of the Times, January 15, 1893 par. 8} “By the Spirit the Father and the Son will come and make their abode with you.”
- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja **reči osoba tj. ličnost - karakteristika**.” {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.”

Da li Bog Otac ima višu čast od Isusa? Po Njegovom proroku apsolutno da:

- „**Bog (Otac) je jedini pravi živ Bog, Kome pripada naša molitva i poslušnost.** Ljudi tog vremena, koje ne poznaju **niti Boga niti Isusa Hrista**, Kojeg je poslao...**Samo Otac i Sin trebaju da budu uzdignuti**.” {Ellen White: YI, July 7, 1898 par. 2} “...it is God, the only true and living God, to whom our worship and reverence are due. [...] The Father and the Son alone are to be exalted.”
- „I odmah bih u duhu; i gle, presto stajaše na nebu, i na **prijestolu seđaše Neko**. I Onaj što seđaše bijaše po viđenju kao kamen jaspis i sard.” {Otkrivenje 4,2.3}
- „**VELIKI Jehova** je objavio sa **Svog prestola 'Ovo je Moj ljubljani Sin'**.” {Ellen White: DA, p. 579.4} “The great Jehovah has proclaimed from His throne, “This is My beloved Son.”
- „Ali u prestupu čoveka (samo) **Otac i Sin** su bili **obeščašćeni**.” {Ellen White: ST, December 12, 1895 par. 7} “But in the transgression of man both the Father and the Son were dishonored.”

Zašto sveti Duh nije bio obeščašćen ako je treće Biće? Zašto nije bio proslavljen pre nastanka greha niti posle njegovog uništenja? Zašto ni u jednoj izjavi Biblije i Duha Proroštva nije nazvan bićem, dok su sa druge strane Otac i Sin na mnogo mesta nazvani Bićima? U Otkrivenju Jovanovom, koja po zastupnicima Trojstva predstavlja vrhunac dubine razvoja shvatanja istine, celo četvrto i peto poglavlje opisuju 'Onoga što sedi na prestolu' i Jagnje Koje stoji.

Iz ova dva poglavlja kao i iz ostatka knjige Otkrivenja, nemoguće je proizvesti Trojstvo, nezavisno od toga što je za Isusa upotrebljen slikoviti opis žrtvenog Jagnjeta! Opisi Biblije i Duha Proroštva u kontekstu večnosti takođe govore samo o Ocu i Sinu, Koji će jedini biti SLAVLJENI kroz celu večnost, i da SAMO OTAC i SIN nose Božansku ČAST!

- „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gde govore: **Onome (Ocu) što sedi na prestolu, i Jagnjetu (Isusu) blagoslov i čast i slava i država va vek veka.**” {Otkrivenje 5,13}
- „U vašim rukama će se nalaziti zlatne harfe, i dok budete dodirivali žice, ujedinićete se sa svim **spasenima** u pesmi, koja će na celom nebu **slaviti Boga i Njegovog Sina.**” {Ellen White: AUCR January 15, 1903, par. 14} “In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.”
- „Čas radosnoj pesmi u slavu **Boga i Njegovog dragog Sina** je došao. Sotona je poveo nebeski hor. Zapevao je prvu notu, a tada su sve nebeske vojske udružile sa njim i veličanstvene note su odzvanjale nebesima u čast Boga i Njegovog dragog Sina. Ali, **sada**, umesto divne muzike, razdor i besne reči se čuju od vođe pobunjenika.” {Ellen White: 1SP, p. 28, 1870} “The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.”
- „Svi spaseni sveti će videti kao nikada pre ljubav **Oca i Sina**, i pesmama će ih **slaviti** iz njihovih besmrtnih usta.” {Ellen White: TMK, p. 371} “All the redeemed saints will see and appreciate as never before the love of the Father and the Son, and songs of praise will burst forth from immortal tongues.”
- „Gospod ohrabruje sve one koje Ga traže celim svojim srcem. On im daje **Svog svetog Duha, manifestaciju Njegove prisutnosti** i naklonjenosti.” {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor.”

Budući da Sveti Duh proizilazi od Oca i Sina i da je sveprisutan na nebu i zemlji, da li je on bez znanja i moći koju Otac i Sin poseduju? Ako je Ellen White, Oca, Sina i Svetoga Duha nazvala „tri Zastupnika nebeskog autoriteta“ u {6MR 29.3}, da li to potvrđuje Trojstvo? Ako su **Otac i Sin Nosioci nebeskog autoriteta**, zašto onda Njihov sveti Duh, koji proizilazi iz Njih ne bi **zastupao nebeski autoritet**? U priči o Vinogradaru i njegovom vinogradu (Matej 21,33-39), vidimo jasnu paralelu da su poslate sluge - proroci Izraela, zastupali vinogradara. Sluga, **prorok nadahnut svetim Duhom**, nikada ne zauzima poziciju svog Gospodara, već je verno **zastupa**. Sa druge strane je vinogradarev sin ovde nazvan **naslednikom** vinograda.

55. Reč Godhead - Božanstvo = BOG?

Falsifikat:

- „**Božanstvo (Godhead) je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se plan u potpunosti sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.” {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

U gornjem „restilizovanom“ citatu, koji služi kao „dokaz“ Trojstva, možemo da vidimo zloupotrebu reči Godhead tj. Božanstvo, koja označava samo osobinu jednog Božanskog Bića a **ne ime** trojedinog Boga.

Original:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo** (Godhead), da nemaju izgovora.“ {Rimljanima 1,20}
- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead.** On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.“ {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”

Ko je prema originalnim citatima doneo spasenje?

- „Pre pada čoveka, **Sin Božji se ujedinió sa Svojim Ocem da izrade plan spasenja.**“ {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.“ {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotonu ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.“ {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Pre nego što su postavljeni temelji Zemlji, **Otac i Sin** sjedinili su se u **zavetu da otkupe čoveka** ako ga Sotona bude pobedio. Stegli su svoje ruke u svečanom zavetu da će Hristos postati jemac za ljudski rod.“ {Ellen White: DA, p. 834.2} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
- „Otac i Sin su napravili međusobni zavet, da će kroz Hrista spasiti svet.“ {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedan jedini citat da je sveti Duh učestvovao u bilo kakvoj odluci ili delu spasenja! A nije ni mogao, jer nije Biće, nego Duh Boga Oca i Isusa.

Alternativno tumačenje:

U nastavku ovog teksta stoje dokazi istine za sve čitaóce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni. Kako je sveti Duh učestvovao u planu spasenja? Kao sveprisutan Božji Duh a ne kao treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, da donese jedinstvo u njihove redove.“ {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Kao što smo već videli pojam ‘Božanstvo’ označava karakteristiku a ne “trojedinog” Boga! Originalna jevrejska reč za ‘Božanstvo’ tj. ‘Godhead’ je reč ‘Elohu’. Ta reč je pridev - ne imenica, i opisuje Božju osobinu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. **ličnost - karakteristika**.“ {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..“
- **„Božanstvo je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se u potpunosti plan sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.“ {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

Božanstvo je, kao što smo videli, karakteristika Božanskog Bića, kao što je čoveku njegova humanost! Božanstvo (Oca i Sina) je bilo potrešeno kao što je kod dobrog čoveka potrešena njegova humanost tj. ljudskost kada vidi nepravdu. Šta nam ovaj citat govori? Ovde ne stoji da su svi Troje napravili plan, nego samo da su se u okviru tog plana i Otac i Sin i sveti Duh predali u njegovom izvršenju i potpunoj predaji. Nisu za nas mogli da učine više nego što jesu; učinili su SVE. To znači da je Otac vodio sa Sobom neshvatljivu unutrašnju bitku, da li da dopusti da Njegov Sin umre.

Isus je za nas umro na krstu, a nakon toga ostao prisutan među nama Svojim Svetim Duhom, jer **samo** Isus pored Oca predstavlja SVE nebeske resurse! Izjava o zajedničkom izvršenju plana spasenja se često koristi u „dokazivanju“ da je sveti Duh treća Božanska individua kao što su Bog Otac i Hristos, večni Sin. Iako izjava u ovom citatu **deluje kao** da kaže da su se Otac, Sin i sveti Duh predali da **izrade** plan spasenja, ovakvo tumačenje nije u harmoniji sa drugim tekstovima Duhu proroštva. U Biblijskom rečniku iz 1828., raditi znači uticati radom i naporima. To ne znači pripremiti plan rada, već sprovesti u delo plan koji je već formulisan. Kada pročitamo ceo ovaj citat zajedno sa prethodnim paragrafom, videćemo da je već i tu istina precizno potvrđena:

- „Slava jevanđelja je zasnovana na principima povratka posrnulog roda Bogu kroz konstantne manifestacije dobročinstva. Ovaj rad je počeo na nebeskim dvorima. Tamo je **Bog odlučio** da da ljudima nepogrešiv dokaz ljubavi kojom ih je ljubio. Toliko ‘Mu omile svet da je i Sina Svojega jednorodnoga dao, da niko ko ga uzveruje ne pogine, već da ima život večni.’“ {Ellen White: AUCR, April 1, 1901 par. 9} “It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Ne postoji ni jedno mesto u Bibliji i Duhu Proroštva gde je sveti Duh sudelovao u Božanskim odlukama. Zašto? Zato što on ni ne postoji kao Božansko Biće! Sveti Duh je samo radio na ispunjavanju plana spasenja, koji su sa druge strane formulisali samo Otac i Sin! Sveti Duh je kao ličnost bio samo manifestacija prisutnosti i DELOVANJA Oca i Sina! Samo Otac i Sin su se zavetovali da će dati sve resurse nebesa da nas spasu. Ovo, naravno, uključuje i svetog Duha, koji je uvek deo samog Boga, Koji je Svojim Duhom sveprisutan u celom svemiru:

- „Božja veličina je nezamisliva. **„Božji presto je na nebu“** (Psalam 11,4); **Ali ON je ipak svugde prisutan**. On ima intimno znanje o našim ličnim mislima i Lični interes za sva dela Svoje ruke.“ {Ellen White: Ed, 132.2} “The greatness of God is to us incomprehensible. “The Lord's throne is in heaven” (Psalm 11,4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „Pre pada čoveka, **Sin Božji se ujedinió sa Svojim Ocem da izrade plan spasenja.**“ {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”

- „**Zajedno na savetu, Otac i Sin** su rešili da sotonu ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.” {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Kroz Hrista je posao, na koji se oslanja ispunjenje Božje namene, izvršen. **Ovo je bio dogovor na savetu Božanstva. Otac je naumio na savetu sa Svojim Sinom** da će ljudi biti testirani da li će biti privučeni sotoninim iskušenjima ili će načiniti Hrista svojom pravednošću, držeći Božje zapovesti i živeti. Bog je dao Svom Sinu vlast nad svima koji bi bili iskreni i odani. Hristos se zavetovao da ih spase od moći sotone, po cenu sopstvenog života.” {Ellen White: 21MR, 54.3} “By Christ the work upon which the fulfillment of God’s purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God’s commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.”
- „Jer je **Bog** što čini **U** vama da hoćete i učinite kao što Mu je ugodno.” {Filibljanima 2,13}
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.” {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „Hristos, Reč, Jedinorodni od Boga, je bio jedno sa večnim Ocem, jedno u prirodi, u karakteru i svrsi, **jedino Biće u univerzumu Koje je moglo ući u sve savete i namere Božje.**” {Ellen White: GC, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father, —one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”
- „Jer će On sagraditi crkvu Gospodnju, i nosiće slavu i sedeće i vladati na Svom prestolu, i biće Sveštenik na prestolu Svom, i **savet mirni biće među Objema.**” {Zaharija 6,13}
- „**Pre nego su položeni temelji zemaljski, Otac i Sin su se zavetovali da otkupe čoveka** ako ga preovlada sotona. Spojili su ruke u vernu zakletvu da će Hristos biti sigurnost ljudskog roda.” {Ellen White: DA, p. 834} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
- „**Otac i Sin su ušli u zavet** da spasu svet kroz Hrista.” {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedno drugo biće koje može ući u savet Božji. Saveti Božanstva su uvek samo između Oca i Sina. Ovo rađa jedno veoma bitno pitanje vezano za Duh Božji:

ILI je sveti Duh božansko biće koje **ne može** ući u savet?

ILI sveti Duh uopšte nije biće, već je život, karakter, um i lično prisustvo Boga Oca i Sina?

Šta je logičnije?

- „A vi niste u telu nego u duhu; jer **Duh Božji u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos U vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim Koji živi U vama.**” {Rimljanima 8,9-11}
- „Biće nam suđeno u skladu sa svetlošću koju imamo, prema privilegijama koje su nam odobrene, prema prilikama koje smo imali da čujemo i razumemo Božju reč. Ove privilegije su nam date po **beskonačnoj ceni za Oca i Sina. Plan spasenja je smišljen i izvršen** kroz žrtvu celih nebesa, i **DAR svetog Duha je dat** da se Božansko može ujediniti sa ljudskim, i da se čovek može uzdignuti moralno i duhovno.” {Ellen White: YI, 15. June, 1893 par. 1} “We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth”

Ovde nam je precizno saopšteno da je plan prvo smišljen, potom sproveden u delo, nakon pada ljudi. Videli smo da su ga osmislili samo Otac i Sin. Kada su pripremili plan po beskonačnoj ceni za Njih, dali su i Njihovog svetog Duha kao DAR u cilju sprovođenja tog plana.

- „Saučestvujući **sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo Njega**. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?” {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro Pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat kao konstantno, delotvorno, preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?” {Ellen White: 3SM, 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Ko po Bibliji ima Svoje učenike tj. apostole? Naravno sam Isus i samo Isus! Zato i ovde možemo da ponovo vidimo da je sveti Duh lično Isus! I Njegovo prisustvo u nama je najveći dar, koji možemo da dobijemo od Boga!

- „**Sveti Duh je bio najveći dar** kojeg je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, November 19, 1908, Art. B, par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Kao **Božanska zadužbina je sila Duha svetoga data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. “Ovo vam kazah”, govori On, “da radost Moja u vama ostane i radost vaša se ispuni.” (Jovan 15,11). Radost u Svetom Duhu daje zdravlje, životodavna radost. **Dajući nam svetoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom nebeskih uticaja, da da zdravlje i život svetu.” {Ellen White: 7T, 273.1} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da Bog kroz **Svog** svetog Duha upravlja Svojim slugama na zemlji u velikim pokretima u radu za spasenje.” {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „Bog želi da čovek bude skladište nebeskih uticaja i jedino što otežava izvršenje Božjeg dizajna je to što ljudi zatvaraju svoje srce svetlosti života. Otpad je izazvao udaljavanje svetog Duha od čoveka, **ali kroz plan spasenja ovaj BLAGOSLOV nebesa će ponovo biti uspostavljen za one koji to iskreno žele**. Gospod je obećao da će dati sve dobre stvari onima koji to zatraže od Njega, sve dobre stvari su definisane kao **date sa darom svetog Duha**.” {Ellen White: 2MR, p. 11} “The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit.”

56. Trojstvo tj. Otac, Sin i sveti Duh su se na nebeskom savetu dali za plan spasenja?

Falsifikat:

- „**Božanstvo (Godhead) je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja.** Da bi se plan u potpunosti sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.“ {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

U gornjem „restilizovanom“ citatu, koji služi kao „dokaz“ Trojstva, možemo da vidimo zloupotrebu reči Godhead tj. Božanstvo, koja označava samo osobinu jednog Božanskog Bića a **ne ime** trojedinog Boga.

Original:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo (Godhead)**, da nemaju izgovora.“ {Rimljanima 1,20}
- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead.** On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.“ {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”

Ko je prema originalnim citatima doneo spasenje?

Original:

- „Pre pada čoveka, **Sin Božji se ujedinio sa Svojim Ocem da izrade plan spasenja.**“ {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.“ {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotoni ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.“ {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Pre nego što su postavljeni temelji Zemlji, **Otac i Sin** sjedinili su se **u zavetu da otkupe čoveka** ako ga Sotona bude pobedio. Stegli su svoje ruke u svečanom zavetu da će Hristos postati jamac za ljudski rod.“ {Ellen White: DA, p. 834.2} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
- „Otac i Sin su napravili međusobni zavet, da će kroz Hrista spasiti svet.“ {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedan jedini citat da je sveti Duh učestvovao u bilo kakvoj odluci ili delu spasenja! A nije ni mogao, jer nije Biće, nego Duh Boga Oca i Isusa.

Alternativno tumačenje:

U nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva.

Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni.

Kako je sveti Duh učestvovao u planu spasenja? Kao sveprisutan Božji Duh a ne kao treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, da donese jedinstvo u njihove redove.“ {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Kao što smo već videli pojam ‘Božanstvo’ označava karakteristiku a ne “trojedinog” Boga! Originalna jevrejska reč za ‘Božanstvo’ tj. ‘Godhead’ je reč ‘Elohu’. Ta reč je pridev - ne imenica, i opisuje Božju osobinu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. **ličnost - karakteristika**.“ {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.”
- „**Božanstvo je bilo tužno zbog ljudske rase i Otac, Sin i sveti Duh, su se predali na izvršenje plana spasenja**. Da bi se u potpunosti plan sproveo u delo, odlučeno je da se Hristos morao prineti na žrtvu za greh. Šta može izmeriti dubinu ovakve ljubavi? Naš Bog je učinio sve za nas, bez mogućnosti da učini još više. Kroz Isusa je dao SVE nebeske resurse, da bi plan spasenja čoveka bio potpun. Kroz to vidimo Njegovu ljubav.“ {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} “The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

Božanstvo je, kao što smo videli, karakteristika Božanskog Bića, kao što je čoveku njegova humanost! Božanstvo (Oca i Sina) je bilo potrebno kao što je kod dobrog čoveka potrebna njegova humanost tj. ljudskost kada vidi nepravdu. Šta nam ovaj citat govori? Ovde ne stoji da su svi Troje napravili plan, nego samo da su se u okviru tog plana i Otac i Sin i sveti Duh predali u njegovom izvršenju i potpunoj predaji. Nisu za nas mogli da učine više nego što jesu; učinili su SVE. To znači da je Otac vodio sa Sobom neshvatljivu unutrašnju bitku, da li da dopusti da Njegov Sin umre. Isus je za nas umro na krstu, a nakon toga ostao prisutan među nama Svojim Svetim Duhom, jer **samo** Isus pored Oca predstavlja SVE nebeske resurse!

Izjava o zajedničkom izvršenju plana spasenja se često koristi u „dokazivanju“ da je sveti Duh treća Božanska individua kao što su Bog Otac i Hristos, večni Sin. Iako izjava u ovom citatu **deluje kao** da kaže da su se Otac, Sin i sveti Duh predali da **izrade** plan spasenja, ovakvo tumačenje nije u harmoniji sa drugim tekstovima Duhu proroštva. U Biblijskom rečniku iz 1828., raditi znači uticati radom i naporima. To ne znači pripremiti plan rada, već sprovesti u delo plan koji je već formulisan. Kada pročitamo ceo ovaj citat zajedno sa prethodnim paragrafom, videćemo da je već i tu istina precizno potvrđena:

- „Slava jevanđelja je zasnovana na principima povratka posrnulog roda Bogu kroz konstantne manifestacije dobročinstva. Ovaj rad je počeo na nebeskim dvorima. Tamo je **Bog odlučio** da da ljudima nepogrešiv dokaz ljubavi kojom ih je ljubio. Toliko ‘Mu omile svet da je i Sina Svojega jednorodnoga dao, da niko ko ga uzveruje ne pogine, već da ima život večni.’“ {Ellen White: AUCR, April 1, 1901 par. 9} “It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He ‘so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’”

Ne postoji ni jedno mesto u Bibliji i Duhu Proroštva gde je sveti Duh sudelovao u Božanskim odlukama. Zašto? Zato što on ni ne postoji kao Božansko Biće! Sveti Duh je samo radio na ispunjavanju plana spasenja, koji su sa druge strane formulisali samo Otac i Sin! Sveti Duh je kao ličnost bio samo manifestacija prisutnosti i DELOVANJA Oca i Sina! Samo Otac i Sin su se zavetovali da će dati sve resurse nebesa da nas spasu. Ovo, naravno, uključuje i svetog Duha, koji je uvek deo samog Boga, Koji je Svojim Duhom sveprisutan u celom svemiru:

- „Božja veličina je nezamisliva. **„Božji presto je na nebu“** (Psalam 11,4); **Ali ON je ipak svugde prisutan**. On ima intimno znanje o našim ličnim mislima i Lični interes za sva dela Svoje ruke.“ {Ellen White: Ed, 132.2} “The greatness of God is to us incomprehensible. “The Lord's throne is in heaven” (Psalm 11,4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”
- „Pre pada čoveka, **Sin Božji se ujedinio sa Svojim Ocem da izrade plan spasenja.**” {Ellen White: RH, 13. September, 1906. par. 4} “Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”
- „**Zajedno na savetu, Otac i Sin** su rešili da sotonu ne sme biti dozvoljeno da vrši svoj okrutni plan na čoveku.” {Ellen White: 18MR, p. 345.5} “In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man.”
- „Kroz Hrista je posao, na koji se oslanja ispunjenje Božje namene, izvršen. **Ovo je bio dogovor na savetu Božanstva. Otac je naumio na savetu sa Svojim Sinom** da će ljudi biti testirani da li će biti privučeni sotoninim iskušenjima ili će načiniti Hrista svojom pravednošću, držeći Božje zapovesti i živeti. Bog je dao Svom Sinu vlast nad svima koji bi bili iskreni i odani. Hristos se zavetovao da ih spase od moći sotone, po cenu sopstvenog života.“ {Ellen White: 21MR, 54.3} “By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.”
- „Jer je **Bog** što čini **U** vama da hoćete i učinite kao što Mu je ugodno.“ {Filipljanima 2,13}
- „Plan spasenja koji su **razradili Otac i Sin** biće veliki uspeh.” {Ellen White: ST, June 17. 1903. par. 2} “The plan of salvation devised by the Father and the Son will be a grand success.”
- „Hristos, Reč, Jedinorodni od Boga, je bio jedno sa večnim Ocem, jedno u prirodi, u karakteru i svrsi, **jedino Biće u univerzumu Koje je moglo ući u sve savete i namere Božje.**“ {Ellen White: GC, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father, —one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”
- „Jer će On sagraditi crkvu Gospodnju, i nosiće slavu i sedeće i vladati na Svom prestolu, i biće Sveštenik na prestolu Svom, i **savet mirni biće među Objema.**“ {Zaharija 6,13}
- „**Pre nego su položeni temelji zemaljski, Otac i Sin su se zavetovali da otkupe čoveka** ako ga preovlada sotona. Spojili su ruke u vernu zakletvu da će Hristos biti sigurnost ljudskog roda.” {Ellen White: DA, p. 834} “Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.”
- „**Otac i Sin su ušli u zavet** da spasu svet kroz Hrista.“ {Ellen White: ST, October 10. 1892. par. 1} “A covenant has been entered into by the Father and by the Son to save the world through Christ.”

Ne postoji ni jedno drugo biće koje može ući u savet Božji. Saveti Božanstva su uvek samo između Oca i Sina. Ovo rađa jedno veoma bitno pitanje vezano za Duh Božji:

ILI je sveti Duh božansko biće koje **ne može** ući u savet?

ILI sveti Duh uopšte nije biće, već je život, karakter, um i lično prisustvo Boga Oca i Sina?

Šta je logičnije?

- „A vi niste u telu nego u duhu; jer **Duh Božji u vama** živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos U vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim Koji živi U vama**.“ {Rimljanima 8,9-11}
- „Biće nam suđeno u skladu sa svetlošću koju imamo, prema privilegijama koje su nam odobrene, prema prilikama koje smo imali da čujemo i razumemo Božju reč. Ove privilegije su nam date po **beskonačnoj ceni za Oca i Sina. Plan spasenja je smišljen i izvršen** kroz žrtvu celih nebesa, i **DAR svetog Duha je dat** da se Božansko može ujediniti sa ljudskim, i da se čovek može uzdignuti moralno i duhovno.“ {Ellen White: YI, 15. June, 1893 par. 1} “We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth”

Ovde nam je precizno saopšteno da je plan prvo smišljen, potom sproveden u delo, nakon pada ljudi. Videli smo da su ga osmislili samo Otac i Sin. Kada su pripremili plan po beskonačnoj ceni za Njih, dali su i Njihovog svetog Duha kao DAR u cilju sprovođenja tog plana.

- „Saučestvujući **sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo Njega**. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?“ {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jednorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro Pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat kao konstantno, delotvorno, preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Isкупitelja sveta?“ {Ellen White: 3SM, 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Ko po Bibliji ima Svoje učenike tj. apostole? Naravno sam Isus i samo Isus! Zato i ovde možemo da ponovo vidimo da je sveti Duh lično Isus! I Njegovo prisustvo u nama je najveći dar, koji možemo da dobijemo od Boga!

- „**Sveti Duh je bio najveći dar** kojeg je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.“ {Ellen White: RH, November 19, 1908, Art. B, par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Kao **Božanska zadužbina je sila Duha svetoga data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. “Ovo vam kazah”, govori On, “da radost Moja u vama ostane i radost vaša se ispuni.” (Jovan 15,11). Radost u Svetom Duhu daje zdravlje, životodavna radost. **Dajući nam svetoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom nebeskih uticaja, da da zdravlje i život svetu.“ {Ellen White: 7T, 273.1} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”

- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da Bog kroz **Svog** svetog Duha upravlja Svojim slugama na zemlji u velikim pokretima u radu za spasenje.” {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „Bog želi da čovek bude skladište nebeskih uticaja i jedino što otežava izvršenje Božjeg dizajna je to što ljudi zatvaraju svoje srce svetlosti života. Otpad je izazvao udaljavanje svetog Duha od čoveka, ali kroz plan spasenja ovaj **BLAGOSLOV** nebesa će ponovo biti uspostavljen za one koji to iskreno žele. Gospod je obećao da će dati sve dobre stvari onima koji to zatraže od Njega, sve dobre stvari su definisane kao **date sa darom svetog Duha.**” {Ellen White: 2MR, p. 11} “The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God’s designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit.”

57. JEDINA SILA protiv greha = Treće Biće - Osoba - Ličnost sveti Duh?

Original:

Jedina odbrana protiv greha je samo Isus:

- „**Hristos** je izvor svakog ispravnog impulsa. On je **JEDINI** Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**” {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo neprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je sila Boga kroz Isusa Hrista.**” {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”
- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.” {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”

Falsifikat:

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj TREĆOJ Osobi Božanstva, u SVETOM DUHU.**” {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the holy Spirit.”
- „**Greh** je mogao biti prevaziđen **JEDINO** kroz službu **TREĆE Osobe Božanstva**, koja bi došla sa silom Božje punine.” {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”

Alternativno tumačenje:

U donjem nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „Čovek može da se odupre i pobedi greh **JEDINO** moćnim delovanjem trećeg lica **Božanstva, koje će doći sa neizmenjenom SILOM U punini Božanske moći.**“ {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”

Na prvi pogled gornji citat podupire doktinu o Trojstvu, no pogledajmo i sledeće citate ne bi li imali jasniju sliku:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan**. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji. Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **SAM ON je SVEPRISUTAN** kroz Svog svetog Duha.“! {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada pročitamo citate, mi u prvom vidimo da samo delovanje svetog Duha omogućuje pobedu nad grehom, a u drugom da to čini sam Isus, i da Njegov sveti Duh predstavlja Njegovu Božansku silu, te time dobijamo jasan odgovor da taj tekst ne potvrđuje Trojstvo! Dole čitamo nastavak prvog citata koji nam otkriva još više detalja o sili i Isusovom Duhu:

- „Duh je **ONO** što čini efikasnim ono što je najavljeno od Spasitelja sveta. Naše srce je očišćeno delovanjem Duha. Kroz Duha vernik dobija učešće u Božanskoj prirodi. **Isus je dao SVOG DUHA kao Božansku SILU** da bi smo pobedili sve urođene i stečene sklonosti ka grehu, i da bi Njegova crkva primila Njegov lični karakter.“ {Ellen White: DA, p. 671.2} “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 a 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.”

Ovde nije rečeno da je Bog „Trojstvo“ ili da je sveti Duh treći Bog, nego da je on Božanska sila koju nam je Isus dao kao Svoga Duha! Mi smo već videli značenje teksta u Evangelizmu sa izrazom ‘**U**’, i to da je sveti Duh samo deo Oca i Sina tj. **U** Njima, dok **SU** Otac i Isus Sami TA punina Božanske moći. Izraz „treća osoba“ ili „drugi utešitelj“ u skladu sa celim tekstom samo označava da je to Isusovo prisustvo na drugi način nego u telu! Iz tog razloga mi u nastavku citata čitamo da je taj Duh, ta u gornjem citatu navedena Božanska sila i Isusov Duh! Izraz ‘treća osoba’ tj. ‘drugi utešitelj’ u harmoniji sa ostatkom Božje reči govori da se Isus manifestovao na drugačiji način, a ne u telu. Ovaj citat u skraćenoj verziji vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine! Isto tako smo već videli da pojam osoba znači i osobina:

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju Otac i Sin poseduju.“ {**W.C. White, 1935**, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.”

Da li onda donje reči ipak znače treće nezavisno biće? Kada bi bilo tako, onda bi sveti Duh bio iznad Boga Oca i Isusa, pošto **samo** Njegova sila može da nam pomogne u borbi protiv greha. To bi istovremeno uništilo i samu nauku o Trojstvu, jer ono uči o „tri jednaka“ Bića.

- „Princ sila zla može biti zadržan **JEDINO SILOM Božjom u Njegovoj trećoj ličnosti Božanstva, silom** svetog Duha.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.”

Ko je po Ellen White zaista ta **jedina** sila i treća ličnost Božanstva, koja nas jedina može osloboditi iz zavisnosti grehu? To je sam Isus!:

- „**Jedina** odbrana od greha je **Hristos U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”
- „Duh je dat kao **sredstvo preporoda** i bez njega Hristova žrtva bi bila beskorisna. Sila zla su jačale kroz vekove i pokoravanje ljudi ovom sotonskom ropstvu je bilo iznenađujuće. **Greh je mogao biti prevaziđen JEDINO kroz službu treće osobe Božanstva**, koja bi došla sa silom Božje punine. Duh čini efektivnim ono što je iskovao Iskupitelj sveta. Duhom se srce očičava. Duhom vernik postaje deo božanske prirode. **HRISTOS JE DAO SVOJ DUH KAO NEBESKU SILU**, da se prevaziđu sve nasledne i stečene tendencije ka zlu i da utisne **Svoj karakter** na crkvu.“ {Ellen White: RH, May 19, 1904 par. 3} “The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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 the church.”
- „Hristos je izvor svakog ispravnog impulsa. **On je JEDINI Koji u prirodnom srcu može pobuditi neprijateljstvo prema grehu. On je Izvor naše sile** ako želimo da budemo spašeni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotonu nastaje u njegovom srcu.**“ {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”
- „Naše stanje kroz greh je postalo natprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze zla u ljudskim srcima, a to je sila Boga kroz Isusa Hrista.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”

Preciznije, sveti Duh je služba i manifestacija Očeve sile kroz Isusa i Isusova sveprisutnost i proslavljeni lični život. U donjem citatu nedvosmisleno čitamo da je Hristov život ono što nam pomaže da se odupiremo grehu. Hristov život je Njegov Duh, tj. taj utešitelj sveti Duh, kojeg mi nazivamo ‘treće lice Božanstva’. Mi smo mogli da vidimo da sve tri Osobe žive na nebu, što treba da nam jasno pokaže da je i sveti Duh isto kao Otac i Sin živa, a ne mrtva ličnost, kao što je dr Kellogg učio u prvom stepenu otpada, pre nego što je potpuno prešao na doslovno Trojstvo u današnjoj formi. Naravno da je sveti Duh živ, jer predstavlja živu prisutnost živog Oca i Sina.

- „Dokle god **Hristov život** ne postane **vitalna sila** u našim životima **NE možemo se odupreti iskušenjima** koja nas okružuju iznutra i spolja.“ {Ellen White: MH, p. 130} “Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.”
- „Hristos je objavio da će posle Svog vaznesenja poslati Svojoj crkvi utešitelja kao Svoj dar, Koji će zauzeti Njegovo mesto. **Utešitelj je sveti Duh, duša Njegovog (Isusovog) života**, efikasnost Njegove crkve, **svetlost i život sveta. Njegovim Duhom Hristos šalje uticaj pomirenja i moć koja uzima grehe.**“ {Ellen White: RH, 19. May 1904, par. 1} “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”

- „**Tako i životodavna sila svetog Duha, koja proizilazi IZ Hrista**, i koja je data svakom apostolu, prožima dušu, obnavlja motive i osećanja, i čak najskrivenije misli, i donosi dragocene plodove svetih dela.” {Ellen White: 3SP, p. 418, 1878} “So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds.”
- „Sveti Duh je bio najveći dar koje je Otac mogao dati za uzdizanje Njegovog naroda. **Duh je dat kao sredstvo novorođenja** i bez ovoga žrtva Hristova bi bila beskorisna.” {Ellen White: RH, 19. November, 1908 par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.”
- „Da je sveti Duh veliki **Pomagač** je divno obećanje. Na kakvu korist bi nam bilo da su jedinorodni Sin i Bog ponizili Sebe i izdržali kušanja zlog neprijatelja, i da su se borili sa njim celog Njegovog života na zemlji, i da je umro pravedni za nepravedne da bi ljudski rod opstao, **ako Duh nije dat** kao konstantno, delotvorno, **preporodivo sredstvo** da bi postalo efektivno ono što je za nas učinjeno od strane Iskupitelja sveta?” {Ellen White: 3SM, p. 137.1} “That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer?”

Sveti Duh proizilazi po Otkrivenju iz Boga Oca ka Isusu Hristu, Koji Ga onda šalje u svemir kao Sebe, tj Svoga Duha, i Svoju Božansku silu, iako to ne možemo da shvatimo kako. Mi moramo da prihvatimo kako Božja reč govori!

- „Od Simona Petra, sluge i apostola Isusa Hrista, onima što su **primili s nama jednu časnu veru** u pravdi **Boga (Oca) našeg i Spasa Isusa Hrista**: Blagodat i mir da vam se umnoži **poznavanjem Boga i Hrista Isusa Gospoda našeg**. Budući da su nam **sve Božanstvene SILE Njegove**, koje trebaju k životu i pobožnosti, **darovane** poznanjem Onog koji nas pozva slavom i dobrodetelji, kroz koje se nama darovaše časna i prevelika obećanja, da njih radi imate **deo u Božjoj prirodi**, ako utečete od telesnih želja ovog sveta.“ {2. Petrova 1,1-4}
- „**Sveti Duh, koji PROIZILAZI iz jedinorodnog Sina Božjeg**, svezuje ljudsku dušu, telo i duh za savršenu Božansku ljudsku Hristovu prirodu.” {Ellen White: RH, 5. April, 1906 par. 16} “The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.”

Mi poznavanjem Boga i Hrista dobijamo obećanje i najveći dar koji Bog može dati čoveku nakon što je dao Svog Jedinorodnog Sina je Njegov Duh kojim nas oživljuje, odnosno, Njegova Božanstvena sila, da bismo i mi imali udeo u Božjoj prirodi. Ta treća ličnost je sama Božja sveprisutnost:

- „Hristos nam kaže da je sveti Duh utešitelj, i da je utešitelj sveti Duh. ‘Duh istine, kojeg će Otac poslati u Moje ime. ‘**Ovo se odnosi na sveprisutnost Hristovog Duha, koji se zove Utešitelj.**’ {Ellen White: 14MR, p. 179} “Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [...] This refers to the omnipresence of the Spirit of Christ, called the Comforter.”
- „**Božanski Duh**, kog je Iskupitelj sveta obećao da će ga poslati je **prisutnost i sila Božja** (lično, a ne jednog „trećeg“ Bića).“ {Ellen White: ST, November 23, 1891} “The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.”
- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga**. Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA PRISUTNOST** (lično); ako se dovoljno ceni, on je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

Pošto su Otac i Sin kroz Svoga Duha prisutni na svakom mestu, da li sveti Duh onda nije prisutan na nebu? Da li on nije prisutan na našem krštenju, ako predstavlja način manifestacije Boga i Hrista?

- „Otac, Sin i sveti Duh, beskonačne i sveznajuće Sile primaju samo oni koji zaista uđu u bliski odnos sa Bogom. Oni su prisutni na svakom krštenju, da prihvate kandidate koji su ostavili svet i primili Hrista u hram svoje duše.“ {Ellen White: 6BC, p 1075.5} “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.”

U narednim stihovima čitamo da je pored Oca i sam Isus prisutan u nama, i da je time sam On sveti Duh. To ne znači da postoje dva sveta Duha, nego da taj sveti Duh proizilazi iz Oca, i preko Sina ide u ceo svemir ali i u naša srca. Drugačije gledište bi značilo da nam sam Isus „ne“ daje tu snagu, uprkos tome što lično On kuca na vrata našeg srca. Kada je On prisutan U našem srcu, onda nam On naravno daje i silu kroz Svog svetog Duha.

- „A vi niste u telu nego u duhu; jer Duh **Božji U** vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je Hristos **U** vama, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi **U vama Duh Onoga** Koji je vaskrsao Isusa iz mrtvih, Onaj Koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa Duhom **Svojim** Koji živi **U** vama.“ {Rimljanima 8,9-11}
- „Jedina sila protiv zla je **Hristovo delovanje U srcu**.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart...”

Bog Otac je Svog Sina Isusa, nakon što Ga je podigao iz groba, poslao ponovo, ovaj put kao Njegovog svetog Duha, da nam kroz vođstvo iznutra omogući pobedu nad grehom:

- „Vama najpre Bog podiže Sina Svojega Isusa, i **POSLA Ga da vas (iznutra) blagosilja** da se svaki od vas obrati od pakosti svojih.“ {Dela Apostolska 3,26}

58. TO (IT) ili osoba tj. ličnost - A. T. Jones

Originalna istina:

Dali je EGW zaista za svetog Duha koristila pojam „osoba ili ličnost“ koji vodi u pravcu Bića tj. Trojstva? Bez obzira koliki trud dolazi da se reči ličnost ili osoba interpretiraju na drugi način, ta dva izraza dotiču isključivo jedno Biće, bez stvarne mogućnosti drugačije interpretacije. Sa druge strane citati sa rečima osoba i ličnost suprote svim ostalim njenim citatima o svetom Duhu! Mi možemo da vidimo u donjem citatu, da je Ellen White odlučno upozorila Adventiste na otpadne nauke od A.T. Jones-a:

Ellen White **1906**: A.T. **Jones** je izabrao **sotonske** prevare:

- „Meni je žao za A.T. Jones, koji je **upozoren stalno iznova i iznova**. Ne obraćajući pažnju na ta upozorenja, on je dozvolio neprijatelju da mu napuni um sa mislima o ličnoj važnosti. **Nemojte slušati njegove reči**, jer je **odbio najjaču svetlost**, i **izabrao umesto nje tamu**. **Taj Jedan Sveti** * nam je dao poruke jasno i precizno, ali su se neke jadne duše, zaslepljene neistinom i prevarnim uticajima sotonske sile okrenule od istine i pravde, da bi sledili prevare sotonskih agencija, i okrenule su se od istine i pravednosti da bi sledili te **prevare sotonskog porekla**.“ {EGW Ms 39, 1906.5} „I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead. **The Holy One** hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow these fallacies of satanic origin.“

- * Koga je Ellen White nazvala The Holy One - **Taj Jedan Sveti**? Samog Isusa, Koji i u Bibliji nosi to ime:
- „Vi ste se odrekli **Sveca** i Pravednika, a molili ste da vam pokloni jednog ubicu.“ {Dela Apostolska 3,14}
 - „Jer je pisano: budite sveti, jer sam **Ja svet**.“ {Prva poslanica Petrova 1,16}

Godinu dana nakon toga, A.T. Jones je napisao „The Medical Missionary“.

U sadržanom tekstu **stoje reči, da se KONAČNO mora razumeti i PRIHVATITI, da sveti Duh nije IT tj. TO, nego osoba:**

A.T. Jones **1907**: Zahtev za **promenu** verovanja:

- „A sveti Duh je **osoba** (Person). Ova velika **istina se NE PRIZNAJE**, i u nju zapravo **ne veruje više od samo nekolicine hrišćana**. Zato svako zna, da **gotovo BEZ IZUZETKA**, tj. sa zaista, zaista retkim izuzetcima, da je sveti **Duh od strane hrišćana povezan sa zamenicom IT (TO). Ali zamenica IT (to) se nikad ne koristi kod OSOBA**. U smislu **osobina našeg (engleskog)** jezika se IT koristi samo u kontekstu stvari, ali nikada u vezi osoba, nego samo kod stvari beživotne substance kao kamen, kuća, drvo, ili u vezi koncepata ili iskustava, kao površina, visina, širina, mir, sreća, tuga, jedan utisak, jedan uticaj. Ali sveti Duh nije ništa od toga: sveti Duh nije niti utisak, niti jedan uticaj, niti mir, niti radost, niti neka druga stvar. Ne, večno ne. Sveti Duh je osoba, večno jedna **Božanska osoba**. On **MORA uvek biti tako PRIZNAT** i o njemu se mora govoriti kao o osobi. Na drugi način se ne može niti govoriti o njemu, niti ga zaista priznati.“ {A.T. Jones “The Medical Missionary“ p. 98.5 - 98.7} {<https://m.egwwritings.org/en/book/1162.98>} „And the holy Spirit is a person. This great truth is not recognized, indeed it is not believed, by more than a very few even of Christians. For everybody knows that almost invariably, with very, very few exceptions, the holy Spirit is referred to and spoken of by Christians as “it.” But the word “it” never applies to a person. The word “it,” in the very genius of our language, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the holy Spirit is none of these: the holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the holy Spirit is none of these things, nor any other thing. No, eternally no! The holy Spirit is a Person, eternally a divine Person. And he must be always recognized and spoken of as a Person, or he is not truly recognized or spoken of at all.“

Gornja izjava A.T. Jones-a iz 1907. razotkriva kompletnu istorijsku laž o navodnom prihvatanju Trojstva od strane tadašnje crkve, Ellen White i pionira. Ako je izraz osoba ili ličnost tada zaista bio korišten, kako se danas tvrdi, zašto je A.T. Jones onda napisao, da osim samo nekoliko osoba (u stvari tadašnje vođe otpada), svi gotovo bez izuzetka, označavaju svetog Duha sa IT tj. TO. Ovo je zaista čudno, ako je crkva tada zaista prihvatila Trojstvo, kao što se danas uz pismene „dokaze“ tvrdi, koji u stvari potiču upravo iz pera tadašnjih vođa otpada! Ellen White je napisala, da se A.T. Jones nalazi u potpunom otpadu i da je faktično sluga dr Kelloga:

Ellen White **1908**: A.T. Jones i dr Kellog zajedno objavljuju istu lažnu nauku:

- „Nismo videli ništa što bi nas ohrabrilo u nadi da će starešina Jones izaći **iz tame** koja je oko njega. On smatra da razume sebe, ali je slep i njegov osećaj je da zna koji korak treba da bude sledeći. Osetila sam da moram da sa njim razgovaram još jasnije. Rekla sam mu da je **uprkos upozorenjima koja su mu data povodom uticaja dr Kellog-a na njega napravio upravo suprotan korak na koji je bio upozoren da ga ne napravi**. On nije imao duhovni vidik da razume religiozne stavove tog doktora. Ja sam mu rekla da je **postao glasnogovornik dr Kelloga** drugim ljudima.“ {Ellen White: Lt 234, 1908} „We did not see anything to encourage us in the hope that Elder Jones is coming out from the darkness that is upon him. He feels that he understands himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that notwithstanding the warnings that had been given regarding Dr. Kellogg's influence over him, he had gone into the very path he had been cautioned not to take; he had not spiritual discernment to understand the doctor's religious standing. I told him that he had become Dr. Kellogg's voice to the people.“
- „On (dr Kellog) mi je rekao da **SADA veruje u Oca, Sina I svetoga Duha**, i da je **po njegovom viđenju Bog sveti Duh**, a ne Bog Otac, onaj koji ispunjava svemir i svaku živu tvar.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing.”

Jedina tema u okviru NASTAVKA Alpha otpada dr Kellog-a je bila isključivo lažna nauka o Bogu i svetom Duhu! Zašto je EGW poslala opomenu, ako je sveti Duh u tadašnjoj crkvi zaista već bio prihvaćen kao Bog?

H. Lacey je 1945. godine u pismu upućenom dr Froom-u opisao njegova najranija ubeđenja i verovanja njegove porodice u kontekstu Trojstva. Pri tome se ne radi o tome da li je on verovao u Trojstvo, nego o njegovoj izjavi da je u Adventističkoj crkvi korišten samo srednji rod IT (TO), i da su svi odlučno odbijali teoriju da je sveti Duh Bog. Naši pioniri su verovali u Semi-Arianizam, tj. da je Isus Božansko Biće, bez da su prihvatili učenje o Trojstvu.

- „Što se tiče nekog posebnog spora, ili agitovanja po pitanju Trojstva, ne mogu da se setim bilo čega ozbiljnog. Naravno, oduvek sam znao da je starešina Urija Smit imao **Arijanska verovanja**, (originalna knjiga o „Danilu i Otkrivenju” to otkriva!) i da su naši ljudi **nesumnjivo uglavnom pratili taj stav**. Ali smo mi, kao porodica, odgojeni u Engleskoj (Anglikanska) crkvi, bili po prirodi ako mogu reći, Trojstvenici. Mi smo samo verovali, podsvesno, i ne sećam se da smo ikada to dovodili u pitanje sa braćom koji su nas doveli u istinu, sa starešinom M.C. Israel-om, i mladim bratom V. L. H. Baker-om. Jednoga se sećam, a to je komentarisanje moje majke o čudnom izražavanju koje su koristili naši pastori kada su govorili o Duhu svetom kao “ONO” ili “TO” kao da su mislili na Duha svetoga kao na uticaj, umesto kao na osobu. To joj je izgledalo jako čudno, i u velikoj meri i meni (tada sam imao 17. godina).” {H.C. Lacey letter to LeRoy Froom Aug. 30, 1945} “As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an Arian in belief, (‘Thoughts on Daniel and the Revelation’ reveal that!) and that our people undoubtedly generally followed that view. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel, and young brother W. L. H. Baker. One thing I do recall is my mother’s remarking on the strange language used by our ministers in speaking of the holy Ghost as ‘it’ and ‘its’ as though they thought of the holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then).”

Bog se ipak pobrinuo, da uprkos velikom broju promenjenih citata EGW, neki ipak ostanu previđeni, da bi oni, koji zaista traže pravu staru istinu, nju i pronašli. Donji citat se npr. nalazi u „Velikoj Borbi“:

- „**Otac je Svog Duha dao u nemerljivim količinama Svom Sinu**, i mi takođe možemo imati udeo u punini **Toga** (sveti Duh) (IT, a ne Njega tj. HE).” {Ellen White: The Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of **IT’s** fullness.”

Alternativno tumačenje:

U donjem nastavku ovog teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **NE POSTOJE FALSIFIKATI falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati” bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni. Ko je ta treća ličnost? Da li treće biće? Po Duhu Proroštva sigurno ne:

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha** -, Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 **1905**} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”
- „**Mi hoćemo Svetog Duha, koji je Isus Hristos.**” {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „**Ne silom ni krepošću nego Duhom Mojim, veli Gospod nad vojskama.**” {Zaharija 4,6}

Kada jedan čovek ima telo, život i duh, da li je taj njegov duh jedno nezavisno biće ili deo tog čoveka? Istovremeno izraz „moj sin“ naravno znači drugo biće, što za duha nikad ne znači, jer je jedan duh uvek samo deo nekog bića. U svojim citatima od preko 100.000 stranica, Ellen White jasno piše da su Bog Otac i Isus – prisutni svojim svetim Duhom koji proizilazi iz Njih, dok nekoliko manje razumljivih citata ostavljaju utisak da Ellen White svedoči o Trojstvu. Kako je to moguće? Razmotrićemo u nastavku te citate, koji zahtevaju studiju svih nadahnutih tekstova, kao i potragu za ispravnim značenjem nejasnih izjava, jer bismo inače Biblijom „dokazivali“ zagrobni život sa opisom Samuilovog duha.

- „Čovek može da se odupre i pobedi greh jedino moćnim **delovanjem treće ličnosti Božanstva**, koja će doći sa neizmenjenom silom u punini Božanske moći.“ {Ellen White: DA, p. 671.2} “Sin could be resisted and overcome only 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.”
- „**Naše posvećenje je delo Oca, Sina i svetoga Duha**. To je ispunjenje zaveta koje je Bog napravio sa onima koji se vezuju sa Njim, da stoje sa Njim, Njegovim Sinom i svetim Duhom, u svetoj zajednici. Da li ste nanovo rođeni? Da li ste postali novo biće u Hristu Isusu? Onda sarađujte sa **tri velike nebeske sile** koje rade za vas.“ {Ellen White: 7BC, p. 908.11, 1901}

Zašto paralelno postoje tako suprotni citati, kao ova dva gornja, u usporedbi sa ostatkom? Oni to nisu, jer Ellen White u drugim citatima potpuno jasno objašnjava dublje značenje takvih citata kao što je gornji, i dovodi sve svoje izjave u potpunu harmoniju, što je obavezna karakteristika pravog Božjeg proroka! Ona koristi pojam treće ličnosti da bi naglasila da je sveti Duh potpuno drugačija manifestacija Isusa, nezavisna od Njegovog tela, ali ne da je treće biće. Pošto je sam Isus među nama prisutan na drugačiji način, On sigurno nije neka besvesna energija. Duh Proroštva to svesno Božje prisustvo naziva svesnom ličnošću, da bi uzeo distancu od učenja dr Kellogg-a koji je u prvoj fazi otpada propovedao besvesnu silu u lišću. Ellen White je istovremeno iznosila istinu da je to lično prisustvo Isusa u drugom obliku. Ako je nešto našim umovima teško shvatljivo, to nam ne daje za pravo da stvaramo novog Boga.

- „**Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **ON** (Isus) se na svim mestima prikazuje kroz Svog Svetog Duha, **kao Sveprisutan** (Isus)“ {Ellen White: Letter 119, 1895.18} “The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Kada govorimo o ovoj problematici, o svetome Duhu, i izrazu ‘treća ličnost’ mi moramo biti veoma oprezni sa rečima, kao što je to i Joseph Waggoner rekao, jedan od naših najvažnijih pionira, i veliki borac protiv Trojstva:

- „Postoji jedno pitanje koje se veoma osporava u teološkom svetu, nikada nismo pretpostavljali da ćemo ući u to. Radi se o sledećem: **ličnost Božjeg Duha**. Preovladujuće ideje da je to osoba su veoma raznovrsne, često banalne, ovu reč ljudi različito razumeju; dakle, jedinstvo u mišljenju u vezi ovoga se ne može očekivati sve dok svi ne budu u stanju da precizno definišu šta misle kada kažu ovu reč ili sve dok se svi ne slože u vezi jednog konkretnog značenja, kako će se ova reč upotrebljavati. Ali pošto ovaj dogovor ne postoji, čini se da razgovori o ovoj temi ne mogu biti korisni, pogotovo zbog toga **što je to nešto što nije direktno otkriveno**.“ {J.H. Waggoner: The Spirit of God, p. 8+9} “There is one question, which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation.”

On nam ovde govori, da kada razgovaramo o svetome Duhu, prvo bi trebalo da više pažnje posvetimo reči ličnost, jer ona ima različita značenja. I William White takođe objašnjava da je tek tada potpuno shvatio šta je njegova majka učila o toj temi, kada je razumeo značenje reči ličnost objašnjeno u rečniku.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. **ličnost** karakteristika. Napisano je na takav način da sam zaključio da može postojati ličnost bez telesne građe koju **Otac i Sin** poseduju.“ {W.C. White, 1935, Letter to H.W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics.. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son. “
- „Opisujući Svojim učenicima **službu svetoga Duha**, Isus je želeo da ih nadahne radošću i nadom koja je nadahnjivala i Njegovo srce. Radovao se za tu obilnu pomoć koju je osigurao Svojoj Crkvi. **Sveti Duh je bio najveći od svih darova** koje je mogao izmoliti od svog Oca za uzdizanje svoga naroda. **Sveti Duh treba da im bude podaren kao sila** koja preporuča, jer bi bez nje Hristova žrtva bila beskorisna. Sila zla vekovima je jačala i ljudi su se začuđujućić pokornošću potčinjavali sotonskom ropstvu. Čovek može da se odupre i **pobedi greh jedino moćnim delovanjem trećeg lica (ličnosti) Božanstva**, koje će doći sa neizmenjenom silom **U** punini Božanske moći. Duh čini delotvornim ono što je izvojevao Otkupitelj sveta. Duh sveti čisti srce. Posredstvom Duha vernik postaje sudeonik u Božanskoj prirodi. **HRISTOS je podario SVOGA DUHA kao Božansku silu** u savlađivanju svih nasleđenih i stečenih sklonosti ka zlu i da Crkva primi pečat Njegovog karaktera.“ {Ellen White: DA, p. 671. + RH, 19. November 1908} “In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only 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 a 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.”

Ovaj citat produbljuje i potvrđuje šta u ovom kontekstu znači treća ličnost: Isusov Duh kao Njegova prisutnost, sila, služba i dar! Ellen White je upravo u kontekstu službe napisala da je sveti Duh “treće lice Božanstva”.

Ona je, kao što je u adventističkoj istoriji poznato, u okviru pripreme svojih dela koristila “Noahs Webster” rečnik iz 1828. godine, koji u definiciji 6. opisuje jedno od značenja reči ličnost:

- „Koliko je **čovek je drugačiji** sam od sebe, kada je **u osobi sudije i kada je u osobi (ličnosti) prijatelja**.“ {Noahs Webster: Person - 6. Character of office} “How different is the same man from himself, as he sustains the Person of a magistrate and that of a friend. “

Čovek, iako jedna individua, se može jako razlikovati u zavisnosti od službe koju ima, koje u okviru službe predstavljaju njegove posebne i različite ličnosti tj. osobe. Svaka uloga predstavlja u tom smislu jednu posebnu osobu-ličnost. Kao sudija je veoma drugačiji nego kao prijatelj. I sama Biblija koristi reč ‘drugi’ u opisu iste individue:

- „I sići će na te Duh Gospodnji, te ćeš prorokovati s njima, i postaćeš **drugi** čovek.“ {1. Samuilova 10,6}

Saul je pri silasku Duha Gospodnjeg postao drugi čovek, tj. druga ličnost. Ovde možemo primeniti definiciju reči ličnost iz citiranog rečnika. Saul je po službi bio car Izraelov. U momentu kada je sveti Duh sišao na njega, dobio je novu službu proroka i time je postupao kao druga osoba iako je i dalje bio ista individua.

- „Dok **Isus služi** u nebeskoj Svetinji, **ON takođe** služi i u crkvi na Zemlji preko Svoga Duha. **ON** je sakriven od naših očiju, ali Njegovo obećanje dato na rastanku ispunjava se: “Evo, **Ja sam S VAMA** u sve dane **do** svršetka veka.“ (Matej 28,20). Iako **Svoju silu** prenosi Svojim slugama, **Njegovo prisustvo** koje daje snagu, još uvek je u Njegovoj crkvi.“ {Ellen White: DA, p. 166.} “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you alway, even unto the end of the world.” (Matthew 28:20.) While He delegates His power to inferior ministers, His energizing presence is still with His church.”

- „Sveti Duh je osoba, **JER** je on svedok da smo mi deca Božja. Svedok će poneti sa sobom svoje dokaze. U takva vremena mi verujemo i sigurni smo da smo deca Božja... sveti Duh ima ličnost, inače ne bi mogao biti svedok našem duhu i sa našim duhom biti svedok da smo deca Božja. On takođe mora biti Božanska osoba, inače ne bi mogao spoznati tajne koje se kriju u Božjem umu. „Jer koji **čovjek zna stvari čovečije, osim duha koji je u njemu?** Tako ni **Božju stvar ne znaju ljudi, već Duh Gospodnji.**“ {Ellen White: Evangelism, p. 616+617} “The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God... The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

Iako prvi deo citata daje utisak da je sveti Duh “biće”, naša obaveza je iskrena potraga za istinom. A ona se nalazi već u donjem delu citata! Zar Bog ne zna šta je u Njemu nego samo treće “biće” sveti Duh? Onda bi sam Bog bio jedan robot! U ovom citatu još jednom vidimo da kao što je naš duh u nama, tako je i Božji Duh u Njemu. Da li je naš ljudski duh novo biće nezavisno od nas? Donji stihovi i citati nam daju jasan odgovor, kako da razumemo gornji citat:

- „A nama je **Bog otkrio Duhom Svojim**; jer Duh sve ispituje, i dubina Božije. Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i **u Bogu što je niko ne zna osim Duha Božijega**. Jer mi ne primismo duha ovoga sveta, nego **Duha Koji je IZ Boga, da znamo šta nam je darovano od Boga.**“ {1. Korinćanima 2,10-12}

I po apostolu Pavlu su čovek i njegov duh upoređeni sa Bogom i Njegovim Duhom. Kao što ni duh čovečiji nije različito biće od čoveka, tako ni Božji duh nije različito biće od Boga. Kao što je duh čovečiji njegova ličnost, tako je i Božji Duh Njegova ličnost.

- „Veličina Božja je nama nepojmljiva. **“Božji presto je na nebesima”** (Psalam 11,4); **ali SVOJIM Duhom ON je svuda prisutan**. On ima intimno znanje, i lični interes u svim delima Njegovih ruku.” {Ellen White: Ed, p. 132} “The greatness of God is to us incomprehensible. „The Lord's throne is in heaven“ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”

Duh ima ličnost jer Bog ima Ličnost. Dajući nam Svog Duha, Bog nam daje Sebe, ne nekog drugog. Kada nam Bog daje sebe u Duhu, On nije lišen ličnosti. On nije samo neka bezlična sila ili esencija. Ne, on je veoma ličan i blizak. On je Božja ličnost, jer ima Božju ličnost. Isto važi i za činjenicu da je Božji Duh Božanska osoba.

- „**Kao Božanska zadužbina - sila Duha svetoga, je data učenicima**, tako će i danas biti data onima koji traže pravdu. Sama ova sila je dovoljna da nas poduči mudrosti i da nas spremi za nebeske sudove. Hristos želi da nam da blagoslov koji će nas učiniti svetima. “Ovo vam kazah”, govori On, “da radost Moja u vama ostane i radost vaša se ispuni.” Jovan 15,11. Radost u svetom Duhu daje zdravlje, životodavnu radost. **Dajući nam Svoga Duha, Bog nam daje Sebe**, čineći Sebe izvorom Božanskih uticaja, da da zdravlje i život svetu.” {Ellen White: 7T, p. 273} “As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” (John 15:11.) Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”
- „**Bog je Duh**, a ipak je **Biće sa Ličnošću**; jer nam je **tako On otkrio Sebe.**“ {Ellen White: MH, p. 413} “God is a Spirit; yet He is a personal Being; for so He has revealed Himself.”

Sveti Duh je osoba, jer je i Bog Osoba, a sveti Duh je samo Božanska ličnost, Ličnost Boga, Ličnost Hrista.

- „**Duh** oživljava, od tela nema ništa, reči koje govorim k vama, one su Duh i život.' **Hristos se ovde ne osvrće na Svoju doktrinu, već na Svoju Ličnost, na Božanstvo Svog karaktera.**“ {Ellen White: Review and Herald, 5. April, 1906 par. 12} “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Christ is not here referring to his doctrine, but to his person, the divinity of his character.”

Sam naziv „treća osoba“, koji je dat svetom Duhu ima samo svrhu da pokaže da je sveti Duh Isusova prisutnost, ali nezavisna od Njegovog tela i lične telesne prisutnosti! Pošto Isus na nebu lično govori sa prisutnim bićima, Njegov Duh predstavlja simbolično Njegovu drugu ličnost. Isus, Svojim svetim Duhom, govori sa svim bićima u univerzumu. Iako je ova činjenica za nas potpuno neshvatljiva, to ne sme da bude razlog da sve izvrćemo u željenom pravcu.

- „Ni jedna istina nije jasnije učena u Bibliji do one koja govori da **Bog** kroz **Svog** svetog Duha **upravlja Svojim slugama na zemlji** u velikim pokretima u radu za spasenje.“ {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”
- „Saučestvujući **sveti Duh je svoje učenike, apostole** osposobio da se odupru svakoj vrsti idolotarije i da uzdižu Gospoda, i **samo Njega**. Ko je, **osim Hrista sa Njegovim Duhom i Božanskom silom** vodio pera istoričara da bi celom svetu bili prezentovani skupoceni zapisi o Isusovim rečima i delima?“ {Ellen White: 3SM 137.2} “The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”

Ko po Bibliji ima Svoje zemaljske **učenike**? Naravno Isus i samo Isus! Sve ovo nam pomaže da shvatimo sledeće reči Duha Proroštva, koje nikada ne suprote jedna drugoj, iako bi donji citat u izolovanoj formi mogao da podrži drugačije mišljenje:

- „Sveti Duh je **utešitelj, u Hristovo ime. On oličava Hrista, a ipak je posebna ličnost**. Mi možemo imati svetoga Duha ako ga tražimo i ako imamo običaj da se okrenemo i imamo poverenje u Boga radije nego u bilo koje ograničeno ljudsko biće koje može da pogreši.“ {Ellen White: 20MR 324.2} „The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.“ {Ellen White: The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.

O čemu se radi u ovom opisu? Da još jednom ponovimo: Hristos se nalazi na nebu kao Prvosveštenik, dok je istovremeno na zemlji lično prisutan svojim svetim Duhom - utešiteljem. Pošto smo u mnogim citatima Ellen White mogli videti da je upravo Isus taj **jedan Utešitelj**, mi u okviru cele istine možemo prepoznati da su Utešitelj i Prvosveštenik dve različite Ličnosti istog Isusa Hrista, u zavisnosti od toga gde se obavlja služba. Isus Hristos je lično sa nama, sveprisutan Svojim Duhom, kojim lično sve vidi i sve čuje.

To nije Hristova druga Ličnost, to je Hristova Ličnost u drugoj formi, u drugoj manifestaciji od telesne. Sveti Duh je Božja i Hristova sveprisutnost, ali se manifestuje kao jedna ličnost, a ne dve. Tako je to i Božji i Hristov duh u isto vreme. Naše nerazumevanje ove bliskosti i odvojenosti u Hristovoj službi nije problem kojim se moramo baviti jer to ne razumeju ni anđeli, niti ćemo to ikada shvatiti. Ono ne sme da bude razlog, da istrgnemo nekoliko citata iz konteksta i napravimo novog Boga koji ne postoji! Ellen White je vrlo jasna po ovom pitanju:

- „Mi ne možemo biti sa Hristom lično, kao što su to njegovi prvi učenici bili, ali je On poslao **SVOG** svetog Duha da nas vodi ka celoj istini.“ {Ellen White: Ms 30, **1900**} „We cannot be with Christ in person, as were His first disciples, but He has sent His Holy Spirit to guide us into all truth.“
- „Hristos nije sada sa nama lično, već kroz predstavništvo svetog Duha.“ {Ellen White: RH, September 16, **1909**} „Christ is not now with us in person, but through the agency of the Holy Spirit.“

59. Avondale: Treća osoba koja hoda oko nas?

Napad na istinu:

Avondale je jedna adventistička škola u Australiji, na čijem otvaranju 1899. godine je Ellen White imala govor. Pri tome je govorila i o svetom Duhu. Ono što je ona rekla se od pristalica Trojstva rado (neupadljivo dopunjeno) citira, da bi se „dokazalo“ da je sveti Duh nezavisno treće „Biće“.

- „Mi moramo da shvatimo, **da sveti Duh**, koji je toliko osoba koliko je Bog Osoba, **hoda kroz ovu zemlju**.“ {Ellen White: Evangelism 616, 1899 From a talk to the Students at Avondale-School in Australia} „We need to realize that the holy Spirit, who is as much a person as God is a person, is walking through these grounds...”

Kada bi taj deo zapisa, sa uzdignućem svetog Duha kao Boga, zaista BIO ORIGINAL, morao bi da bude u harmoniji sa donjim citatima, što ovde nije slučaj.

Original:

- „**Hristos ide nevidljiv našim ulicama**. Porukom milosti On ulazi u naše domove. On čeka na zajednički rad sa svima koji žele da propovedaju u Njegovo ime. **On je DIREKTNO među nama**, da bi nas izlečio i blagoslovio, ukoliko Ga prihvatimo.“ {Ellen White: The Ministry of Healing, p. 107} “Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.”
- „**Zapamtite da je Isus pored vas gde god da krenete**, zapažajući svaki vaš potez i **slušajući svaku vašu reč**. Da li bi vas bilo sramota da čujete Njegov glas kako vam se obraća i da znate da **čuje svaki vaš razgovor**?” {Ellen White: YI, February 4. 1897 par. 3} “Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation?”
- „**Mi hoćemo svetog Duha, koji je Isus Hristos**.“ {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the holy Spirit, which is Jesus Christ.”
- „**Gospod Isus, Koji stoji na strani kolportera i HODA sa njima**, je glavni radnik. Ako prepoznamo Isusa kao Onog Koji je sa nama da pripremi put, **sveti Duh na našoj strani će dati osvedočenja upravo tamo gde je potrebno**.“ {Ellen White: CM, p. 107} “The Lord Jesus standing by the side of the canvasser, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the holy Spirit by our side will make impressions in just the lines needed.”

Alternativno tumačenje:

U donjem nastavku teksta stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni

Avondale je jedna adventistička škola u Australiji, na čijem otvaranju 1899 godina je Ellen White imala govor. Pri tome je govorila i o svetom Duhu. Ono što je ona rekla se od pristalica Trojstva rado citira, da bi se „dokazalo“ da je sveti Duh „biće“. Ko je ta treća osoba? Novo biće ili sam Isus prisutan na drugi način? Po Duhu Proroštva sigurno ne treće biće!

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i jednoga Duha - Hristovog Duha**, Koji će doneti jedinstvo u njihove redove.“ {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour, and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”

Donji citat u skraćenoj verziji iz knjige ‘Evangelizam’ vodi u pogrešnom pravcu, iako u celini predstavlja jasan dokaz istine!

- „Mi moramo da shvatimo, da sveti Duh, koji je isto toliko osoba koliko je Bog Osoba, **hoda kroz ovu zemlju.**“ {Ellen White: Evangelism 616, 1899 From a talk to the Students at Avondale-School in Australia} „We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds...”

Originalan i kompletan citat:

- „**Gospod** (Isus) kaže ovo zato što On zna šta je za naše dobro. **On** želi da izgradi zid oko nas, i da nas zaštiti od napada, tako da bi Svoje blagoslove i ljubav izlio na nas u velikoj količini. To je razlog što smo napravili tu školu ovde. **Gospod** je zapovedio da je ovo bilo mesto gde treba da budemo, i mi imamo jako dobar razlog da mislimo da je ovo pravo mesto. Mi smo zajedno ujedinjeni kao škola, i mi moramo da shvatimo, da **sveti Duh, koji je isto toliko osoba koliko je Bog Osoba, hoda kroz ovu zemlju**, jer je **Gospod Bog** naš Čuvar i Pomoćnik. **ON** (lično Bog) **čuje svaku reč koju izgovorimo i zna svaku misao u našem umu.**“ {Ellen White: Ms 66, 1899. (Talk, April 13, 1899), 7MR 299.2} “The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes, that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind.”

Na prvi pogled ovaj citat, skraćen i izvučen iz konteksta, izgleda kao “jasna podrška Trojstva i trećeg Božanskog Bića”. No, ako pažljivo čitamo kompletan tekst, možemo prepoznati, da tu piše da je sveti Duh jednako ličnost, ne besvesna sila, kao što je i Bog svesna Ličnost, u ovom slučaju prisutan na drugačiji način nego na prestolu.

- „Moja zbunjenost se umanjila kada sam na osnovu rečnika shvatio da je jedno od značenja reči osoba tj. ličnost - karakteristika.“ {**W.C.White 1935** Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was Characteristics..”

U nastavku citata vidimo da je sam Bog taj Čuvar, Onaj Koji nam pomaže i Koji zna sve naše misli i reči! Time vidimo da se radi o Njegovom Duhu! Sam sveti Duh nikada ne nosi titulu Gospod Bog! Bog Otac i Isus nose titulu Gospod. Ovaj citat je još jedan dokaz da je sveti Duh sam Isus, odvojen od Svog tela! Donji citati potvrđuju još jednom šta je Ellen White zaista želela da saopšti u Avondale-u:

- „**Hristos ide nevidljiv našim ulicama.** Porukom milosti On ulazi u naše domove. On čeka na zajednički rad sa svima koji žele da propovedaju u Njegovo ime. **On je direktno među nama**, da bi nas izlečio i blagoslovio, ukoliko Ga prihvatimo.“ {Ellen White: MH, p. 107} “Christ walks unseen through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.”
- „**Bog nam je podario svetoga Duha, i Njemu nije moguće da nam daruje nešto veće od toga.** Ovom daru ništa se ne može pridodati. Njime se sve potrebe mogu zadovoljiti. **SVETI DUH JE ŽIVA BOŽJA (Očeva) PRISUTNOST**; ako se dovoljno ceni, On je izvor hvale i zahvaljivanja koji će zauvek teći u večni život. Darovanje Duha predstavlja zavet milosti.“ {Ellen White: ST, 7. august 1901} “Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”
- „**Zapamtite da je Isus pored vas gde god da krenete, zapažajući svaki vaš potez i slušajući svaku vašu reč.** Da li bi vas bilo sramota da čujete Njegov glas kako vam se obraća i da znate da **čuje svaki vaš razgovor?**“ {Ellen White: YI, February 4. 1897 par. 3} “Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation?”

- „**Gospod Isus koji je pored kolportera i hodi sa njima**, je glavni radnik. Ako prepoznamo **Isusa** kao **Onog** koji je sa nama da pripremi put, **sveti Duh uz nas će dati osvedočenja upravo tamo gde je potrebno.**“ {Ellen White: CM, p. 107} “The Lord Jesus standing by the side of the canvasser, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed.”
- „**Stena vere je živa Isusova PRISUTNOST u crkvi.**“ {Ellen White: DA 414.3} “The Rock of faith is the living presence of Christ in the church.”
- „Ograničen ljudskom prirodom **Isus** nije mogao da na svakom mestu bude istovremeno **Lično prisutan**. Zato je svima bilo od koristi, da ih ostavi, da bi otišao kod Svog Oca, i poslao im **svetog Duha kao Njegovog zastupnika na zemlji. Sveti Duh je lično On, odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **On se lično pokazuje kao prisutan na svim mestima Svojim svetim Duhom, kao Sveprisutan (Isus).**“ {Ellen White: Lt119, 1895.18} “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Mi u puno citata čitamo da je upravo Isus Onaj, Koji je sveprisutan među nama. Pošto znamo da je On u svetinji nad svetinjama, Njegovo prisustvo može imati samo jedno značenje: da je On sveprisutan kao sveti Duh.

- „I evo Ja sam s vama u sve dane do svršetka veka.“ {Matej 28,20}

Mi ne možemo neke citate jednostavno odvojiti od ostatka, jer bi onda Duh Proroštva i Biblija suprotili sami sebi. Na takav način bi mogli dokazivati da je “zagrobni život istina” pomoću Samuilovog Duha ili Avramovog krila. Prema Biblijskim principima smo dužni da sve u Božjoj reči istražimo duboko i temeljno, sve dok istina ne postane jasna i razumljiva, i shvatimo šta Biblija i Ellen White zaista govore, i koliko je doktrina o Trojstvu bez temelja!

60. Drugi suprotni citati

Falsifikat:

- „**Mi ne možemo biti sa Hristom u Osobi**, kao što su to njegovi prvi učenici bili, ali je On poslao Svog svetog Duha da nas vodi ka celoj istini.“ {Ellen White: Ms 30, 1900} „We cannot be with Christ in person, as were His first disciples, but He has sent His holy Spirit to guide us into all truth.”
- „**Sveti Duh je utešitelj, u Hristovo ime. On oličava Hrista, a ipak je druga ličnost.** Mi možemo imati svetoga Duha ako ga tražimo i ako imamo običaj da se okrenemo i imamo poverenje u Boga radije nego u bilo koje ograničeno ljudsko biće koje može da pogreši.“ {Ellen White: 20MR 324.2} „The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.” {Ellen White: The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.”
- „**Hristos nije sada sa nama u Osobi**, već kroz predstavništvo svetog Duha.“ {Ellen White: RH, September 16, 1909.} „Christ is not now with us in person, but through the agency of the holy Spirit.”

Ovi gornji tekstovi suprote svim drugim citatima od EGW. Ona sama piše čak i 1909. godine, da samo Otac i Sin znaju sve! Kada bi sveti Duh bio osoba, morao bi da zna sve kao i Otac i Sin!

Original:

- „**SAMO Bog (Otac) i Hristos znaju**, koliko su ljudske duše koštale“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} „God and Christ alone know what the souls of men have cost.”

- „Jasno je deklarirano u posmatranju svetog Duha, da u njegovom radu vođenja čoveka ka istini, **„on neće govoriti od sebe.“** {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the holy Spirit that, in his work of guiding men into all truth, **“He shall not speak of Himself.”** John 15:26; 16:13.”
- „Veličina Božja je nama nepojmljiva. **“Božji presto je na nebesima”** (Psalam 11,4); ali **SVOJIM Duhom ON je svuda prisutan.** On ima intimno znanje, i lični interes u svim delima Njegovih ruku.” {Ellen White: Ed, p. 132} “The greatness of God is to us incomprehensible. „The Lord's throne is in heaven“ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”

61. Da li je Ellen White zaista napisala ili rekla „TRI Božanska BIĆA“?

Samo jedno Biće može biti Bog! EGW je kao Biće označavala isključivo Boga Oca i Isusa. Iz tog razloga je bio potreban falsifikovani dokaz, da je EGW to pisala i za svetog Duha. Jedini citat „od“ Ellen White, u kojem stoje tri Bića, se koristi kao glavni dokaz da je ona na kraju ipak shvatila da je Trojstvo istina:

- „Ti si rođen pod Bogom, i stojiš pod kaznom i silom od **“tri najsvetija Bića na nebu”**, Koja su sposobna da te čuvaju od pada. Ti moraš da shvatiš da si mrtav grehu; Tvoj život je skriven sa Hristom u Bogu. Skriven “sa Hristom u Bogu” je predivna transformacija. To je najdivnije obećanje.“
- „You are born unto God, and you stand under the sanction and the power of the **three holiest beings in heaven**, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden “with Christ in God,”—wonderful transformation. This is a most precious promise.”
- {White Estate 16. March 1976: {Ellen White: 7MR, 267} {Ellen White: Sermons and Talks Volume One 367.3, Sermon given October 20, 1906}:

Mi u okviru originalnog izvora možemo da vidimo da ova izjava ne potiče iz njenih knjiga niti je njen citat. Ovaj gornji tekst je anoniman zapis njene propovedi, ukoliko bi zaista poticao iz tog vremena! Izraz “tri Bića” dolazi od jednog nepoznatog rukopisa, od strane osobe **čije ime i autenticnost nikad nisu ni utvrđeni.**

Taj tekst je uprkos tim činjenicama ipak stavljen u 7MR kao njena izjava! Ellen White je sve rukopise odobravalala samo posle pregleda i njenog potpisa! Za ovaj tekst ne postoji njena autorizacija! Njoj je tada bio predstavljen samo odštampani deo te propovedi, koji je ona onda potpisala. Tekst sa delom propovedi koji je ona odobrila se nalazi u RH iz decembra 1906, i u njemu ne stoji izraz „tri Bića“. Suprotna anonimna izjava o tri Bića je „otkrivena“ tek 1976. godine.

U okviru ovog ubačenog teksta dolazi do tvrdnje, da se neautorizovan i neodštampan deo podrazumeva, pošto je Ellen White potpisala i odobrila za štampu druge delove ove propovedi, koje je imala u rukama. Kod takvog pristupa bismo mogli da svaku propoved kasnije po želji proširiti i dokazivati željene konstelacije.

U istom duhu bi mogli da tvrdimo da su i apokrifi istiniti, jer vode poreklo iz tog vremena i dotiču isto područje teologije. Na isti način je i dr Kellogg kao svestan vođa otpada dopunjavao izjave Ellen White, i tako njenim citatima davao potpuno drugo značenje. Šta je Ellen White rekla o njenim rukopisima bez njenog potpisa?

- „A sada bih svima koji imaju želju za istinu rekla sledeće: **Nemojte prihvatati neoverene izveštaje kao nešto što je sestra White rekla i napisala.** Ako želite da znate šta je Bog otkrio kroz nju, onda čitajte njena izdata dela. Ako postoje ikakve sporne tačke koje ona nije napisala, nemojte to brzo prihvatati i širiti dalje glasine kao da je ona to rekla.“ {Ellen White: 5T 696.1} “And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”
- „Pročitala sam sve što je kopirano, da bih videla da je sve kako treba. Pročitala sam sve rukopise svih knjiga **pre** nego što su poslati na štampanje.“ {Ellen White: 3SM 90.6} “I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.”
- „Ja sam temeljno ispitala sve moje publikacije. Moja je želja da se **ništa** ne pojavi bez moje temeljite kontrole.“ {Ellen White: 10MR 12.4}

62. Dve paralelne forme lažne nauke: Samo jedno stopljeno Biće ili tri Bića?

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI.** To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} „One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”
- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Stara istina:

- „Od večnosti je postojalo potpuno **jedinstvo između Oca i Sina.** Oni su bili dva, ali ipak ne identični. **Dvojica** u individualnosti, ali **jedno u Duhu**, srcu i karakteru.“ {Ellen White: YI, December 16. 1897 par. 5} “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.”
- „**Ličnost Oca i Sina,** kao i jedinstvo između Njih su opisani u 17. glavi Evanđelja po Jovanu, u Hristovoj molitvi za Njegove učenike: „ne molim se pak samo za njih, nego i za one koji Me uzveruju njihove reči radi; Da svi jedno budu, kao Ti, Oče, što si u Meni i Ja u Tebi; da i oni u Nama jedno budu, da i svet veruje da si Me Ti poslao.“ Jovan 17,20.21 **Unija** koja postoji između Hrista i Njegovih učenika **ne uništava ničiju Ličnost.** Oni su jedno u cilju, umu, karakteru, **ali ne u Osobi. Ovo je to da su Otac i Sin jedno.**“ {Ellen White: MH, p. 421} “The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” John 17,20, 21. The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.”
- „Čitajte 1. Mojsijevu 1. poglavlje. Poslednje krunsko delo Božje je bilo da stvori čoveka. 'I reče Bog, hajde da Načinimo čoveka po Našem obličju, kao što smo Mi, i da mu damo vlast' nad stvarima koje smo stvorili. **'I stvori Bog čoveka po Svom obličju'** On je čoveku dao **obličje ličnosti po Božjem sopstvenom obličju.** 'I stvori Bog čoveka po obličju Svom, po obličju Božjem stvori ga; muško i žensko stvori ih.' Ovde je jasno definisano da **Bog zaista ima Ličnost kao ljudi koje je stvorio.**“ {Ellen White: Ms 171, 1904} “Read Genesis chapter 1. The last crowning work of God was to make man. “And God said, Let us make man in our image, after our likeness: and let them have dominion” over the things We have created. “So God created man in his own image.” He gave man a personal form in God's own image. “So God created man in his own image, in the image of God created he him; male and female, created he them.” This is plainly defined that God had as verily a personality as the human agencies whom He created.”

- „Gospod Hristos je došao na naš svet da zastupa Boga Oca. On je predstavio Boga ne kao suštinu koja prožima prirodu, već kao Boga Koji ima Ličnost. **On je bio jasna slika Božje Ličnosti**, i došao je na naš svet da obnovi u čoveku Božji karakter.“ {Ellen White: 19MR, p. 250 1891} “The Lord Jesus came to our world to represent the Father. He represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image..”
- „Bog je poslao Svog sopstvenog Sina u obličju grešnog tela, podložnim fizičkim slabostima, kušanim u svim tačkama kao što smo mi. **On je bio Sin živog Boga. Njegova Ličnost NIJE počela sa utelovljenjem u telu.**“ {Ellen White: Lt 77, 3. August, 1894} “God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.”

Isus je već pre dolaska na zemlju bio Sin. On ni na nebu nije bio “stopljen u Trojstvo”, niti samo u okviru spasenja manifestovani deo Trojstva, kako se od strane mnogih Trojstvenika tvrdi.

- „Hrišćani treba da imaju na umu da **Bog ima Ličnost, baš kao što Hristos ima Ličnost.** Oni trebaju tako predstavljati Hristovu Ličnost i ponašanje da čineći Njegova dela manifestuju Očev duh i karakter. **Hristos je jasna slika Očeve Ličnosti i karaktera.**“ {Ellen White: Ms 130, 27. Oktober, 1902} “Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ's person and conduct that by doing His works they will manifest the character and spirit of the Father. Christ is the express image of His Father's person and character.”
- „Mi se nikada **nećemo usuditi da špekulišemo o Božjoj Ličnosti**, osim jezikom Reči (Biblije) koja predstavlja Njegovu Ličnost. **Ne sme biti diskusije oko ovog pitanja** da Bog ne bi pružio nedvosmisleno otkrivenje **ŠTA je On koje bi uništilo onoga koji se usudi da ide na sveto tlo sa svojim spekulativnim teorijama**, kao što su se neki usudili da otvore kovčeg da vide šta je u njemu njegova sila i kako se Bog manifestuje. Ljudi su pobijeni zbog njihove radoznalosti. Neka ljudska bića uzmu u obzir da **nikada svojim istraživanjem ne mogu objasniti Boga**. Kada otkupljeni budu čisti i oprani da pristupe u Njegovu prisutnost, oni će razumeti da sve što ima poštovanje ka večnom Bogu, nepristupačnom Bogu, ne može biti predstavljeno u slikama. Bezbedno je razmišljati o Bogu, **velikom i divnom Bogu, i Isusu Hristu, savršenoj slici Božjoj.** Bog (a ne Bog Trojstvo) je dao **Svog jedinorodnog Sina** našem svetu, da mi možemo kroz Njegov pravedni karakter videti Božji karakter. Na nebu ćemo biti u večnoj Božjoj prisutnosti.“ {Ellen White: Ms 223, 30. November 1902} “The subject of speculation regarding God's personality we will not venture to express, except in the language of the Word which represents His personality. There is to be no discussion over this question lest God would give unmistakable revelation of what He is that would extinguish the one who dares venture on the holy ground in his speculative theories, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity science. Let human beings consider that by all their searching they can never interpret God. When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reverence to the eternal God, the unapproachable God, cannot be represented in figures. It is safe to contemplate God, the great and wonderful God, and Jesus Christ, the express image of God. God gave His only begotten Son to our world, that we might through His righteous character behold the character of God. In heaven we shall be in the eternal presence of God”

Božji Prorok uči da su SAMO Otac i Sin imaju Ličnost. Oni su jedno, ali **u zajednici** a ne kao jedno Biće! Kako? Zato što su jedno u namerama, Duhu i karakteru. Oni su jedno u Svom svetom Duhu. Kada bi svi Troje bili taj jedan Bog, kako naša teologija od 1980. godine konačno potpuno ozakonjeno uči, to bi onda značilo da je Bog „stopljen“ tačno kao u neznabožačkim religijama!

Ako jedan Bog „sadrži“ tri Ličnosti, onda On kao posledica takve lažne teologije može biti samo jedno biće sa 3 različite ličnosti koje predstavljaju samo „uloge“. Upravo to uče sotonski inspirisane neznabožačke religije kao npr. indijski „Bog“ Shiva sa više ruku ili sa puno glava kao Brahma.

Ellen White jasno navodi samo **dva Bića**, Boga Oca i Sina Isusa. Isto tako i Stefan u Delima Apostolskim vidi u viziji jednog Boga tj. Oca i jednog Sina, a ne Troje. Time možemo da razumemo dublje, šta je Ellen White pod opisom u {„The Message in Revelation“, October 23, 1903} između ostalog mislila, kada je najavila manifestaciju paganskih Bogova u hrišćanskom svetu poslednjih dana. Za vreme njenog delovanja nije učena nauka stopljenog Trojstva. Deo te nauke je i nesvatljivo duboko izvrtnje Biblije u tom pravcu.

- „I svako stvorenje, što je na nebu, i na zemlji, i pod zemljom, i što je na moru, i što je u njima, sve čuh gde govore: **Onome** što sedi **na prijestolu**, **I Jagnjetu** blagoslov i **čast i slava** i država va vek veka.“ {Otkrivenje 5,13}
- „Po tom doznajemo da u Njemu stojimo, i On u nama, što nam je dao **OD Duha Svojega**.“ {1. Jovanova 4,13}

U ovom stihu čitamo da se Isusu, simbolički predstavljenom kao Jagnje, ukazuje čast i slava posebno i nezavisno od Oca Koji sedi na prestolu. Otac i Sin nisu jedan „stopljeni Bog“. Zašto nigde u Bibliji ne čitamo da sveti Duh dobija i zaslužuje čast i molitvu?

Ne postoji ni jedno jedino mesto u Bibliji ili Duhu Proroštva koji opisuje u bilo kojoj fazi istorije, pre nastanka greha, njegovog trajanja i nakon njegovog uništenja, da je i sveti Duh dobio molitvu i obožavanje! Ali danas se to radi ne samo u harizmatičkim crkvama, nego polako prodire i u Adventističku crkvu!

63. Kako izgleda Bog? Spiritualizam

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1}
„One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.“
- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Spiritualizam nije sa greškom napisana reč spiritizam nego je lažna filozofska doktrina o Božjoj prirodi, kao i učenje po kojem duhovi postoje mimo materije, i da su sami po sebi jedina stvarnost. Mnogi zastupnici “produbljene istine” o Trojstvu tvrde danas, da je Bog nama opisao Oca i Sina na nebu sa sličnom formom sa telom i licem, da bi imali “simboličnu predstavu” u našim ograničenim umovima.

Spiritualizam uči da je Bog samo na zemlji kao Isus uzeo formu ljudi, a da je inače samo duhovno biće bez forme ili tela. Ti ljudi hulno napadaju opis neba u Bibliji, i sami sebe stavljaju iznad Božje volje i napadaju direktno Njega i Njegovu istinu, kao što su ranije Jevrejski sveštenici narod zaveli u idolopoklonstvo. Ova nauka je hinduističko-budističkog porekla! Biblija nam kaže potpuno jasno da i Bog Otac ima telo i lice:

- „I **Otac** Koji Me posla Sam svedoči za Mene. **Ni glasa Njegova kad čujete ni lica Njegova videste**.“ {Jovan 5,37}
- „I videh veliki **beli prestol**, i **Onoga** što seđaše na njemu, od Čijega **lica** bežaše nebo i zemlja, i mesta im se ne nađe.“ {Otkrivenje 20,11}

Ellen White piše u svojoj već ranije citiranoj izjavi, da je videla zabrinut izraz lica na Isusu, dok je sa Svojim Ocem razgovarao o mogućnostima spasenja palog čoveka! Otac je, kao i Njegov Sin Isus imao lice i formu, po kojoj smo i mi stvoreni. Pošto u Bibliji stoji da smo stvoreni po Božjem obličju, ta nauka direktno suproti Bibliji!

Taj način posmatranja bi u okviru dublje analize principa tog učenja doveo dotle, da su i Anđeli samo simbolički predstavljeni u tom obliku, a krajnji stadijum je Hinduističko-Budistička reinkarnaciona forma stopljenog anđeoskog bića bez glave, ruku i nogu.

Ellen White je, što se tiče forme, nedvosmisleno opisala Lucifera u telesnoj formi:

- „Njegovo čelo je bilo visoko i široko i pokazivalo je njegovu visoku inteligenciju. Njegova telesna forma je bila savršena.“ {Ellen White: 1SP 17.1} “His forehead was high and broad, showing a powerful intellect. His form was perfect.”

Da li su možda i ovo čelo i telo simbolički, da bi mi kao ograničena bića mogli sebi nešto da zamislimo? Kao da u svojoj ograničenosti ne bi mogli shvatiti ništa bez forme, iako sa druge strane znamo i shvatamo da sveti Duh nema telesnu formu! Isus je rekao `tako stoji pisano` a ne da sve tumačimo filozofski i simbolički. To nas je odvelo dotle, da je sada i veličina novog Jerusalima iz Otkrivenja samo simbolična, jer je nemoguće da je prestonica svemira tako velika! To prozilazi iz takvih postavki da Bog nema svu silu, ili da Mu mi određujemo šta je Njemu moguće! Neka nam Bog bude milostiv, i osvesti mnoge iskrene ali zavedene duše dok nije kasno, a tu mislim i na ogroman broj naših teologa. Bog je pri stvaranju rekao i pokazao, da smo dobili Njegovu formu bez Njegove sile i prirode! Zašto sveti Duh nije bio na savetu kada se pravio plan stvaranja ako je treće nezavisno Biće?

- „Potom reče **Bog: Da načinimo čoveka po Svom obličju**, kao što smo Mi.“ Mi ne uzimamo ljudske zablude nego Božju reč da je **čovek stvoren po Božjem i Hristovom izgledu.**“ {Ellen White: Ms 236, 5. January, 1902} “- “And God said, Let us make man in our image, after our likeness; [...] We take not the fallacies of man but the Word of God that man was created after the image of God and Christ.”

Sveti Duh naravno nema telesnu formu, jer inače na pedesetnici nebi bio izliven i stanovao u nama. Dali je taj „trojstveni“ Bog, koji sadrži Isusa kao deo sebe, pričao sa Isusom? Isus ne postoji dva puta, jednom u slepljenom Trojstvu i još jednom samostalan. To je protiv Biblije. I čovek je kao slika Boga samo jedno biće, a ne tri u jednom!

- „Stvoreni da budu '**obličje i slava Božja**' (1. Korinćanima 11,7). Adam i Eva su primili zaduženja vredna njihove uzvišene sudbine. Graciozni i simetrični u formi, divni na oko, njihovo držanje je sjajilo zdravljem i svetlošću radosti i nade, **u spoljašnjem izgledu su nosili obličje svog Tvorca.** A ova sličnost se nije odnosila samo na spoljašnjost. Svaki deo uma i duše je reflektovao Tvorčevu slavu.“ {Ellen White: Ed, p. 20, 1903} “Created to be “the image and glory of God” (1 Corinthians 11,7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory.”
- „Kada je Adam izašao iz Tvorčeve ruke, nosio je **fizičku**, umnu i duhovnu **sličnost sa svojim Tvorcem.**“ {Ellen White: Ed, p. 15. 1903} “When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker.”
- „**Pitala sam Isusa da li Otac ima formu kao i On. On je rekao da ima**, ali da je ja ne mogu videti, jer, rekao je: “Ako bi jednom pogledala slavu Njegove Ličnosti, prestala bi da postojiš.” {Ellen White: EW, p. 54} “I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.”
- „On (Isus) je bio preslikana priroda Svog Oca, ne samo **po crtama lica i tela**, već i po savršenstvu karaktera.“ {Ellen White: RH, December 17, 1872 par. 1} “He was in the express image of his Father, not in features alone, but in perfection of character.”
- „Bog je na savetu sa Svojim Sinom napravio plan da stvore čoveka po Svom **obličju.**“ {Ellen White: RH, February 24, 1874 par. 3} “God, in counsel with his Son, formed the plan of Creating man in their own image.”
- „I imaju telesa nebeska i telesa zemaljska: ali je druga slava nebeskim, a druga zemaljskim.“ {1. Korinćanima 15,40}

- „Koji ste se pokazali da ste poslanica Hristova, koju smo mi služeći napisali ne mastilom nego Duhom Boga živoga, ne na kamenim daskama nego na mesnim daskama srca. A takvo pouzdanje imamo kroz Hrista u Boga nego je naša vrsnoća od Boga a duh oživljuje **A Gospod je Duh: a gde je Duh onde je sloboda.** Mi pak svi koji otkrivenim licem gledamo slavu Gospodnju (sada), preobražavamo se u ono isto obličje iz slave u slavu, kao od **Gospodnjeg Duha.**“ {2. Korinćanima 3,3-18}
- „Bog je Duh; i koji Mu se mole, duhom i istinom treba da se mole.“ {Jovan 4,24}
- **„Bog je Duh; a ipak je (telesno) Biće, jer je čovek napravljen po Njegovom obličju. Kao Biće, Bog se otkrio u Svom Sinu.“** {Ellen White: Education, p. 132, 1903} (Bog=Bog Otac) “God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.”

Izjava da su Otac i Sin istovremeno i Duh ne znači da Oni nemaju telo!

Kao završni korak Omega otpada dolazi simbolično tumačenje cele Biblije prema bilo kojoj želji i potrebi dokaza. Tako su sada knjiga proroka Danila, statua iz Navuhodonosorovog sna, Otkrivenje i poslanica Jevrejima sa nebeskom svetinjom - samo simbolika, da bi mogli shvatiti osnovne principe bez konkretnih doslovnih najava budućnosti ili definicija otkrivenih istina. Sledeći korak je naravno, da je i sam kraj vremena milosti simboličan, jer se ne odnosi na nas, već na neobraćene ljude u svetu. Prema principu Spiritualizma su i 12 plemena Izraela samo simbolična a ne doslovna, da bi sebi samo mogli da zamislimo Božji narod, koji Mu se moli, i da oni u stvari nisu doslovno postojali.

Svako mesto u Bibliji i Duhu Proroštva sa jasnom istinom se nazivaju „simbolikom“. Sotona nas je decentno preveo u neznabožačku religiju kao i Jevreje, koji su se na kraju u samom hramu molili Valu.

Slično i mi činimo danas, kada se uz teološku pohvalu u celom svetu pa i kod nas u Preporodu, štampa knjiga iz Andrews-a Trojstvo (Trinity), na čijoj naslovnoj stranici stoji Druidski magijski simbol obožavanja sotone! Kako pioniri i Duh Proroštva definišu Spiritualizam tj. lažno viđenje Boga? Nasuprot današnjoj tvrdnji, da je James White odbijao samo katoličku formu Trojstva, mi možemo u njegovoj jasnoj izjavi videti da je svaku formu Trojstva odlučno pobijao! James White je u neadventističkom časopisu Day Star, koji se bavio tom tematikom napisao donji članak, iako je urednik tog časopisa imao potpuno suprotno i neispravno gledište. Isto i EGW! Bog na mnogim mestima otvara istini put:

- „Način na koji su **spiritualisti opovrgli jedinog Gospoda Boga i našeg Gospoda Isusa Hrista je tako što su koristili staru nebiblijsku trinitarijansku veru**, da je Isus Hrist večni Bog, iako nemaju ni jedan stih da to podrži, dok mi imamo jasna svedočanstva u izobilju da je On Sin večnog Boga.“ {James S. White: Day Star, January 24, 1846} “The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.”
- „Ekstremni pogledi o 'Bogu u prirodi' potkopavaju temeljne istine o Božjoj Ličnosti i službi anđela. **Zbunjuća masa spiritualističkih ideja zauzima mesto vere u ličnog Boga. Ja ne sudelujem ni najmanje u nekim principima koji se sada zastupaju.**“ {Ellen White: Lt 271b, 18. September, 1903} “Extreme views of “God in nature” undermine the foundation truths of the personality of God and the ministration of angels. A confused mass of spiritualistic ideas takes the place of faith in a personal God. I take no stock whatever in some of the principles that are now being advocated.”
- „Zaklinjem vas blagodaću Božjom da budete oprezni. Vama i drugim propovednicima i učiteljima Gospod kaže, 'Ispitajte se da li ste u veri.' Svet je pun spekulacija i **lažnih teorija o Božjoj prirodi i karakteru.** Neprijatelj naših duša revno radi da uvede među Božji narod prijatne špekulacije i **pogrešne poglede u vezi Božje Ličnosti.**“ {Ellen White: Lt 230, 2. October 1903} “I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers, the Lord says, “Examine yourselves, whether ye be in the faith.” The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation and incorrect views regarding the personality of God.”

- „Mi ne možemo naći reči da prikladno objasnimo **skori razvoj ideja koje neki imaju. One sadrže niti panteizma** (mnogoboštva tj. dodatnih „Bogova“). Te ideje su tako pomešane sa istinom da je istina poništena. **Te varljive teorije predstavljaju negiranje Božje Ličnosti**, Hristovog pomirenja (potpune smrti) i Njegovog rada u Svetinji. One oduzimaju vitalne principe koji su nas učinili zasebnim narodom.“ {Ellen White: Ms 8, 1914} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a denial of the personality of God, the atonement of Christ and His work in the sanctuary. They take away the vital principles which have made us a separate people.”
- „...Ali pošto nas je ispitivao (katehizirao, orig. eng.) o **Trojstvu**, i shvatio da se nismo slagali po pitanju **njegovog trojedinog Boga**, postao je ozbiljan u osudi unitarizma, koje oduzima Hristu Njegovo Božanstvo, i ostavlja Ga ništa drugo do samog čoveka. Dakle, koliko god da su naši pogledi bili zabrinuti, on se borio sa čovekom od slame. **Mi ne poričemo Hristovo Božanstvo**....Mi verujemo da je On Božanska Osoba i **Kome se Jehova obratio rečima: “Da načinimo čoveka”**. On je bio sa Ocem pre nego što je svet postao....Mi **NEMAMO** toliko **SIMPATIJE prema Unitarijancima koji poriču Božanstvo Hrista, NITI PREMA TRINITARIJANCIMA** koji drže Sina kao večnog Oca, i koji govore tako **mistično o trojedinom Bogu**. Dajte Gospodaru svo Božanstvo sa Kojim Ga Sveto Pismo odeva.“ {James White: RH, 6. June, 1871, 196, Rubrika: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} Na stranici „EGW Writings“ je u medjuvremenu „slučajno“ uklonjeno celo izdanje RH sa tim citatom! “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [...] But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune god, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. [...] We believe him to be the divine person addressed by Jehovah in the words, “Let us make man.” He was with the Father before the world was. [...] We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the holy Scriptures clothe him.”
- „Često sam **lažno optuživana da učim stvari slične spiritualizmu**. Ali, pre nego što je urednik časopisa "Dnevna Zvezda" (Day Star) naleteo na tu obmanu, Gospod mi je pokazao uništavajuće efekte koji će doći na stado od strane njega i drugih, učeći spiritualističke ideje. Često sam videla ljubljenog Isusa da je Osoba. Pitala sam ga da li je i Njegov Otac Osoba i da li ima oblik kao On. Isus je rekao: „Ja sam identična slika Svoga Oca.“ Često sam viđala da spiritualistički pogled na ovu stvar oduzima svu slavu nebesima i da su u mnogim umovima Davidov presto, i Isusova divna Ličnost izgoreli u vatri spiritualizma. Videla sam da će neki, koji su bili prevareni, i odvedeni na pogrešan put, biti dovedeni pred svetlo istine, ali će biti skoro nemoguće da se potpuno reše prevarnih moći spiritualizma. Takvi bi trebali temeljno da ispovedaju svoje grehe i ostave ih zauvek.“ {Ellen White: ExV, p. 64, 1851} “I have frequently been falsely charged with teaching views peculiar to spiritualism. But, before the editor of the “Day Star” run into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person, and had a form like himself. Said Jesus. “I am in the express image of my Father’s Person. I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever.”

64. Knjiga Evangelizam: eternal Godhead - večno Božanstvo

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} „One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”

- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Knjiga “Evangelizam” koja na prvi pogled sadrži neosporive dokaze za Trojstvo, nosi izjave Duha Proroštva izvađene iz konteksta, koje formiraju drugačiji smisao. Samo kompletna slika svih izjava od Ellen White može doneti sigurnost u ispravnost neke nauke, što u ovoj knjizi nije slučaj. Ova na ostalim područjima dobra kompilacija citata, nastala je tek oko 20 godina nakon smrti Ellen White pod vođstvom dr LeRoy Froom-a, koji je svim silama radio na dokazivanju Trojstva i bio od Generalne Konferencije zvanično zadužen da istraži upravo to pitanje. Dr Froom je otvoreno napisao da je uklonio stare i besmislene adventističke nauke, koje su nas u svetu činile smešnim!

U donjem tekstu stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva. Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**“ {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „Sveti Duh je lično On (Isus), odvojen od Svog ljudskog personaliteta i zato nezavisan od njega. **On je sveprisutan** kroz Svog Svetog Duha.“ {Ellen White: Letter 119, 1895.18} “The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Da li je možda Sveti Duh prisutan kroz svog Svetog Duha, ukoliko se ove reči ne bi odnosile na samog Isusa, kako tvrde trojstvenici? Tada bi postojala dva Sveta Duha.

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i JEDNOG Duha - Hristovog Duha**, Koji će doneti jedinstvo u njihove redove.“ {Ellen White: 9T, p. 189.3 **1905.**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Donja izjava Duha Proroštva u kojoj stoji izraz “punina Božanstva”, se upotrebljava kao glavni dokaz za postojanje Trojstva, jer dotiče Svetoga Duha i termin Božanstvo:

- „Otac **JE** sva punina Božanstva” “The Father is all the fullness of the Godhead bodily”
- „Sin **JE** sva punina ispoljenog Božanstva” “The Son is all the fullness of the Godhead manifested”
- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U** svoj punini Božanstva” “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead”

{Ellen White: Special Testimonies, Series B, No. 7, pp. 62, 63. **1905** and Evangelism, pp. 614, 615}

Ali ako ovaj tekst pročitamo pažljivije, videćemo da su u okviru ove titule prisutne fundamentalne razlike, i to:

- Otac i Sin **SU PUNINA** Božanstva = IS the Fulness of the Godhead.
- Sveti Duh je **U PUNINI** tog Božanstva = IN the Fulness of the Godhead.

Sumirajmo sada indirektnu poruku ovo izjave: Otac JE Božanski vladar, Sin JE Božanski vladar, Sveti Duh je U tom Božanskom vladaru, dakle u Ocu i u Sinu, i time sam nije Božansko Biće kao Otac i Sin. Ako nešto proizilazi od nečega, onda kao prvo mora biti već u tome, isto kao što se izvorska voda već nalazi u svom izvoru, da bi iz njega mogla da izađe. Ovde NE stoji da su svi Troje ta punina Božanstva, što bi u slučaju Trojstva moralo da bude. Kada bi Trojstvo bilo istinito, onda bi moralo da stoji da su svi Troje a ne samo Sveti Duh U punini Božanstva, gde bi onda Bog značilo spoj tri osobe, što je panteizam - naša nauka usvojena 1981. godine. Mi smo jasno videli da je Otac to Božansko Biće, da je Sin to Božansko Biće, Koja nisu jedno i ne predstavljaju Trojstvo! Tu ne piše da su Otac i Sin Božanstvo, nego da je Svaki ponaosob Božanstvo - Božansko Biće. Ovaj citat je još jedan dokaz da Sveti Duh proizilazi iz Oca i Sina, te da nije treće Božansko Biće.

Izraz Božanstvo - Godhead tj. Divinity označava karakteristiku i ne znači Bog. U rečnicima na većini jezika stoji, da izraz 'Godhead' ne označava broj ili biće nego Božansku prirodu tj. Božanske osobine (Divinity). Budući da u gornjem citatu jasno stoji da su i Otac i Sin svaki posebno Godhead, kroz besmisleno tumačenje da izraz Godhead znači Trojstvo, značilo bi da postoje tri Trojstva! Otac je otelovljena punina Božanstva. On je nevidljiv za nas smrtnike. Jedini način da poznamo Boga i Njegovo Božanstvo je kada se On manifestuje. Hristos je nasledio Božanstvo od Svog Oca i zato je On „sva punina Božanstva koja se **manifestuje**. Sva punina koja je u Sinu Božijem je Njegovo, nebeskim rođenjem stečeno pravo i nasleđe. (Jevrejima 1,4) Ova Božanska punina obitava u Hristu jer je to ugodno Ocu. (Kološanima 2,9; 1,19) Hristos je posedovao Božanskim rođenjem slavu Svoga Oca. (Jevrejima 1,3; Jovan 1,14;2. Korinćanima 4,6)

- **„U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead** (osobine tj. karakteristike). On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božijih atributa je prikazana u Njegovom karakteru.” {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”
- **„Božanska ljubav manifestovana prema palom ljudskom rodu kroz žrtvu Njegovog ljubljenog Sina, zadivila je anđele.** “Jer Bogu toliko omilje svet da i Sina Svojega jednorodnog dade da svako ko u Njega uzveruje nikada ne umre, već da ima život večni.” **Sin je bio svetlost Božije slave, i jasna slika Njegove Ličnosti. On je posedovao nebesku izvanrednost i veličinu. Bio je jednak Bogu. Ocu je bila ugodno da u Njemu obitava sva punina.**” {Ellen White: 2SP, p. 38} “The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels.” “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Son was the brightness of the Father’s glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell.”

I po samoj Bibliji izraz `Godhead` predstavlja osobinu i titulu:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo** (Godhead), da nemaju izgovora.“ {Rimljanima 1,20}
- „Ali hoću da znate da je svakome mužu glava Hristos; a muž je glava ženi; a **Bog je glava Hristu**.“ {1. Korinćanima 11,3}

Reč 'Head' - glava, kao deo reči 'Godhead' znači titulu Božanskog vladara, Koji je glava celom svemiru! Donji stih još jednom produbljuje ovu činjenicu i naglašava da je Bog Otac glava i Svom Sinu! Na Jevrejskom jeziku u jevrejskoj Bibliji kao originalna reč za 'Božanstvo' tj. 'Godhead' stoji reč 'Elohu'. A ta reč je pridev a nikako imenica, i opisuje Božju osobinu. Ta osobina je 'Božanstvo tj. Božanstvenost', kao što je analogno tome čovekova osobina 'ljudskost' i opisuje karakteristike karaktera bez definicije ostalih područja, i ne predstavlja imenicu „čovek“. Kada je jedan dobar čovek pun ljubavi prema drugima, onda mu dajemo pridev humanosti.

Isto tako osobina Božanstven označava i potvrđuje Njegove karakteristike neshvatljivo duboke moći, sile, ljubavi i milosti! Jedan čovek u većini slučajeva nije humanista, ali je uvek bez alternative čovek, i ne može da ima Božanske osobine. Jedno biće koje nije Bog, ne može da bude „punina Božanstva - Godhead“. Zato i Sveti Duh nije Godhead, nego je **U** Godhead Oca i Sina, Koji su njegov Izvor u celom svemiru. Jedan duh ne može imati svog duha. Zato smo ispunjeni puninom Božjom, jer je sam Isus Svojim Svetim Duhom u nama:

- „Da se **Hristos** useli verom **U** srca vaša, da budete u ljubavi ukorenjeni i utemeljeni; Da biste mogli razumeti sa svima svetima što je širina i dužina i dubina i visina, i poznati pretežniju od razuma ljubav Hristovu, da se **ispunite svakom puninom Božjom**.“ {Efescima 3,17-19}
- „A nama je Bog otkrio Duhom Svojim; jer Duh sve ispituje, i dubine Božije. Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? **Tako i u Bogu što je niko ne zna osim Duha Božjeg**. A mi ne primismo Duha ovoga sveta, nego **Duha koji je IZ Boga**, da znamo šta nam je darovano od Boga“ {1. Korinćanima 2,10-12}

Dok je Isus bio na zemlji, u Njemu se nalazila sva punina Božanstva Njegovog Oca:

- „Jer u Njemu živi svaka punina Božanstva telesno.“ {Kološanima 2,9}
- „Jer **Bog beše U Hristu**, i svet pomiri sa Sobom ne primivši im greha njihovih, i metnuvši u nas reč pomirenja.“ {2. Korinćanima 5,19}

Da li se jedno Božansko Biće daje od Boga Oca Njegovom Sinu u neograničenoj punini? Zar od Boga proizilazeći Duh nema neograničenu puninu Božanske moći? Da li jedan zemaljski otac daje svog zemaljskog sina jednoj drugoj osobi, i pri tome u neograničenoj punini? U donjem citatu vidimo još više da je Sveti Duh Božja sila, koja proizilazi iz Oca i Sina i predstavlja Njihovu moć i prisustvo:

- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U svoj punini Božanstva**, da bi manifestovao silu nebeske milosti **svakome koji prihvata i veruje u Hrista kao ličnog Spasitelja**.“ {Ellen White: SpT, Series B, No. 7, pp. 62, 63. 1905} and {Ellen White: Evangelism, pp. 614, 615} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour.”
- „A vi niste u telu nego u duhu; jer Duh Božji u vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos U vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim Koji živi u vama**.“ {Rimljanima 8,9-11}
- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U svoj punini Božanstva**,...” {Ellen White: BTS, March 1, **1906**} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead,...”

Sveti Duh se nalazi **U** Isusovoj punini Božanstva, i to pokazuje da je Sveti Duh deo Oca i Isusa! Otac je utelovljena punina Božanstva, i On za nas smrtnu ljude nije vidljiv. Jedini način da poznamo Boga je, kada se Njegovo Božanstvo manifestuje. Isus je Svoje nebesko Božanstvo nasledio od Oca pre stvaranja svemira, i zato je je i On potpuna punina Božanstva, koja se manifestovala pred ljudima. Ta Očeva punina živi u Hristu jer je Bogu Ocu to ugodno.

- „Jer bi volja Očeva da se U Njega useli sva punina.“ {Kološanima 1,19}
- „Jer U Njemu živi svaka punina Božanstva **telesno**.“ {Kološanima 2,9}

Ako Godhead znači Trojstvo, kako se onda u Hristu nalazi punina Trojstva telesno?

Godhead ne znači Trojstvo, nego Božanska priroda i Ellen White nikako nije izjavila da se u Hristu nalazi punina Trojstva telesno! Naime, ovi stihovi potvrđuju izjave Ellen White gde je napisala da **su** Otac i Sin punina Božanstva i da, kada Biblija kaže da u Isusu živi punina Božanstva, to znači da lično Bog Otac, Svojih Duhom živi u Isusu.

- „Otac je dao **SVOJ Duh bez mere Svome Sinu, i mi** takođe možemo dobiti **tu puninu**.“ {Ellen White: GC, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.”

Šta je još potrebno da bi smo razumeli staru istinu? Ova jasna istina koju smo mogli da vidimo u gornjim citatima nam pomaže da shvatimo šta zaista znači i donji citat:

- „**Večno Božanstvo** - Otac, Sin i Sveti Duh - je uključeno u delo koje zahteva davanje sigurnosti ljudskom rodu,...Spojivši nebeske sile sa ljudskim oni mogu kroz nebesku podršku dobiti efikasnost i učešće u Božanskoj prirodi i postati radnici zajedno sa Hristom.“ {Ellen White: UL 148.4} “The eternal Godhead—the Father, the Son, and the Holy Ghost—is involved in the action required to make assurance to the human agent, ... confederating the heavenly powers with the human that man may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ.”

Izraz „Eternal Godhead - the Father, the Son and the Holy Ghost“ ne označava niti jedno spojeno Božanstvo od tri osobe niti tri Božanska bića. Ova reč predstavlja pridev ‘večno Božanstvo’ Oca Sina i Svetoga Duha, a ne imenicu, i opisuje Božanske osobine kao što su ljubav i milost Oca, Sina i iz Njih proizilazećeg Svetog Duha.

Ako Sveti Duh proizilazi od Oca i Sina, onda naravno ima Božanske a ne ljudske ili nežive osobine, i može samo da nam prosledi Božju ljubav i milost. U ovom citatu stoji samo manje precizan opis prideva Godhead koji je u ostalim citatima dublje objašnjen, gde smo videli da ‘Bog Otac JE Božanstvo’, da ‘Isus Sin JE Božanstvo’ i da ‘Sveti Duh je U tom Božanstvu Oca i Sina’.

- „**Hristos nije prestao da bude Bog kada je postao čovek. Iako se ponizio u ljudskost, Božanstvo (Godhead) je još uvek bilo Njegovo.** Samo Hristos je mogao predstaviti Oca čovečanstvu, i učenici su imali privilegiju da gledaju ovo predstavljanje preko tri godine.“ {Ellen White: DA 663.5} “Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.”

Godhead-Božanstvo je kao pozicija i dalje pripadalo Hristu i nakon Njegovog utelovljenja. Da li je možda jedno Trojstvo pripadalo Hristu i nakon Njegovog utelovljenja?

- „Hristos je u Svom Božanstvu (**Godhead**) zasijao kada je izašao iz grobnice i ustao pobeđenički nad smrću i grobom.“ {Ellen White: ST May 30, 1895. TA 209.4} “Christ in His **Godhead** shone forth as He burst from the tomb, and rose triumphant over death and the grave.”

Da li je Isus zasijao u Svom Trojstvu, ili možda Godhead ipak ne znači Trojstvo ili Biće Bog? Godhead kao pridev označava u zavisnosti od konteksta Božansku prirodu, status ili samo osobine, koje kao dar mogu dobiti čak i ljudi:

- „Kada su se u poniznosti potčinili oblikujućem uticaju Svetog Duha, **primili su puninu Božanske prirode (Godhead) i bili su oblikovani po Božanskom obličju.**“ {Ellen White: AA 49.3} “As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned **in the likeness of the divine.**”
- „Kroz saučesništvo u Božanskoj prirodi i mi možemo stajati čisti, sveti i neokaljani. Božanska priroda - **Godhead** nije učinjena ljudskom i **ljudskost** nije postala Božanstvo mešanjem **dve prirode zajedno**. Hrist nije posedovao istu grešnu, iskvarenu, palu nevernost koju mi imamo, jer onda On ne bi mogao biti savršena žrtva.“ {Ellen White: Manuscript 94, 1893. Manuscript Releases, Vol. 6, pp. 110-112} “Through being partakers of the divine nature we may stand pure and holy and undefiled. The **Godhead** was not made human, **and the human** was not deified by the blending together of the **two natures**. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.”

Da li se možda Trojstvo utelovilo? Da li je možda Trojstvo bilo pomešano sa ljudskom prirodom? Prava istina je da je Isusova Božanska bezgrešna priroda (Godhead), Njegova Božanska Ličnost, bila pomešana sa Njegovom ljudskom prirodom na zemlji! Kada bi Sveti Duh bio punina Božanstva - Godhead, koje pristalice Trojstva uzimaju za dokaz, onda bi proilazilo da je sam Sveti Duh "punina Trojstva", i time ono samo Trojstvo! No, dublja analiza prevoda Evangelizma pokazuje ne samo da je u njega stavljena reč Trojstvo koja ne postoji ni u jednom citatu Ellen White, već da se i 'Godhead' prema potrebi prevodi drugačije na naš jezik, tj. na jednom mestu jedan "trojstveni" Bog, a na drugom jedan Bog Otac. Reč Trojstvo, koje kao podnaslov stoji na internet stranicama ,whiteestate.org', Ellen White nikada nije napisala!

65. Da li je Ellen White zaista promenila svoje verovanje?

Božji prorok nikada ne suproti samom sebi. Čak i Trojstvenici priznaju, da je Ellen White minimalno do početka 20. veka jasno odbijala Trojstvo. Ona je dodala da naše verovanje u okviru proširenog shvatanja može biti samo produbljeno, ali nikako i promenjeno, jer joj je sve činjenice do tada otkrio lično Bog!

- „Dokazi koji su dati u našim ranim iskustvima, imaju i danas istu silu kao i tada. [...] Ono što smo tražili iz Biblije 1844., 1845. i 1846. **ostaje istina u svakoj pojedinosti.**“ {Ellen White: 1MR, p. 52, **1906.** - Lt 38. 1906.} "The evidence given in our early experience has the same force that it had then. [...] That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular."
- „Gospod ohrabruje sve one koji Ga traže celim svojim srcem. On im daje **Svog** svetog Duha, **manifestaciju Njegove prisutnosti** i naklonjenosti.“ {Ellen White: 9T, p. 230, **1909**} "The Lord encourages all who seek Him with the whole heart. He gives them His holy Spirit, the manifestation of His presence and favor."
- „Budite zahvalni Bogu za Njegova mnoga milosrđa i budite ljubazni jedni prema drugima. **Imate jednog Boga i jednog Spasitelja i jednog Duha, Duha Hristovog,** Koji će doneti jedinstvo u vaše redove.“ {Ellen White: 9T, p. 189.3 **1905.**} "Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks."
- „**Samo Bog** (Otac) i **Hristos** znaju koliko su koštale duše ljudi.“ {Ellen White: ST, January 13, **1909** par. 8} "God and Christ alone know what the souls of men have cost."

Da je sveti Duh Bog Trojstva, bilo bi čudno da on nema isto znanje kao Otac i Sin! Ellen White gornjom izjavom iz 1909. godine ulaže duboki trud da naglasi da Trojstvo nije istinita nauka, jer ovakva konstelacija nije moguća kod postojanja Trojstva, jer bi svi Troje bili isti, i jednako sve znali.

- „Gospod Isus Hristos, **NEBESKI Božji Sin, postojao je od večnosti**, kao posebna Ličnost, a ipak jedno sa Ocem. On je bio nenadmašna slava nebesa. On je bio Komandant nebeskih snaga, i obožavanje anđela je primao kao Svoje pravo. **Bogu (Ocu) ništa (time) nije uskraćeno.** 'Gospod Me je imao u početku puta Svojega', objavljuje On, 'Pre dela Svojih, **pre svakoga vremena. Pre vekova POSTAVLJEN(a) Sam**, pre početka, pre postanja zemlje. Kad još ne beše bezdana, rodila Sam se, kad još ne beše izvora obilatih vodom. Pre nego se gore osnovaše, pre humova Ja sam se rodila; Još ne beše načinio zemlje ni polja i početka prahu vasiljenskom; Kad je uređivao nebesa, onde bijah, kad je razmeravao krug nad bezdanom.“ {Ellen White, RH, April 5, **1906** par. 7} "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 no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." -"

- „Razumela sam da su mnogi nestrpljivi da čuju da li gospođa White i dalje ima iste stavove koje je imala godinama ranije kada su je čuli kako govori u sanatorijumu, u šatoru i na sastancima koji su se održavali u predgrađima od Battle Creek. Uveravam ih da je **poruka koju nosi danas ona ista koju je nosila 60 godina** svog javnog propovedanja. Istu službu vrši za Gospoda koja joj je poverena u devojačkim danima. Ona dobija lekcije **od istog** Instruktora. Uputstvo koje joj je dato je: 'Prenesi svima šta sam ti otkrio. Napiši poruke koje ti dajem, da ih ljudi imaju.' Ovo je nastojala da radi.” {Ellen White: RH, July 26, 1906 par. 20} “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, “Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.” This is what she has endeavored to do.”
- **„Bog mi je dao svetlost** u posmatranju naše štampe. Šta ona pokazuje? On je rekao da će mrtvi govoriti? Kako? Njihova dela će ih slediti. **Mi trebamo da ponavljamo reči pionira** u našem delu, koji su znali kolika je cena traženja istine kao skrivenog blaga, i koji su stavili temelje našeg rada. **Oni su išli napred korak po korak pod uticajem Božjeg Duha.** Jedan po jedan su ti pioniri umirali. Reč koja mi je data je, daj da se ono **od njih napisano mora ponovo štampati.**“ {Ellen White: RH May 25, 1905, par. 2} “God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How? Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced...”
- „To što je već prezentovano stoji u **perfektnoj harmoniji sa svetlošću kod koje je Bogu bilo ugodno da mi je da u svim ovim godinama mogeg iskustva.**[...] Upitana sam, šta mislim o svetlosti koju ovi ljudi (pioniri) prezentuju. **Pa, ja je prezentujem već 45 godina!**” {Ellen White 1888, pp. 164.3, 348} “That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. [...] I have had the question asked, “What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years”

Inspirisana reč znači samo Božje otkrivenje, a ponovno štampanje dela naših pionira znači odbijanje novih nauka! Sva njihova dela su sadržavala jasne istine kao i izričito odbijanje Trojstva kao nauke druge strane! EGW je dobila nalog od Boga da se štampaju upravo te stare knjige pionira, da bi sprečila širenje lažne nauke o Trojstvu! Današnji Adventisti dobijaju kroz tumačenja Biblije sa izolovanim stihovima utisak, da je Trojstvo istina. Na isti način je i dr Kellogg kroz kombinaciju citata od EGW mnoge odveo daleko od istine.

- „Oni koji žele da uklone stara obeležja se ne drže čvrsto; ne pamte onako kako su primili i čuli. Oni koji pokušavaju da uvedu teorije koje bi uklonile stubove naše vere po pitanju svetilišta ili **o Ličnosti Boga ili Hrista**, rade kao slepci. Trude se da unesu nesigurnost i da upute Božji narod na pogrešan put.” {Ellen White: MR 760, p. 9, 1905} “Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor”
- „...Ali pošto nas je ispitivao (katehizirao, orig. eng.) o **Trojstvu**, i shvatio da se nismo slagali po pitanju **njegovog trojedinog Boga**, postao je ozbiljan u osudi unitarizma, koje oduzima Hristu Njegovo Božanstvo, i ostavlja Ga ništa drugo do samog čoveka. Dakle, koliko god da su naši pogledi bili zabrinuti, on se borio sa čovekom od slame. **Mi ne poričemo Hristovo Božanstvo**....Mi verujemo da je On Božanska Osoba i **Kome se Jehova obratio rečima: “Da načinimo čoveka”**. On je bio sa Ocem pre nego što je svet postao....Mi **NEMAMO** toliko **SIMPATIJE prema Unitarijancima koji poriču Božanstvo Hrista, NITI PREMA TRINITARIJANCIMA** koji drže Sina kao večnog Oca, i koji govore tako **mistično o trojedinom Bogu**. Dajte Gospodaru svo Božanstvo sa Kojim Ga Sveto Pismo odeva.” {James White: RH, 6. June, 1871, 196, Rubrika: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} Na stranici „EGW Writings“ je u medjuvremenu „slučajno“ uklonjeno celo izdanje RH sa tim citatom! “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [...] But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune god, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. [...] We believe him to be the divine person addressed by Jehovah in the words, “Let us make man.” He was with the Father before the world was. [...] We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the holy Scriptures clothe him.”

- „Gospodnja Reč nas je vodila od 1844. godine. Pretraživali smo pismo; gradili smo čvrsto; nismo morali da lomimo naše temelje i da stavljamo nove.” {Ellen White: 1MR, p. 54, **1907**, Letter 24, 1907, p. 3. (To Elder A. G. Daniells, February 4, 1907.)} “The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers.”

Tu vidimo jasno da stari temelji, u koje spada odbijanje Trojstva, nikad nisu uklonjeni niti “prepoznata” potreba njihove zamene zarad Trojstva! Ellen White je umrla 1915. godine. Čak i nekoliko godina nakon njene smrti nauka o Trojstvu je još uvek bila izuzetno sporna. Poznato je da su tadašnji začetnici Trojstva, u njenim poslednjim godinama života, u ličnom kontaktu sa njom, postigli malo manje od ništa, ukoliko su ti razgovori uopšte vođeni.

U svakom slučaju, Ellen White nikada nije napisala da je sa tim ljudima, kao npr. sa prof. Prescott-om, definisala neku teološku tačku u tom pravcu. Nosioci vere u Trojstvo citiraju neke sporne reči, ali očigledno da se niko od njih nije usudio da ode direktno kod Ellen White da bi je pitao šta je pod tim mislila ili da li je ona to stvarno napisala. Da li je ona branila crkvu od Trojstva?

Kada je Pacific Press 1892. godine u okviru štamparske usluge objavio knjigu o Trojstvu od NE-adventističkog autora Samuel T. Spear-a, ona je nakon povratka iz Australije odlučno ustala protiv štampanja tuđih knjiga u našim štamparijama. Upravo se ta knjiga druge crkve, tada štampana iz materijalnih razloga, uzima kao dokaz našeg tadašnjeg verovanja. To nam pojašnjava razlog tako duboke Božje kazne:

- „Bog je želi da svaki postupak bude u skladu sa biblijskim principima. **Tu nije smelo da postoji lukavo postupanje, čime je Bog bio uklonjen.** U poslednjih 20 godina Bog je slao prekore i upozorenja povodom toga. Najgora stvar koja bi sada mogla biti urađena bi bilo da se office za **Review and Herald** ponovo izgradi u Battle Creeku. Za tu (štampariju) je put otvoren, da uništi svoju tamošnju zajednicu, zajednicu sa svetskim ljudima, koja mora biti prekinuta. **Komercijalni biznis koji se ne može opravdati** je vođen, zato što je bio potreban novac dobijan kroz njega...**Pogubne stvari su štampane** direktno u našoj štampariji, i ako je neki deo rada morao da bude odložen, to je bio rad na knjigama koje sadrže svetlost istine. **Ovo je donelo veliko oneraspoloženje Gospoda. Pripravnici su bili obrazovani sa unesenim lažnim doktrinama.** A štamparija od **Review and Herald je slala te lažne doktrine u svet.**“ {Ellen White: MS 20, 1903, April 3, par. 8} “God desired that every move should be in accordance with Bible principles. There was to be no sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek. The way has been opened for it to break its association there, association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed... Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.”
- „Uprkos stanju situacije u izdavačkoj kući, data je sugestija da se donese **još više našeg posla u štampariju**, i još više snage u Battle Creek. **To me je jako alarmiralo, ali kada je vatra došla, ja sam disala lakše nego ranije...Iznova i iznova mi je Gospod pokazao, da će za SVAKI DOLAR koji je bi bio skupljen na nepravedan način, biti izgubljeno deset puta više.**“ {Ellen White: MS 20, 1903, April 3, par. 7} “Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time....Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost.”
- „**Pre nego što je došla vatra da ukloni fabriku Review and Herald**, bila sam zabrinuta mnogih dana...To je bilo tada kada sam **videla prikaz opasnosti, i kad je mač vatre** išao na sve strane...Sledeća vest je bila da je zgrada štamparije Review and Herald uništena vatrom, ali pri čemu ni jedan život nije bio izgubljen. U tome je Bog pokazao milost zajedno sa **kaznom**. Božja milost je bila pomešana sa **sudom** da poštedi živote radnika.“ {Ellen White: MS 20 1903, April 3, par. 6} “Before the fire came which swept away the Review and Herald factory, I was in distress for many days.... It was then that I saw the representation of danger, a sword of fire turning this way and that way...The next news was that the Review and Herald building had been consumed by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers.”

Kada je u poslednjoj fazi otpada prihvatio doslovno Trojstvo, dr Kellogg je uskoro sa bezbrojnim sledbenicima isključen iz Božje crkve. Njegovo isključenje je vodila Ellen White!

Napadi na stare vizije Ellen White koje jasno poriču Trojstvo i govore da je Isus kao doslovni Sin uvek bio ispod Svog Oca, argumentuju se tvrdnjom da "ona nije shvatala da je Isus Božansko Biće već da je to tek kasnije prepoznala, prihvativši Trojstvo za "istinu".

U donjem citatu vidimo potpunu suprotnost, i možemo prepoznati da je ona i 1879. godine jasno pisala da je Isus Božansko a ne stvoreno Biće, iako je po mnogim citatima do svoje smrti pisala da je Isus doslovni Sin ispod Svog Oca. Pozicija Sina ispod Oca isključuje mogućnost Trojstva!

Odbacivanje Trojstva i verovanje u nebesku hierarhiju ne znači odbacivanje istine da je Isus Božansko Biće!

- „**Pali anđeli** su želeli da **sakriju činjenicu da je Isus jednorodni Sin Božji** i počeli su da smatraju nepotrebnim da Isusa pitaju za Njegovo mišljenje.“ {Ellen White: TDG, 128.2 **1910!**} "This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ."
- „Pali ljudi nisu mogli da budu Hristovi sledbenici, zato što nisu bili u harmoniji sa Njegovom **Božanskom prirodom** i nisu mogli da dostignu zajednicu sa Spasiteljem sveta.“ {Ellen White: ST, December 11, 1879 par. 3} "Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer."
- „Kao Jehova, **VRHOVNI Vladar**, Bog nije mogao komunicirati lično sa grešnim ljudima, ali je toliko voleo svet da je **poslao Isusa** na naš svet kao otkrivenje Samog Sebe.“ {Ellen White: 9MR, p. 122, **1903**} "As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself."

66. Da li je EGW najavila da ćemo kasnije „prepoznati novu istinu“?

- „Neka se niko ne usudi da sruši čvrste **temelje** našeg verovanja, temelje koji su uspostavljeni **na početku** našeg dela kroz istraživanje u Božjoj reči uz molitvu i **kroz Otkrivenje**.“ {Ellen White: GW, p. 307} "Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation."

Kada naši pioniri, nakon dubokog i predanog istraživanja praćenog zajedničkom molitvom na kolenima, nisu znali kako dalje, Ellen White je dobijala odgovor lično od Boga. Tada su prepoznavali značenje istraživanih stihova u Bibliji.

Ellen White je bila otvorena za novo svetlo. Ali je istovremeno takođe govorila da se nove istine mogu bazirati samo na produbljenju već otkrivenih temelja koje ne smemo menjati!

- „**Vodeće tačke naše vere**, koje danas držimo su **već definisane**. Jedna tačka **nakon** druge (a ne umesto druge!) je bila jasno definisana, i svi vernici su došli do harmonije. Bilo je i takvih, koji su dolazili sa čudnim naukama, ali se mi nismo nikad bojali da ih sretnemo. Naše iskustvo je bilo predivno izgrađeno kroz otkrivenje svetog Duha.“ {Ellen White: 3MR 412.4 **1903**} "The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the holy Spirit."

Jedna tačka nakon sledeće ne znači jedna tačka umesto druge. Da li ova gornja izjava možda govori da se ona nije pobunila protiv bilo koje pogrešne nauke? Ove reči je napisala upravo u vreme kada je jasno podigla glas protiv dr Kellogg-a, a zatim istovremeno uzdigla „Danilo i Otkrivenje“ od Uriah Smith-a kao najvažniju knjigu pored Velike Borbe.

Ta knjiga je u originalu bila izričito protiv Trojstva! Šta Bog treba još da nam poruči da bi smo se na vreme osvestili?

- „Teret upozorenja, koji će ka Božjem narodu doći iz blizine i daljine je treća anđeoska vest. A oni, koji traže put da razumeju ovu poruku neće biti vođeni od Boga da donose **svoja tumačenja Njegove reči, koja bi napala fundamente i uklonila stubove našeg verovanja**, koji su od Adventista napravili to, što danas jesu.“ {Ellen White: 2SM, p. 103. 1896} “The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.”

Upravo je gornja izjava glavni razlog pokušaja da se svim snagama „dokaže“, da je ona u to vreme „prihvatila“ Trojstvo, što nije istina. Ipak se u tom kontekstu zloupotrebljava donji citat, sa tumačenjem da je Ellen White proročki „najavila“ da ćemo na kraju „shvatiti“ i Trojstvo:

- „Ne postoji opravdanje da bilo ko drži poziciju da nema više istine za otkrivanje, i da Bibliju na svakom mestu tumačimo ispravno. Činjenica da je naš narod neke doktrine držao kao istinu nije dokaz da su naša učenja bez ikakve greške. **Vreme neće nijednu zabludu pretvoriti u istinu, a istina je uvek ispravna. Nijedna ispravna doktrina neće kroz duboko ispitivanje izgubiti nešto od sebe**“ {Ellen White: RH, 20. December 1892} “There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.”

U ovim rečima čitamo da će svaka prava istina biti kroz ispit samo potvrđena, i da ćemo radi ličnog osvedočenja utvrditi da li je nešto istinito, pošto se sama istina nikada neće promeniti. Fundamenti ostaju fundamenti i nemaju veze sa tim da li smo sva mesta u Bibliji potpuno razumeli.

Pre 1888. je verovanje bilo to da su samo obredni zakoni predstavljali senku i vaspitno vođstvo ka Isusu. Sve do tada što je prihvaćeno, bilo je i ispravno, jedino što nije bilo shvaćeno da u to spadaju i 10 zapovesti.

Bog je 1888. godine preko Waggoner-a i Jones-a pokazao potpunu dubinu, koja se nije suprotila starom gledištu, već se upotpunila. Ranije izostavljanje deset zapovesti iz tog konteksta nije značilo njihovo nedržanje niti neku novu suprotnu i neistinitu nauku. To je samo značilo da sve do tada umovi naših pionira nisu bili spremni da shvate potpunu širinu neizmenjene istine, koja je i posle produbljenja ostala ista.

- „Ovde je baš taj posao koji je na nama da izvršimo. Ja vas molim, ne slušajte neverstvo koje će biti usađeno u vaš um, i lukavstva. Neki su odstupili od vere. Gde su oni? Ko su oni? **Ko odstupa od vere koja je postavljena, samih temelja koji su postojali pre celog veka?** Mi smo na istim temeljima, mi imamo iste dokaze, i radili smo dan i noć, da znamo u vezi **Svetinje, i u vezi Božje i i Hristove Ličnosti**, i svih ostalih tema.“ {Ellen White: Ms 138, 24. Mart, 1906} “Here is the very work that is resting upon us to perform. Do not, I beg of you, listen to the unbelief that will be crowded into your mind, and sophistries. Some are to depart from the faith. Where are they? Who are they? Who is departing from the faith laid down, the very foundation that we were on a whole century ago? We are on the very same foundation; we have the same evidence, and we worked on it day and night, to know in regard to the sanctuary question, and in regard to the personality of God, and of Christ, and of all these subjects.”

Duh Proroštva kaže potpuno jasno da su naše tačke istine o Božjoj Ličnosti i Hristovoj Ličnosti (tj. nepostojanja Trojstva) kao i o Svetinji potpuno definisane, i da njihovo odbacivanje predstavlja jasan otpad, a to je upravo ono što se sada dešava. Trojstvo donosi jednu, za 180 stepeni zaokrenutu i potpuno suprotnu definiciju prirode i nebeske slike Oca i Sina, uz dodatak trećeg Boga koji ne postoji!

Trojstvo odbija Isusovu žrtvu sa tvrdnjom da je Isus na krstu nije doslovno umro! Ali samo Isusova potpuna smrt nam je mogla doneti večno spasenje! U donjem citatu Ellen White naglašava da njene reči ne znače da smemo da poništimo stubove naše vere!

- „Božja Reč nosi istoriju od stvaranja pa sve do dolaska Sina čovečjega na nebeskim oblacima. Ali i više. Ona pokreće naše misli dalje ka budućem životu, pre nego što je slava raja ponovo obnovljena. **U SVIM vremenima Božja istina ostaje ista.** Šta je već na početku bila istina, i sada je istina. Iako se sledećim generacijama otvara razumevanje za nove i važne istine, te **prepoznate nove istine ne smeju da protivureče starim.** Svaka novoshvaćena istina samo **dodatno naglašava one stare.**“ {Ellen White: RH March 2, 1886, par. 6} “The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.”
- „Postoje mnogi koji su duhovno u opasnoj poziciji – mnogi koji su 'spremni da pomru.' Otkriva telju (Jovan) je rečeno da napiše crkvi u Sardu ' Tako govori **Onaj što ima sedam Duhova** Božjih, i sedam zvezda: znam tvoja dela, da imaš ime da si živ, a mrtav si. Straži, i utvrđuj ostale koji hoće da pomru; jer ne nađoh tvoja dela savršena pred Bogom svojim. **Opominji se dakle, kako si primio i kako si čuo, i drži i pokaj se.**' Osuda stoji na onima koji su čuli istinu, primili istinu, i koji su nakon toga se ponašali kao duhovno mrtvi. 'Opomeni se dakle' U našem radu mi **ne smemo biti uvučeni u primamljive teorije koje će dovesti do negiranja naše stare vere u istinu koju smo čuli i zagovarali.** 'Ako li ne uzastražiš, doći ću na tebe kao lupež, i nećeš čuti u koji ću čas doći na tebe. Ali imaš **malo imena** i u Sardu, **koji ne opoganiše svojih haljina**, i hodiće sa Mnom u belima, jer su dostojni.' 'Štaviše, Ja ću učiniti zavet mira s njima, to će biti večni zavet sa njima, i Ja ću ih postaviti, i umnožiti ih, i postaviću Moju Svetinju među njima zauvek. I Moj šator će biti među njima, Ja ću biti njihov Bog i oni će biti Moj Narod.“ {Ellen White: Lt 230, 5. July 1906} “There are many who are in a perilous position spiritually—many who are “ready to die.” The Revelator was bidden to write to the church in Sardis: “These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.” There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.” “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.” -”
- „U svakom dobu postoji novi razvoj istine, Božja poruka narodu te generacije. Sve stare istine su suštinske; **nova istina nije nezavisna od stare, nego razvoj stare.** Samo kada razumemo staru istinu možemo razumeti novu... Ali **svetlo koje blešti u novom razvoju istine je ono što proslavlja staru.** Onaj ko odbacuje ili zapostavlja novu, ne poseduje ni staru. Za njega ona gubi vitalnu silu i postaje beživotna forma.“ {Ellen White: COL, 127.4} “In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. [...] But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.”

I na ovom mestu možemo ponovo videti da se istina može prepoznati tek nakon potpunog studiranja svih citata povezanih sa ovom tematikom, zato što bi inače citati istrgnuti iz konteksta mogli dokazati pogrešna gledišta. Po poslednjoj proročkoj izjavi je nemoguće da smo decenijama odlučno odbijali Trojstvo, a onda odjednom „prepoznali potpuno drugačiju istinu“, koja je po svim tačkama vere pionira potpuna suprotnost, i predstavlja povratak učenju crkava u Vavilonu.

67. Šta se desilo sa knjigom „Čežnja Vekova“?

Da li je Ellen White najavila bilo kakve manipulacije ili falsifikate svojih svedočanstava? Naravno da jeste, jer je kao Božji prorok, unapred videla šta će se desiti sa njenim spisima. Ona je neusaglašenim citatima koji potpuno odudaraju od svih ostalih njenih spisa i Biblije sledećim rečima stavila granicu:

- „Ako Svedočanstva (spisi) nisu u harmoniji sa Božjom reči, onda ih odbacite (p.p: jer su falsifikat).“ {Ellen White: 5T, p. 691} “If the Testimonies speak not according to the word of God, reject them.”

- „Bez obzira kroz kakva **pogrešna tumačenja** bi **moja svedočanstava bila napadnuta**, što dolazi kroz ljude koji sebe smatraju autorizovanim, ali ne poznaju Boga, ja ću moj rad ponizno nastaviti.“ {Ellen White: 1SM, p. 73, Ms 4, 1883} „Whatever wrong construction may be placed upon my testimony by those who profess righteousness, yet know not God, I shall in humility go forward with my work.“

Kao jedan od „glavnih dokaza“ Trojstva se koristi i knjiga „Čežnja Vekova“. Da li su ovi „dokazi“ čvrsti, s obzirom da takvo tumačenje suproti Bibliji i svim ostalim tekstovima Duha Proroštva? Ellen White je napisala 54 knjige, 4000 članaka za „Review and Herald“ i „Signs of the Times“, kao i oko 500 drugih priloga za literaturu naše crkve. Njena literarna zaostavština sadrži oko 100.000 stranica, a na kojima nigde ne postoji podrška Trojstvu nego upravo obrnuto, osim izuzetno malog broja falsifikovanih citata. Ellen White je od **1891. do 1900.** godine bila protiv svoje volje poslata za Australiju, da bi nosioci otpada mogli da bez otpora sprovedu falsifikovanje Duha Proroštva.

- „Ja mislim da mi **nije** pokazano, da treba da sve moje obaveze preselim odavde za **Australiju...Ja nisam dobila svetlost od Boga, kada sam napustila Ameriku**. On mi nije pokazao da je Njegova volja, da napustim Battle Creek. **Ovo nije bio Božji plan**, ali On vam je dopustio da usvojite **vaše lične ideje...Sa vaše strane je doneta čvrsta odluka da ja napustim Ameriku...Vi ste bili toliko iritirani svedočanstvima, da niste više hteli da TRPITE ljude koji su vam ih doneli.**“ {Ellen White: 11LtMs, Lt 127, 1896, par. 4}

Ellen White je 1888. godine, neposredno pred odlazak završila originalnu knjigu 'Spirit of Prophecy - **Lord Jesus Christ**' tj. **„Duh Proroštva - Život Isusa HRISTA“**. Njena sekretarica **MARIAN DAVIS** je, za vreme njene **odsutnosti**, tu knjigu **SAMA** dopunila. Po njenoj izjavi ona je „samo“ pronašla pogodne citate od EGW, koje je onda dodala. Marian Davis je tada bila okružena nosiocima otpada kao npr. profesor **PRESCOTT**, i pod njihovim uticajem odvedena od stare istine. U pismu dr Froom-u je H. C. Lacey u jasno pokazao da je prof. Prescott potenciranjem istinitih učenja uspeo da ih izvrne u pogrešnom pravcu, i da je isto tako imao uticaj na Marian Davis dok je za vreme odsutnosti Ellen White pripremala Čežnju Vekova.

- „U to vreme ja profesor **PRESCOTT** bio posebno zainteresovan, **da Isusa predstavi kao VELIKOG 'Ja sam'**, i da posebno naglasi Njegovu večnu (bez početka rođenjem) egzistenciju, kroz stalno ponavljanje izraza „večni Sin“. On je 'Ja sam' iz 2. Mojsijeve 3,14, što se naravno odnosi na Isusa kao drugu Božansku Osobu, povezao sa Isusovom izjavom iz Jovanovog Evanđelja 8,58.... Sestra **Marian Davis** je očigledno dopustila da bude **zavedena**, i nakon toga vidimo, da se, nakon što je **„Čežnja Vekova“** bila odštampana, u njoj na stranicama 24 i 25 pojavilo **identično učenje**, koje po mom mišljenju možemo da **tražimo UZALUDNO u bilo kojem štampanom tekstu od Ellen White**.“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} „At that time, Professor Prescott was tremendously interested in presenting Christ as the great "I Am" and in emphasizing the eternity of His existence, using frequently the expression "The Eternal Son". Also he connected the "I AM" of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other "I ams" in that Gospel - 7 of them, such as "I am the Bread of life" "I am the Light of the world" "I am the door of the Sheep" etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the "I am" in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. Marian Davis seem to fall for it, and lo and behold, when "Desire of Ages" came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White's published works prior to that time.“
- „U vezi sa time, a ti naravno znaš da je sestra **Marian Davis** bila poverena priprema **„Čežnje Vekova“**, i da je materijal za to skupljala iz svakog dostupnog izvora (citati od EGW), iz njenih knjiga, neobjavljenih rukopisa, iz privatnih pisama, stenografskih izveštaja njenih govora itd. - ali možda ti ne znaš da je ona (sestra Davis) bila jako zabrinuta kako da nađe materijal za prvu glavu. Više puta mi se obraćala za pomoć dok je pripremala tu glavu (kao i ostale glave), i ja sam uradio šta sam mogao; imam **dobar razlog da verujem da je i od prof. Prescottta često tražila sličnu pomoć**, i da ju je dobila daleko bogatije i obilnije nego što sam ja mogao ponuditi.“ (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) „In this connection, of course you know that Sr. Marian Davis was entrusted with the preparation of „Desire of Ages“ and that she gathered her material from every available source - from Sr. White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have good reason to believe that she also appealed to Professor Prescott for similar aid, and got it too in far richer and more abundant measure than I could render.“

Nakon čitanja knjige 'Čežnje Vekova' „od“ Ellen White iz 1898. godine, mnogi tadašnji teolozi su izneli pitanje, da li je EGW iznenada promenila verovanje i prihvatila Trojstvo?

- „Ovo je donelo veliko **oneraspoloženje Gospoda. PRIPRAVNICI su bili OBRAZOVANI sa unesenim LAŽNIM DOKTRINAMA.** A štamparija od **Review and Herald je slala te lažne doktrine u svet.**“ {Ellen White: MS 20, 1903, April 3, par. 8} “This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.”

Primer „dopuna“:

Citat iz knjige od Ellen White „The **Great Controversy** between Lord Jesus Christ and satan“ 'Velika Borba između Gospoda Isusa Hrista i sotone' **1877:**

- „...je odgovorila da zna da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život; ko veruje u Mene, iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li to?“ {Ellen White, The Great Controversy between Christ and Satan, 1877, p. 362-363} „...answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, „I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die. Believest thou this?“

Ovaj citat je **1898.** u knjizi 'Čežnja Vekova', dobio **falsifikovanu „dopunu“** (markirano velikim slovima i podvučeno crnom linijom):

- „Marta je odgovorila: „Znam da će ustati pri vaskrsenju, u poslednji dan“. Želeći da njenu veru još pravilnije usmeri, Isus je izjavio: „Ja sam vaskrsenje i život.“ **U Hristu je ISKONSKI, NEPOZAJMLJENI, NESTEČENI ŽIVOT.** „Ko ima Sina Božijega ima život.“ {1. Jovanova 5,12}, „ako i umre živeće. I nijedan koji živi i veruje. Hristovo **BOŽANSTVO** je vernikovo čvrsto obećanje o večnom životu. „Ko veruje u Mene“, rekao je Isus, „iako je bio mrtav biće živ; i ko je živ i veruje u Mene, neće nikada umreti. Veruješ li ovo?“ {Ellen White, Desire of Ages, 1898, p. 530} „Martha answered, „I know that he shall rise again in the resurrection at the last day.“ Still seeking to give a true direction to her faith, Jesus declared, „I am the resurrection, and the life.“ **In Christ is life, original, unborrowed, underived.** „He that hath the Son hath life.“ 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. „He that believeth in Me,“ said Jesus, „though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?“

Čak i nakon smrti od Ellen White su „korekture“ nastavljene:

Svi znamo za poznat slučaj uklanjanja izjave Ellen White u "Čežnji Vekova" iz 1934, gde je pre toga stajalo da je Golub na Isusovom krštenju simbolisao Njegovu ljubav i poniznost, po čemu možemo da vidimo da sveti Duh nije bio "nezavisno" Biće. To je "slučajno" obavljeno upravo za vreme dr Froom-a, koji je po svojoj izjavi našu standardnu literaturu "usaglasio" sa verovanjem ostalog dela "Hrišćanstva", da bi smo konačno bili ekumenski prihvaćeni od strane drugih crkava.

Dr Fred Veltman je u području GK od 1982. do 1990. istraživao izvore knjige "Čežnja Vekova" i došao do rezultata, da **danias ne postoje rukom pisani originalni manuskripti te knjige!**

68. Uriah Smith i (semi) arijanska knjiga „Danilo i Otkrivenje“

Semi-Arijanska teologija je bila prisutna 325 godine kao odbijanje Trojstva koje je te godine oficijelno uvedeno. To gledište uči, da je samo Bog Otac Bog celog svemira, ali istovremeno, da Isus kao Njegov doslovni Sin, isto tako poseduje Božansku prirodu, pošto je rođen a ne stvoren. Ovo je bilo ispravno učenje naših pionira. Uriah Smith je bio još od svog detinjstva povezan sa Adventizmom i preuzeo je 1855. uredništvo u časopisu Review and Herald.

On je bio jedan od najplodnijih pisaca u našoj crkvi. Imao je fundamentalni uticaj na tumačenje proročanstava. Najpoznatije njegovo delo su bile knjige „Otkrivenje“ (1867.) i „Danilo“ (1873.) koje su kasnije spojene u jednu knjigu „Danilo i Otkrivenje“. Iako je imao puno sporova sa Ellen White, ona ga je povodom te knjige nazvala jednim od najvažnijih autora u našoj crkvi, iako upravo ta knjiga nosi jasne arijanske stavove (prihvatanje Isusa kao Sina Božanske prirode, ali ne i svetoga Duha kao nezavisno biće) i izjave protiv Trojstva, koje je on 1898. ponovo potvrdio. One su uklonjene iz njegove knjige tek 1940.-1946.! Toliko o gledištu, da su pioniri iznosili lažne nauke, te da je Ellen White to posle 1890. „**prepoznala, shvatila i uklonila**“. Isusova izjava da „niko ne može služiti dva gospodara“ znači u tom smislu ILI - ILI. Prva zapovest kaže vrlo jasno da smemo i trebamo da se molimo samo pravom Bogu.

To znači da ili Trojstvo ili Arijanizam napada direktno prvu zapovest. Isus kaže jasno da ne postoji polovični put. Sam Arijanizam nosi ime po borcu za istinu, biskupu Arijusu, koji se pre Nikeje i na njoj borio protiv Trojstva. On je prihvatao Božanstvo Isusa, ali je učio da je Isus doslovno i oduvek nebeski jedinorodni Sin. Sa druge strane su nakon njegovog poraza u Nikeji 325. godine bile iznete laži da je tvrdio da je Isus stvoreno biće. I onima koji se danas bore protiv Trojstva, koji veruju u biblijsku istinu da je Isus, iako Bog, zaista već na nebu rođen Sin, i da je u hierarhiji ispod Oca, stavljaju se etikete da odbacuju Isusa kao Božansko Biće. Ispravan Arijanizam su učili Ellen White i svi pioniri. Iz tog razloga Ellen White ne bi nikada jednu knjigu preporučila kao najvažniju, koja bi pozivala na direktni prekršaj prve zapovesti, jer bi to značilo odbijanje pravog Boga! Samo ta činjenica je u smislu Duha Proroštva već jasan i dovoljan dokaz, radi kojega su drugi argumenti čak i nepotrebni, iako ćemo naravno zajedno proučiti celu tematiku. Šta je ona napisala 1905. godine? Tada je radi rasprave sa dr Kellogg-om bilo jako važno da ne dođe do preporuke teologa ili literature koja vodi ka zabludi, gde je istina pomešana sa lažnom naukom o svetom Duhu. Uriah Smith je do svoje smrti 1903. bio poznat kao jedan od najodlučnijih boraca protiv lažne nauke o Trojstvu. Dole stoje izjave Ellen White povodom te sporne knjige:

- „Interes za „Danilo i Otkrivenje“ treba biti nastavljen sve do kraja vremena probe. **Bog** je **autor** TE knjige upotrebio kao kanal kroz koji On šalje svetlost **istine** direktno u naše umove.“ {Ellen White: 1MR, No. 26, page 63, „Thoughts on Daniel and the Revelation“ MS 174 1899} “The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth.”
- „Dobila sam instrukciju (naravno od Boga) da najvažnije knjige koje sadrže od Boga datu svetlost i pokazuju nam sotonin otpad na nebu moraju upravo u ovo vreme biti na sve strane proširene. Kroz njih će istina dosegnuti do mnogih ljudi. „Patrijarsi i Proroci“, „Danilo i Otkrivenje“ i „Velika Borba“ su potrebni kao nikada do sada.“ {Ellen White: RH 16. February 1905. „A call for Active Work“} “Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.”

Važno je da naglasimo da je ova izjava data 1905. godine, u kojem se jasno može videti da se radi o samo jednoj knjizi sa nazivom „Danilo i Otkrivenje“, i to od Uriah Smith-a. Isto tako ona piše jasno da je Bog koristio tog autora a ne te autore, tj. proroke Danila i Jovana.

- „U knjigama „Čežnja Vekova“, „Patrijarsi i Proroci“, „Velika Borba“ i „**Danilo i Otkrivenje**“ su dragocena uputstva“ {Ellen White: Letter written from St. Helena, California to Edson White and W. C. White, 27th September 1903, 21MR No. 1594, see also 'Evangelism' chapter 10 page 366} “In Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in Daniel and the Revelation, there is precious instruction.”
- „Ove knjige su posebno važne, i svaka prilika treba da bude iskorišćena da se one prošire.“ {Ellen White: Letter written from St. Helena, California to Edson White and W. C. White, 27th September 1903, 21MR No. 1594, see also 'Evangelism' chapter 10 page 366} “These books must be regarded as of special importance, and every effort should be made to get them before the people.”

Pritisnuti ovim jasnim dokazima, teolozi daju opet nove argumente, da je Ellen White ovu knjigu koja je sadržala „pogrešnu“ teologiju preporučila zato što su tu „stajale i važne istine“.

Mi smo već videli koliko je prava istina o Trojstvu važna, kako tada - tako i danas. Pošto je ona napisala da je Bog tog autora upotrebio kao kanal istine, ta knjiga sigurno ne može sadržavati lažne nauke! U Bibliji stoji jasno da niko ne može da služi dva različita Gospodara! Jedine dve sporne tačke povodom te knjige dotiču samo 11. glavu iz knjige proroka Danila, gde su Uriah Smith i James White imali različito mišljenje da li jedan deo dotiče Tursku ili Rim, kao i pitanje da li je Uriah Smith shvatio da je Papa na kraju izgubio moć. Možda su njegove reči mogle na nekim mestima i da ostave takav utisak, ali da to nije tako vidimo u 8. glavi (vizija o ovnu, jarcu i malom rogu) njegove knjige o Danilu, gde je Papstvo nazvao vodećom silom progonstva do kraja vremena. Uriah Smith je isto tako pisao i o nedeljnom zakonu! Možemo li zamisliti da je u delu knjige o Otkrivenju napisao da su dve zveri koje će progoniti Božji narod biti Papstvo i Amerika? Smith je bio nadahnut svetim Duhom dok je nizao redove u svojoj knjizi! Ti pasusi su samo jedan dodatni opis i produbljenje već jasne istine, ovaj put iz druge perspektive. Nepotpuno tumačenje sadržane simbolike u ovom slučaju, znači samo da možemo imati manjak potvrda o namerama Papstva, ali time ne donosi lažnu nauku ili umanjuje celokupnu istinu! Nedovoljno razumevanje ovih pasusa ne menja principijelno značenje proročanstava o apsolutnom kraju vremena ili neki od temelja istine naše vere! Mi danas nemamo ni kompletno tumačenje Otkrivenja, ali to ne znači da bi to moglo da opravda lažne nauke povezane sa njegovom interpretacijom! Sama Ellen White nikada nije definisala značenje tih pasusa! Zato čak nije ni dokazano da je Uriah Smith ovaj deo tumačio pogrešno, iako proročka poruka na prvi pogled izgleda drugačije. Da je Ellen White na ovaj način preporučila neku knjigu sa akcentom na Trojstvo, to bi momentalno bilo uzeto kao dokaz te doktrine. Međutim, mi sa druge strane vidimo negiranje vodećih teologa koji kažu, da je Ellen White "samo tolerisala" knjigu brata Smith-a! Jedan važan nemački teolog piše sledeće reči:

- „Tek nakon smrti starije generacije adventističkih teologa se „razumevanje“ trinitarijanstva moglo potpuno probiti, a **prvi put** je formulisano **1931 godine** u našim Fundamental Beliefs. **1944.** godine su sve antitrinitarijarne i semarijanske izjave iz štampanih knjiga od Uriah-e Smith-a, ukoliko su kasnije štampane, **promenjene ili uklonjene.**“ {M. Böttcher}
„Aber erst nach dem Tode der frühen Generation adventistischer Theologen konnte sich das trinitarische Verständnis uneingeschränkt durchsetzen, erstmalig wurde es 1931 auch in den grundlegenden adventistischen Glaubenslehren (Fundamental Beliefs) formuliert. 1944 wurden auch alle antitrinitarischen und semiarianischen Aussagen aus den früher von Uriah Smith veröffentlichten Büchern, soweit sie nachgedruckt worden sind, in Anmerkungen verändert oder gestrichen.“

Time možemo videti još jednom, da smo uprkos današnjim potpuno lažnim tvrdnjama Trojstvo prvi put „prepoznali“ tek 1931! Takođe možemo prepoznati, da sadržaj naših starih knjiga nije ostao netaknut, već je od ljudi, koji su sebe smatrali „autorizovanim i stručnim“, često menjan bez znanja šireg auditorijuma. Dole možemo videti njegove originalne izjave:

- „Ovo je dakle poslednja poruka crkvi pred svršetkom probe. Opisivanje ravnodušnosti Laodikeje strašno je i zapanjujuće. Ipak, ne može se osporiti da je svedočanstvo vernog Svedoka 'istinito i verno'. Štaviše, **On je 'Početak stvaranja Božjega'** (Otkrivenje 3,14). **Neki takvo izražavanje pogrešno shvataju da je Hristos stvoreno biće**, da Njegova egzistencija prethodi stvaranju svih drugih bića ili tvari, najbliže samopostalom i večnom Bogu. Ali, ovaj stih ne sugerise da je Hristos bio stvoren, jer reči: 'početak stvaranja' mogu jednostavno značiti da je delo stvaranja, strogo uzevši, počelo kroz Njega. 'Bez Njega ništa nije postalo što je postalo' (Jovan 1,3). Drugi pak, prema našem mišljenju, ispravnije tumače izraz grčke reči ἀρχή (prvi), koje može da znači i 'uzročnik', 'sila', 'sredstvo', što su samo neke definicije te reči, podrazumevajući time da je Hristos bio sredstvo kroz koje je Bog stvorio sve stvari, ali da je **On sam postao na drugi način, kao što je i nazvan 'Jedinorodni' od Oca**. Bilo bi neprimereno da se taj izraz upotrebi kod bilo kojeg normalno stvorenog bića.“ {Uriah Smith: Daniel and the Revelation, 1897, p. 371} „These Things Saith the Amen. - This is, then, the final message to the churches ere the close of probation. And though the description of their condition which he gives to the indifferent Laodiceans is fearful and startling, nevertheless it cannot be denied; for the Witness is „faithful and true.“ Moreover, he is „the beginning of the creation of God.“ Some understand by this language that Christ was the first created being, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that He was created; for the words, „the beginning of the creation,“ may simply signify that the work of creation, strictly speaking, was begun by Him. „Without Him was not anything made.“ Others, however, and more properly we think, take the word ἀρχή to mean the „agent“ or „efficient cause“, which is one of the definitions of the word, understanding that Christ is the agent through Whom God has created all things, but that He himself came into existence in a different manner, as He is called „the only begotten“ of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term.“
http://sdapillars.org/media/download_gallery/US_DanRev1897.pdf

- „Jagnjetu, jednakom sa Ocem Koji sedi na prestolu, pripada ista čast u pesmi obožavanja kao i Ocu Koji je na prestolu. Svi komentatori se skoro jednodušno slažu u tome da je Hristos isto tako večan kao i Otac; inače bi se, kažu oni, time odavala čast stvari koja pripada samo Stvoritelju. Ali to ipak nije neophodan zaključak. U Pismu čitamo jasno da je **Hristovo postojanje imalo početak** (Jovan 1,1), **što nije bio slučaj kod Oca**. (pogledajte Otkrivenje 3,14 gde je pokazano da Isus nije stvoreno biće). Ali pošto On ne poseduje co-večnost prošle egzistencije sa Ocem, početak Njegove egzistencije, kao rođenog od Oca, stoji pre svakog dela stvaranja, prema kojem On stoji zajedno sa Ocem kao co-Stvoritelj (Jovan 1,3; Jevrejima 1,2). Zar Otac nije mogao narediti da se takvom Biću odaje isto obožavanje kao i Samome Sebi bez opasnosti da je to idolopoklonstvo od strane onih koji Mu se klanjaju? On (Otac) Ga (Hrista) je podigao do takve visine da je dolikovalo da Mu se ukaže takvo poštovanje, i On je dao zapovest da Mu se odaje takvo obožavanje, što ne bi bilo potrebno, ako bi Hristos bio iste večnosti sa Ocem. I sam Hristos je izjavio da 'kao što Otac ima život u Sebi, tako **dade i Sinu** da ima život u Sebi' (Jovan 5,26). Otac Ga je uzdigao (Filipljanima 2,9) „Zato i Bog Njega povisi, i darova Mu ime koje je veće od svakog imena.“ I sam Otac svedoči za Njega: 'da Mu se poklone svi anđeli Božji' (Jevrejima 1,6). Sva ova svedočanstva pokazuju da Hristu **sada** pripada ista počast kao i Ocu, ali to **ni u kom slučaju ne znači da On vodi poreklo iste večnosti sa Ocem!**“ {Uriah Smith: Daniel and the Revelation, 1897, 401} “To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be coeval with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. The Scriptures certainly clearly intimate that the existence of Christ had a beginning (John 1:1), which was not so in the case of the Father. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands a joint creator with God (John 1,3; Heb.1,2). Could not the Father ordain that to such a being worship should be rendered equally with himself, without it's being idolatry on the part of the worshiper? He has raised Him to positions which make it proper that He should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that 'as the Father hath life in himself, so hath *he given* to the Son to have life in himself.' (John 5:26). The Father has 'highly exalted him, and *given* him a name which is above every name.' (Phil. 2:9). And the Father himself says, 'Let all the angels of God worship him.' (Heb. 1,6). These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence.”
- **„Sveti Duh je Božji Duh. Istovremeno je i Hristov Duh. Kroz Njega Oni izvršavaju beskrajno delovanje.**“ {Uriah Smith: General Conference Daily Bulletin Volume 4, March 14, 1891, pp. 146, 147} “The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work.”
- **„Ovaj Duh je Božji Duh i Hristov Duh.; a Duh je isti kada se tiče Boga i kada se tiče Hrista.** Ali Biblija ne koristi izraze gde se On ne može harmonizovati sa idejom da je on osoba (biće) kao Otac i Sin. Radije se predstavljen kao Njihov nebeski uticaj, Njihov Predstavnik Koji predstavlja Njihovo prisustvo i kroz Kog imaju znanje o svemu i silu kroz ceo univerzum, kada nisu lično prisutni. Hristos je Osoba, Koji sada ima službu u svetinji na nebesima, a ipak govori gde su dva ili tri u Moje ime, i Ja sam sa njima. Matej 18:20 Kako? Ne lično, već Duhom. U jednom od Hristovih govora (Jovan 14,16) Duh je personifikovan kao “utešitelj” i kao takvom mu se obraća sa “On” i “Ko” ili “Koji.” Ali se uobičajeno odnosi na njega kao nečemu što ne može biti osoba kao što su Otac i Sin. Naprimera često se kaže da biva “izliven.” **O Bogu i Hristu nikada ne čitamo da su izliveni. Da je osoba ne bi bilo čudno da se pojavi u obličju;** a ipak kada se pojavljivao, ta činjenica je bila beležena kao jedinstveno.“ {Uriah Smith: RH, October 28, 1890} “This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18,20. How? Not personally, but by his Spirit. In one of Christ's discourses (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar.”

Pošto su falsifikovani i SKRAĆENI prevodi njegove knjige prisutni u neshvatljivo velikoj razmeri, dole stoji original knjiga od Uriah Smith na engleskom jeziku: Daniel and the Revelation 1897:

http://advent31.rs/download/Uriah_Smith-Daniel_and_Revelation.pdf

69. Pioniri i istina

Edson White je 1913 godine napisao da u celom svemiru postoje samo dva Božanska Bića, Otac i Sin:

- „Samo jedno Biće u svemiru pored Oca nosi Božansko ime, i to je Njegov Sin, Isus Hristos.“ {James Edson White: The Coming King, p. 27, 1913} “Only one Being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ.”

Zašto Ellen White nije na to reagovala, ako je tada zaista verovala u Trojstvo? Upravo u tim danima je postojala velika borba između dva tabora, i takva izjava je imala veliki uticaj, posebno što je došla od strane sina Ellen White!

Šta je kasnije napisao drugi sin od Ellen White, **William White**, što se tiče unošenja nauke o Trojstvu u adventističku crkvu?

- „Izjave i argumenti nekih naših propovednika u njihovim pokušajima da dokažu, da je i sveti Duh isto tako individua kao Bog Otac i večni Sin Hristos, su me zapanjile i čine me često tužnim.“ {Letter from William C. White to H. W. Carr April 30th 1935} “The statements and the arguments of some of our ministers in their effort to prove that the holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”

Zašto se William White borio protiv Trojstva ako je ono istina? Zato što je Bog pokazao Ellen White da njen sin neće otići od istine:

- „Pokazano mi je, takođe, da moj sin W. C. White treba biti moj pomoćnik i savetnik, i da će Gospod pustiti duha mudrosti i zdravog razuma na njega. **Bilo mi je pokazano da će ga Gospod voditi, i da neće skrenuti sa puta,** jer će prepoznati vođstvo svetog Duha. Uverenje mi je dato“...“Gospod će biti tvoj učitelj. Srećećeš se sa prevarnim uticajima; dolaziće u mnogim formama, kroz panteizam (p.p. Trojstvo) i druge forme neznaboštva; ali idi kuda ću te voditi, i bićeš bezbedan. **Staviću Svoga Duha na tvog sina,** i osnažiću ga da obavlja svoj posao. On ima duh poniznosti. Gospod ga je odabrao da obavlja bitan posao u Njegovom delu.” {Ellen White: Selected Messages Book 1, pp. 54, 55} „It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would, not be led away, because he would recognize the leadings and guidance of the holy Spirit...“The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.“

Šta je u današnjim danima iskreno napisao George Knight, profesor adventističke istorije i osvedočeni sledbenik Trojstva, kao jedan od najpoznatijih teologa u današnjim krugovima GK?

- „**Većina pionira** Adventista **ne bi danas mogli** da postanu **članovi Adventističke** crkve, u svakom slučaju ne pre nego što bi se složili sa 28 tačaka verovanja crkve. **Oni bi npr. odbili** tačku 2 „**Trojstvo**“ {George Knight: „Es war nicht immer so“ Seite 13, Ministry October 1993 p.10} „Die meisten Pioniere der Adventbewegung könnten heute nicht Mitglied einer Adventgemeinde werden, jedenfalls nicht, wenn sie zuvor allen 28 Glaubensüberzeugungen der Gemeinschaft zustimmen müssten. Sie würden beispielsweise den Punkt 2. „**Die Dreieinigkeit**“, ablehnen...“

Koje osobe nisu pripadale toj većini? To su bili teolozi koji su nažalost u drugoj fazi postali zagovornici Trojstva, i koji su postepeno uneli taj otpad u adventističku crkvu:

Dr. J. H. Kellog (glava 69), A. T. Jones, Prof. W. W. Prescott (glava 65), A. G. Daniells, Francis Wilcox, H. C. Lacey, kasnije podržani od strane Dr. LeRoy Froom (glave 69+70) i predsednik Generalne Konferencije Charles Watson, koji su 1931. godine uspeli da konačno unesu ovo učenje u listu naših verovanja.

Neki Adventisti u današnjem vremenu iznose pretpostavke, da su naši pioniri odbijali samo katoličku formu Trojstva. U donjem citatu, u kojem je protokoliran jedan razgovor u kojem je učestvovala i Ellen White, vidimo da ove izjave nisu istinite:

- „...Ovde, u vozu, upoznali smo čoveka sa vidnim fizičkim i mentalnim moćima, koji se upravo vraćao sa njegovog misijskog polja u Kini. [...] Dok smo razgovarali sa ovim gospodinom, osećanja dubokog poštovanja su bila probuđena prema žrtvovanju koje je on napravio, i još uvek rastu....Ali pošto nas je ispitivao (katehizirao, orig. eng.) o Trojstvu, i shvatio da se nismo slagali po pitanju njegovog trojedinog Boga, postao je ozbiljan u osudi unitarizma, koje oduzima Hristu Njegovo Božanstvo, i ostavlja Ga ništa drugo do samog čoveka. Dakle, koliko god da su naši pogledi bili zabrinuti, on se borio sa čovekom od slame. **Mi ne poričemo Hristovo Božanstvo**....Mi verujemo Njega da je On Božanska Osoba Kome se obratio Jehova rečima: “Da načinimo čoveka”. On je bio sa Ocem pre nego što je svet postao....Mi nemamo toliko naklonosti prema Unitarijancima koji poriču Božanstvo Hrista, kao ni sa Trinitarijancima koji drže Sina kao večnog Oca, i koji govore tako mistično o **trojedinom Bogu**. Dajte Gospodaru svo Božanstvo sa Kojim Ga Sveto Pismo odeva.“ {RH, 6. June, 1871, p. 196, Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25_B.pdf} “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [...] But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune god, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. [...] We believe him to be the divine person addressed by Jehovah in the words, “Let us make man.” He was with the Father before the world was. [...] We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him.”

Isto tako dolaze i tvrdnje, da su NEKI pioniri Adventizma dolazili iz religioznih grupa gde je Trojstvo bilo odbijano, i da samo zato ta doktrina nije odmah uneta u crkvu. Ali da li to znači da bi trebali odbiti i krštenje, jer su ga doneli Baptisti? Ili Isusov drugi dolazak pošto je to učio William Miller? Mi smo kao poslednja prava crkva do tada poznatu istinu kroz vođstvo Duha Proroštva preuzeli sa više strana, a pogrešna suštinska verovanja drugih crkava zamenili biblijskom istinom. Trojstvo nije bila nauka koju smo tek trebali shvatiti, već je to bila nebiblijska nauka apsolutne većine drugih crkava koju smo izlaskom iz Vavilona ostavili! Zato su tadašnji Adventisti tu istinu branili jednako vatreno kao i subotu i Isusov dolazak! U donjim citatima starih pionira iz vremena Ellen White stoji, šta je u tada u još ne pogaženoj crkvi nošeno kao istina, a kojoj ona nikad nije protivurečila. Tvrdnja da su to bili samo neki pioniri, a da je i tada većina crkve verovala u Trojstvo je direktna neistina. Ti pioniri su vodili i nosili našu crkvu i teologiju. Oni nisu bili neke nebitne osobe marginalnog mišljenja! Ali sotona pokušava da izvrne čak i tako jasne činjenice!

Iako katoličko Trojstvo uči besmisleni nauku da se Isus kao Sin rađa uvek iznova, ono istovremeno priznaje da je Isus doslovni Sin, a ne samo u okviru misije spasenja. Pioniri su pored jasnog verovanja da postoje samo dva Božanska Bića, sa savetom u Dvoje, odbacivali i današnju adventističku formu Trojstva, koja uči da Isus nije doslovno umro na krstu (već samo haljina ljudskog mesa i da je Isus Sam Sebe vaskrsnuo) i time direktno odbija Isusovu žrtvu na krstu. Naši pioniri su verovali da je Isus, iako Božansko Biće, doslovni Sin sa doslovnim početkom, nebeskim rođenjem. Ellen White nikada nije opovrgla njihove stavove, nego ih je sama podržavala.

J. N. Andrews:

- „Doktrina o Trojstvu je prihvaćena na savetu u Nici 325-te godine. **Ova doktrina uništava Božju Ličnost i Ličnost Njegovog Sina Isusa Hrista našeg Gospoda. Sramotne mere kojima je ono nametnuto crkvi, koje se pojavljuju na stranicama crkvene istorije, može postići da se svaki vernik u tu doktrinu posrami.**“ {J.N. Andrews: RH, March 6, 1855} „The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.“
- „Što se tiče Sina Božjeg, i On je isključen (iz pretpostavke da nije imao početak) jer je imao Svog Oca Boga i On je imao u nekoj tački **u večnosti Svoj početak.**“ {J.N. Andrews: RH, September 7, 1869} “And as to the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days.”

James White:

James White nije nikada odbijao Hristovo Božanstvo, ali je jasno stavio do znanja da Isus uprkos tome ima početak i položaj ispod Oca. Zar nije čudno da Ellen White nikada nije rekla ili napisala nešto protiv toga, već je u 1900-tim ponovo naglasila da se pionirska dela trebaju štampati, ukoliko ovo nije istina?

- „**Otac i Sin su bili zajedno pri stvaranju čoveka, a i u njegovom spasenju.** Otac reče Sinu, „načinimo čoveka po Našemu obličju”. Trijumfalna pesma u kojoj učestvuju i iskupljeni odnosi se na - „Onoga Koji sedi na prestolu i Jagnjetu va vek vekova.” - “ {J.S. White: The Law and the Gospel, p.1. 1870} “The Father and the Son were one in man's creation, and in his redemption. Said the Father to the Son, "Let us make man in our image." And the triumphant song in which the redeemed take part, is unto "Him that sitteth upon the throne, and unto the Lamb, forever and ever.”
- „To je tako daleko od istine, kao i stara **apsurdnost Trojstva** da je Isus zaista i večni Bog (Otac).“ {James White, August 5, 1852, RH, vol. 3, no. 7, page 52, par. 42} “It is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and Eternal God.”
- „**Otac je bio veći nego Sin u tome što je On bio prvi.**“ {James White, January 4, 1881, Review & Herald; found in Ellen White: RH Articles, vol. 1, page 244} “The Father was greater than the Son in that He was first.”
- „Način na koji se **spiritualisti** odriču i poriču jedinog Gospoda Boga i našeg Gospoda Isusa Hrista je **korišćenjem nebiblijskog Trojstva**, iako nemaju **ni jedan stih iz Biblije** koji to podržava, dok mi imamo obilna svedočanstva iz pisma da je **On Sin** večnog Boga.“ {J.S. White: The Day Star, January 24, 1846} “The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.”
- „Kao fundamentalne greške možemo ubrojati i lažnu subotu i ostale greške koje su Protestanti doneli **iz katoličke crkve**, kao što je prskanje za krštenje, **Trojstvo**, svesnost mrtvih i večni život u patnji.“ {J.S. White: RH, September 12, 1854} “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead and eternal life in misery.”

Mnogi nakon ovog citata komentarišu da se radilo samo o pogrešnoj katoličkoj verziji Trojstva, ali da pioniri “nisu odbijali ispravno Trojstvo” koje se uči u današnjoj adventističkoj crkvib.

U donjem citatu vidimo upravo suprotnost, i to da je James White jasno naglasio da je naša svaka forma Trojstva lažna nauka druge strane, a to potvrdio i 1877. godine bez suprotstavljanja Ellen White:

- „**Neobjašnjivo Trojstvo koje čini Božanstvo jedan u tri i tri u jednom, je dovoljno loše**, ali još gori je unitarianizam koji čini Hrista inferiornim od Oca. Da li je Bog Nekom inferiornom rekao ‘Da načinimo čoveka po Našem obličju’?” {James White, November 29, 1877, RH} “The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, “Let us make man in our image?”
- „Isus se molio da Njegovi učenici budu jedno kao što je On bio jedno sa Ocem. Ova molitva nije doticala jednog učenika sa 12 glava nego 12 učenika, spojenih u jednu stvar i napor radi svog Gospodara. **Niti je Otac niti je Sin deo „trojedinog Boga“.** Oni su dva posebna Bića,“ {James White, 1868, Life Incidents, p. 343} “Jesus prayed that His disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God”. They are two distinct beings,”

Ellen White je posle njegove smrti dala svima poznatu izjavu da je njen muž radio i učio samo ispravno, i da je jedina njegova greška bila što je bio fizički preopterećen i time umro puno ranije nego što je trebao.

Uriah Smith:

- „**Ovaj Duh je Božji Duh i Hristov Duh; a Duh je isti kada se tiče Boga i kada se tiče Hrista.** Ali Biblija ne koristi izraze gde se on ne može harmonizovati sa idejom da je on osoba (kao biće) kao Otac i Sin. Radije je predstavljen kao Njihov nebeski uticaj, Njihov predstavnik koji predstavlja Njihovo prisustvo i kroz kog imaju znanje o svemu i silu kroz ceo univerzum, kada nisu lično prisutni. Hristos je osoba, Koji sada ima službu u svetinji na nebesima, a ipak govori gde su dva ili tri u Moje ime, i Ja sam sa njima. Matej 18:20 Kako? Ne lično, već Duhom. U jednom od Hristovih govora (Jovan 14,16) Duh je personifikovan kao „utešitelj” i kao takvom mu se obraća sa „on” i „ko” ili „koji.” Ali se uobičajeno odnosi na njega kao nečemu što ne može biti Osoba kao što su Otac i Sin. Naprimjer često se kaže da biva „izliven.” **O Bogu i Hristu nikada ne čitamo da su izliveni. Da je osoba ne bi bilo čudno da se pojavi u obličju;** a ipak kada se pojavljivao, ta činjenica je bila beležena kao jedinstveno.“ {Uriah Smith: RH, October 28, 1890} “This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18,20. How? Not personally, but by his Spirit. In one of Christ's discourses (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar.”
- „U Pismu čitamo jasno da **Hristovo postojanje imalo početak** (Jovan 1,1), **što nije bio slučaj kod Oca.** (pogledajte Otkrivenje 3,14 gde je pokazano da Isus nije stvoreno biće). Ali pošto On ne poseduje co-večnost prošle egzistencije sa Ocem, početak Njegove egzistencije, kao rođenog od Oca, stoji pre svakog dela stvaranja, prema kojem On stoji zajedno sa Ocem kao co-Stvoritelj (Jovan 1,3; Jevrejima 1,2). Zar Otac nije mogao narediti da se takvom Biću odaje isto obožavanje kao i Samome Sebi bez opasnosti da je to idolopoklonstvo od strane onih koji Mu se klanjaju? On (Otac) Ga (Hrista) je podigao do takve visine da je dolikovalo da Mu se ukaže takvo poštovanje, i On je dao zapovest da Mu se odaje takvo obožavanje, što ne bi bilo potrebno, ako bi Hristos bio iste večnosti sa Ocem. I sam Hristos je izjavio da 'kao što Otac ima život u Sebi, tako **dade i Sinu da ima život u Sebi**' (Jovan 5,26). Otac Ga je uzdigao (Filipljanima 2,9) „Zato i Bog Njega povisi, i darova Mu ime koje je veće od svakog imena.“ I sam Otac svedoči za Njega: 'da Mu se poklone svi anđeli Božji' (Jevrejima 1,6). Sva ova svedočanstva pokazuju da Hristu **sada** pripada ista počast kao i Ocu, ali to **ni u kom slučaju ne znači da On vodi poreklo iste večnosti sa Ocem!**“ {Uriah Smith: Daniel and the Revelation, 1897, 401} “To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be coeval with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. The Scriptures certainly clearly intimate that the existence of Christ had a beginning (John 1:1), which was not so in the case of the Father. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands a joint creator with God (John 1,3; Heb.1,2). Could not the Father ordain that to such a being worship should be rendered equally with himself, without it's being idolatry on the part of the worshiper? He has raised Him to positions which make it proper that He should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that 'as the Father hath life in himself, so hath *he given* to the Son to have life in himself.' (John 5:26). The Father has 'highly exalted him, and *given* him a name which is above every name.' (Phil. 2:9). And the Father himself says, 'Let all the angels of God worship him.' (Heb. 1,6). These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence.”

Od njega spomenut 'život u sebi' znači apsolutnu besmrtnost, koju imaju samo Otac i Sin. U citiranoj knjizi je on najjasnije izneo da je Isus doslovni Sin Svoga nebeskog Oca, i da je Trojstvo lažna nauka. Ova knjiga je sve do smrti Ellen White bila posebno važna i raširena.

- „**Sveti Duh je Božji Duh. Istovremeno je i Hristov Duh. Kroz Njega Oni izvršavaju beskrajno delovanje.**“ {Uriah Smith: General Conference Daily Bulletin Volume 4, March 14, 1891, pp. 146, 147} “The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work.”

- „Ovo je dakle poslednja poruka crkvi pred svršetkom probe. Opisivanje ravnodušnosti Laodikeje strašno je i zapanjujuće. Ipak, ne može se osporiti da je svedočanstvo vernog Svedoka 'istinito i verno'. Štaviše, **On je 'Početak stvaranja Božjega'** (Otkrivenje 3,14). **Neki takvo izražavanje pogrešno shvataju da je Hristos stvoreno biće**, da Njegova egzistencija prethodi stvaranju svih drugih bića ili tvari, najbliže samopostalom i večnom Bogu. Ali, ovaj stih ne sugerise da je Hristos bio stvoren, jer reči: 'početak stvaranja' mogu jednostavno značiti da je delo stvaranja, strogo uzevši, počelo kroz Njega. 'Bez Njega ništa nije postalo što je postalo' (Jovan 1,3). Drugi pak, prema našem mišljenju, ispravnije tumače izraz grčke reči ἀρχή (prvi), koje može da znači i 'uzročnik', 'sila', 'sredstvo', što su samo neke definicije te reči, podrazumevajući time da je Hristos bio sredstvo kroz koje je Bog stvorio sve stvari, ali da je **On sam postao na drugi način, kao što je i nazvan 'Jedinorodni' od Oca**. Bilo bi neprimereno da se taj izraz upotrebi kod bilo kojeg normalno stvorenog bića.“ {Uriah Smith: Daniel and the Revelation, 1897, p. 371} „These Things Saith the Amen. - This is, then, the final message to the churches ere the close of probation. And though the description of their condition which he gives to the indifferent Laodiceans is fearful and startling, nevertheless it cannot be denied; for the Witness is „faithful and true.“ Moreover, he is „the beginning of the creation of God.“ Some understand by this language that Christ was the first created being, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that He was created; for the words, „the beginning of the creation,“ may simply signify that the work of creation, strictly speaking, was begun by Him. „Without Him was not anything made.“ Others, however, and more properly we think, take the word ἀρχή to mean the „agent“ or „efficient cause“, which is one of the definitions of the word, understanding that Christ is the agent through Whom God has created all things, but that He himself came into existence in a different manner, as He is called „the only begotten“ of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term.“
{http://sdapillars.org/media/download_gallery/US_DanRev1897.pdf}

J. H. Waggoner:

Da li je istina da su naši pioniri odbijanjem Trojstva odbijali i Hristovo Božanstvo i da ono obavezno uključuje Trojstvo?:

- „Kao što smo ranije napomenuli, velika greška trinitarijanaca, u raspravi na ovu temu, je sledeća: oni ne prave razliku između poricanja Trojstva i poricanja Hristovog Božanstva. Oni vide samo dva ekstrema, između kojih leži istina; i svaku izjavu koja se odnosi na vreme prepostojanja Hrista i Njegovog Božanstva kao dokaz Trojstva. Pismo obilato uči o prepostojanju Hrista i Njegovom Božanstvu; ali ne govori ništa po pitanju trojstva. Proglas, **da nebeski Sin Božji ne može da umre, je daleko od učenja Biblije kao tama od svetlosti**. I mi bi smo upitali trinitarijance, kojoj od dve prirode dugujemo za spasenje. Odgovor, naravno, mora biti onaj koja je prolila svoju krv za nas; jer „imamo spasenje kroz krv“. Onda je evidentno da ako je samo ljudska priroda umrla, naš Isкупitelj je samo čovek, a da nebeski Božji Sin nije imao učešća u radu za spasenje jer on nije mogao ni patiti ni umreti. Sasvim smo u pravu kada kažemo da **doktrina Trojstva degradira pokajanje, jer nipodaštava žrtvu i krv iskupljenja do standarda Socinianizma**.“ {J.H. Waggoner: The Atonement In The Light Of Nature And Revelation, pp. 173, 174 1884} “As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for “we have redemption through his blood.” Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism.”
- „**Oni (teolozi) smatraju da je poricanje Trojstva jednako poricanju Hristovog Božanstva**. Da je to slučaj, trebali bi smo se uporno držati Trojstva; ali to nije slučaj. Oni koji su pročitali naša zapažanja o smrti Sina Božjeg znaju da mi čvrsto verujemo u Božanstvo Hrista; ali ne možemo prihvatiti ideju Trojstva, kako je **trinitarijanci** drže, **zbog toga što se ne možemo odreći Hristove žrtve** koju je podneo radi našeg spasenja.“ {J. H. Waggoner: The Atonement in the Light of Nature and Revelation, pp. 164, 165 1884} “They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.”

E.J. Waggoner:

- „Pre nego što pređemo na praktične lekcije koje se imaju naučiti iz ovih istina, moramo posvetiti nekoliko momenata na mišljenje koje mnogi iskreno drže, a koji ne bi svesno obeščastili Hrista, već, kroz to mišljenje, u stvari, poriču njegovo Božanstvo. To je ideja da je Isus stvoreno Biće, Koje kroz Božju dobru volju, biva uzvišeno na svoju trenutnu poziciju. Niko ko se drži ovoga ne može imati razumevanje uzvišene pozicije koju Hrist zaista zauzima. [...] Pismo otkriva da je Hristos „jedinorodni Božji Sin.“ On je rođen, **nije** stvoren. **Kada je rođen, nije na nama da istražujemo**, niti bi naš um mogao to da pojmi da nam je rečeno. Prorok Mihej nam govori sve što možemo znati o tome u ovim rečima, A ti, Vitlejeme Efrato, ako i jesi najmanji među tisućama Judinim, iz tebe će Mi izaći Koji će biti Gospodar u Izrailju, **Kojemu su izlasci od početka, od večnih vremena.**” (Mihej 5,2). **Postoji vreme kada je Hristos proizišao od Boga, IZ OČEVIH NEDARA** (Jovan 8,42; 1,18), ali to vreme je bilo toliko daleko u večnosti da je skoro bez početka. Poenta je da je Hristos rođeni Sin, a ne stvoreno Biće. On po nasleđu ima ime veće od anđela; On je kao Sin u domu Svojemu.” Jevrejima 1,4; 3,6. I kako je On jedinorodni Sin Božji, On je po prirodi kao Bog i poseduje sve atribute Boga, jer je Očeva volja da Njegov Sin bude izraz Njegove Ličnosti, sjajnost Njegove slave, i pun punine Božanstva. [...] I konačno, znamo Božansku uniju Oca i Sina iz činjenice da Obojica imaju isti Duh. Pavle, posle reči u kojima govori da oni koji su u telu ne mogu udovoljiti Bogu, nastavlja: “A vi niste u telu nego u duhu; jer Duh Božji u vama živi. A ako ko nema Duha Hristova, on nije Njegov. Rimljanima 8,9. Ovde vidimo da je **Sveti Duh Božji Duh i Hristov Duh**. Hristos “je u nedrima Očevim” jer je po prirodi od iste materije kao Bog i ima “život u sebi”. On je prikladno nazvan Jehova, Samopostojeći i tako je opisan u Jeremiji, 23,5.6 gde je rečeno da je pravedna Klica, Koji će činiti sud i pravdu na zemlji, Koji će biti poznat po imenu Jehova Gospod pravda naša. Neka Mu zato niko, ko poštuje Hrista, ne podaje manje časti nego što podaje Ocu, jer bi to jednako bilo kao i da obeščlašćuje Oca, ali neka svi, zajedno sa anđelima nebeskim, obožavaju Sina, bez straha da služe stvorenom Biću umesto Tvorcu.” {E.J. Waggoner: Christ And His Righteousness, pp. 19-24. **1890**}
- „Možda je ovde potrebno izneti reč upozorenja. Neka niko ne misli da bi smo mi uzdizali Hrista na račun Boga, niti da ignorišemo Boga. To ne može biti, jer je Njihov interes isti. Slavimo Oca, slaveći Sina. Mi čuvamo Pavlove reči “Ali mi imamo samo jednoga Boga, od Kojega je sve, i mi u Njemu, i jednoga Gospoda Isusa Hrista, kroz Kojega je sve, i mi kroza Nj.” (1. Korinćanima 8,6); kao što smo već citirali, kroz Njega je Bog stvarao svetove. **Sve stvari su proistekle od Boga, Oca; čak je i sam Hristos proistekao i izašao od Oca**, ali Ocu je bilo ugodno da sva punina bude u Njemu, i da On bude direktni Posrednik u svakom činu stvaranja. Naš cilj u ovom istraživanju je da postavimo Hristovu pravednu poziciju jednakosti sa Ocem, da bi Njegova moć da iskupi bila više cenjena.” {E.J. Waggoner: Christ And His Righteousness, p. 19. **1890**} “A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. We are mindful of Paul's words, that “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” (1 Cor. 8,6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.”

S. N. Haskell:

- „Pre stvaranja našeg sveta izbio je “rat na nebu.” **Hristos i Otac su se savetovali**; i Lucifer, anđeo zaklanjač, postao je ljubomoran jer nije primljen na **večni savet Dvojice** Koji su sedeli na tronu.” {S. N. Haskell: The Story of the Seer of Patmos, p. 217. **1905**} “Before the creation of our world, “there was war in heaven.” Christ and the Father covenanted together; and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the Two who sat upon the throne.”

H. C. Lacey:

Iako je on pripadao grupi pristalica Trojstva, njegove donje reči su bile iskrene i potpuno ISTINITE:

- „U to vreme ja profesor **PRESCOTT** bio posebno zainteresovan, **da Isusa predstavi kao VELIKOG 'Ja sam'**, i da posebno naglasi Njegovu večnu (bez početka rođenjem) egzistenciju, kroz stalno ponavljanje izraza „večni Sin“. On je 'Ja sam' iz 2. Mojsijeve 3,14, što se naravno odnosi na Isusa kao drugu Božansku Osobu, povezao sa Isusovom izjavom iz Jovanovog Evanđelja 8,58.... Sestra **Marian Davis** je očigledno dopustila da bude **ZAVEDENA**, i nakon toga vidimo, da se, nakon što je '**Čežnja Vekova**' bila odštampana, u njoj na stranicama 24 i 25 pojavilo **IDENTIČNO učenje**, koje po mom mišljenju možemo da **tražimo UZALUDNO u bilo kojem štampanom tekstu od Ellen White**." {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} "At that time, Professor Prescott was tremendously interested in presenting Christ as the great "I Am" and in emphasizing the eternity of His existence, using frequently the expression "The Eternal Son". Also he connected the "I AM" of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other "I ams" in that Gospel - 7 of them, such as "I am the Bread of life" "I am the Light of the world" "I am the door of the Sheep" etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the "I am" in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. Marian Davis seem to fall for it, and lo and behold, when "Desire of Ages" came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White's published works prior to that time."
- „U vezi sa time, a ti naravno znaš da je sestri **Marian Davis** bila poverena priprema „**Čežnje Vekova**“, i da je materijal za to skupljala iz svakog dostupnog izvora (citati od EGW), iz njenih knjiga, neobjavljenih rukopisa, iz privatnih pisama, stenografskih izveštaja njenih govora itd. - ali možda ti ne znaš da je ona (sestra Davis) bila jako zabrinuta kako da nađe materijal za prvu glavu. Više puta mi se obraćala za pomoć dok je pripremala tu glavu (kao i ostale glave), i ja sam uradio šta sam mogao; imam **dobar razlog da verujem da je i od prof. Prescottta često tražila sličnu pomoć**, i da ju je dobila daleko bogatije i obilnije nego što sam ja mogao ponuditi." (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) "In this connection, of course you know that Sr. Marian Davis was entrusted with the preparation of "Desire of Ages" and that she gathered her material from every available source - from Sr. White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have good reason to believe that she also appealed to Professor Prescott for similar aid, and got it too in far richer and more abundant measure than I could render."
- „Što se tiče nekog posebnog spora, ili agitovanja po pitanju Trojstva, ne mogu da se setim bilo čega ozbiljnog. Naravno, oduvek sam znao da je starešina Urija Smit imao **Arijanska verovanja**, (originalna knjiga o "Danilu i Otkrivenju" to otkriva!) i da su naši ljudi **nesumnjivo uglavnom pratili taj stav**. Ali smo mi, kao porodica, odgojeni u Engleskoj (Anglikanska) crkvi, bili po prirodi ako mogu reći, Trojstvenici. Mi smo samo verovali, podsvesno, i ne sećam se da smo ikada to dovodili u pitanje sa braćom koji su nas doveli u istinu, sa starešinom M.C. Israel-om, i mladim bratom V. L. H. Baker-om. Jednoga se sećam, a to je komentarisanje moje majke o čudnom **izražavanju koje su koristili naši pastori kada su govorili o Duhu svetom kao "ONO" ili "TO" kao da su mislili na Duha svetoga kao na uticaj, umesto kao na osobu**. To joj je izgledalo jako čudno, i u velikoj meri i meni (tada sam imao 17. godina)." {H.C. Lacey letter to LeRoy Froom Aug. 30, 1945} "As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an Arian in belief, ('Thoughts on Daniel and the Revelation' reveal that!) and that our people undoubtedly generally followed that view. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel, and young brother W. L. H. Baker. One thing I do recall is my mother's remarking on the strange language used by our ministers in speaking of the holy Ghost as 'it' and 'its' as though they thought of the holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then)."

H. Lacey je 1945. godine u pismu upućenom dr Froom-u opisao njegova najranija ubeđenja i verovanja njegove porodice u kontekstu Trojstva. Pri tome se ne radi o tome da li je on veroval u Trojstvo, nego o njegovoj izjavi da je u Adventističkoj crkvi korišten samo srednji rod IT (TO), i da su svi odlučno odbijali teoriju da je sveti Duh Bog. Naši pioniri su verovali u Semi-Arianizam, tj. da je Isus Božansko Biće, bez da su prihvatili učenje o Trojstvu.

Najjači nosioci otpada:

A.T. Jones:

On je u prvoj fazi veroval samo u istinu i stajao je uz Ellen White u objavi istine 1888. godine. On je tada doneo dublje razumevanja aspekta milosti i spasenja u kontekstu Starog i Novog zaveta.

Po rečima Ellen White je sam Bog vodio ovu objavu dublje istine. Od 1899. godine je njegovo verovanje počelo da se klima, tako da je započeo da istovremeno piše i istinite i lažne postavke, sve dok 1906. godine nije potpuno pao pod vlast neprijatelja.

Istina:

- „Šta je današnje **Papstvo zahtevalo** više nego ikada do sada, osim da njegovi stari principi moći i vladavine kroz odluku glavnog suda uđu u ustav? Šta je više nego ikada do sada traženo od Papstva, osim da „hrišćanska religija“ postane nacionalna religija, i da crkvena moć bude sprovedena kroz državne organe. Da bude zahtevana religiozna zakletva. Da celo društvo bude obavezano da daje darove za religiju i crkvene službe. **Da bude zahtevano, da svi MORAJU DA VERUJU U TROJSTVO** i da prihvate, da je Sveto Pismo sa Starim i Novim Zavetom inspirisano. Ta **HULA** će biti nošena od svakog, ko u smislu te religije bude govorio i radio isto kao skoro celokupno društvo. Da li će od svakog kroz zakon biti traženo da drži **nedelju**? Naravno, jer šta bi još moglo da bude željeno i zahtevano od strane najveće gotovo nezamislive religijske diktature? {A.T. Jones: **1901 Ecclesiastical Empire, pages 837, 838**} “Now what more was ever required by the papacy, and all phases of the old order of things, than is thus brought within the meaning of the national Constitution by this decision? What more was ever required by the papacy itself than that “the Christian religion” should be the national religion; that the discipline of the Church should be maintained by the civil power; that the religious test oath should be applied to all; that the public should be taxed for the support of religion and religious worship; that there should be required a belief in the doctrine of the Trinity, and the inspiration of the “Holy Scriptures of the Old and New Testament;” that the guilt of “blasphemy” should be visited upon everyone who should speak or act “in contempt of the religion professed by almost the whole community;” and that everybody should be required by law to observe Sunday? Indeed, what more than this could be required or even desired by the most absolute religious despotism that could be imagined?”
- „**On je rođen od svetog Duha**. Drugim rečima, Isus Hristos je **ponovo** rođen. Došao je sa nebesa, Božji Prvorođeni, na zemlju i rođen je ponovo. Ali sve u Hristovom radu ide suprotno od našeg: On, bezgrešni, načinjen je grehom kako bi mi bili Božja pravednost u Njemu. On, živi, Princ i Autor života, umro je da bi smo mi živeli. On Čiji su **izlasci** od večnih dana, **prvorođeni u Boga**, **ponovo** je rođen da bi smo se i mi mogli ponovo roditi.” {A.T. Jones: Christian Perfection, paragraphs 53, 54 A Sermon, RH, July 7 – **August 1, 1899**. This is also found in Lessons on Faith, page 154} “He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God’s first-born, to the earth, and was born again. But all in Christ’s work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again.”

Otpad Trojstva:

- „**Bog je jedan. Isus Hristos je jedan. Sveti Duh je jedan**. I ovo Troje su jedno: različito mišljenje ili podela između Njih ne postoji.” {A.T. Jones, editorial, Advent Review and Sabbath Herald, **January 10, 1899**, 24} “God is one. Jesus Christ is one. The Holy Spirit is one. And these Three are one: there is no dissent nor division among them.”

Mi možemo da vidimo u donjim citatima, da je Ellen White odlučno upozorila Adventiste na otpadne nauke od A.T. Jones-a u drugoj fazi njegovog delovanja nakon što je otpao od istine:

Ellen White **1906**: A.T. **Jones** je izabrao **sotonske** prevare:

- „Meni je žao za A.T. Jones, koji je **upozoren stalno iznova i iznova**. Ne obraćajući pažnju na ta upozorenja, on je dozvolio neprijatelju da mu napuni um sa mislima o ličnoj važnosti. **Nemojte slušati njegove reči**, jer je **odbio najjaču svetlost**, i **izabrao umesto nje tamu**. **Taj Jedan Sveti** * nam je dao poruke jasno i precizno, ali su se neke jadne duše, zaslepljene neistinom i prevarnim uticajima sotonske sile okrenule od istine i pravde, da bi sledili prevare sotonskih agencija, i okrenule su se od istine i pravednosti da bi sledili te **prevare sotonskog porekla**.” {EGW Ms 39, 1906.5} „I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead. **The Holy One** hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow these fallacies of satanic origin.”

- * Koga je Ellen White nazvala The Holy One - **Taj Jedan Sveti**? Samog Isusa, Koji i u Bibliji nosi to ime:
- „Vi ste se odrekli **Sveca** i Pravednika, a molili ste da vam pokloni jednog ubicu.“ {Dela Apostolska 3,14}
 - „Jer je pisano: budite sveti, jer sam **Ja svet**.“ {Prva poslanica Petrova 1,16}

Godinu dana nakon toga, A.T. Jones je napisao „The Medical Missionary“. U sadržanom tekstu **stoje reči, da se KONAČNO mora razumeti i PRIHVATITI, da sveti Duh nije IT tj. TO, nego osoba:**

A.T. Jones **1907**: Zahtev za **promenu** verovanja:

Donja izjava A.T. Jones-a iz 1907. razotkriva kompletnu istorijsku laž o navodnom prihvatanju Trojstva od strane tadašnje crkve, Ellen White i pionira. Ako je izraz osoba ili ličnost tada zaista bio korišten, kako se danas tvrdi, zašto je A.T. Jones onda napisao, da osim samo nekoliko osoba (u stvari tadašnje vođe otpada), svi gotovo bez izuzetka, označavaju svetog Duha sa IT tj. TO. Ovo je zaista čudno, ako je crkva tada zaista prihvatila Trojstvo, kao što se danas uz pismene „dokaze“ tvrdi, koji u stvari potiču upravo iz pera tadašnjih vođa otpada:

- „A sveti Duh je **osoba** (Person). Ova velika **istina se NE PRIZNAJE**, i u nju zapravo **ne veruje više od samo nekolicine hrišćana**. Zato svako zna, da **gotovo BEZ IZUZETKA**, tj. sa zaista, zaista retkim izuzetcima, da je sveti **Duh od strane hrišćana povezan sa zamenicom IT (TO). Ali zamenica IT (to) se nikad ne koristi kod osoba. U smislu osobina našeg (engleskog) jezika se IT koristi samo u kontekstu stvari, ali nikada u vezi osoba, nego samo kod stvari beživotne substance kao kamen, kuća, drvo, ili u vezi koncepata ili iskustava, kao površina, visina, širina, mir, sreća, tuga, jedan utisak, jedan uticaj. Ali sveti Duh nije ništa od toga: sveti Duh nije niti utisak, niti jedan uticaj, niti mir, niti radost, niti neka druga stvar. Ne, večno ne. Sveti Duh je osoba, večno jedna **Božanska osoba. On MORA uvek biti tako PRIZNAT** i o njemu se mora govoriti kao o osobi. Na drugi način se ne može niti govoriti o njemu, niti ga zaista priznati.“ {A.T. Jones “The Medical Missionary“ p. 98.5 - 98.7} {<https://m.egwwritings.org/en/book/1162.98>} „And the holy Spirit is a person. This great truth is not recognized, indeed it is not believed, by more than a very few even of Christians. For everybody knows that almost invariably, with very, very few exceptions, the holy Spirit is referred to and spoken of by Christians as “it.” But the word “it” never applies to a person. The word “it,” in the very genius of our language, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the holy Spirit is none of these: the holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the holy Spirit is none of these things, nor any other thing. No, eternally no! The holy Spirit is a Person, eternally a divine Person. And he must be always recognized and spoken of as a Person, or he is not truly recognized or spoken of at all.“**

Ellen White **1908**: A.T. Jones se nalazi u **potpunom otpadu** kao faktični sluga dr Kelloga sa kojim zajedno objavljuje istu lažnu nauku:

- „Nismo videli ništa što bi nas ohrabrilo u nadi da će starešina Jones izaći **iz tame** koja je oko njega. On smatra da razume sebe, ali je slep i njegov osećaj je da zna koji korak treba da bude sledeći. Osetila sam da moram da sa njim razgovaram još jasnije. Rekla sam mu da je **uprkos upozorenjima koja su mu data povodom uticaja dr Kellog-a na njega napravio upravo suprotan korak na koji je bio upozoren da ga ne napravi**. On nije imao duhovni vidik da razume religiozne stavove tog doktora. Ja sam mu rekla da je **postao glasnogovornik dr Kelloga** drugim ljudima.“ {Ellen White: Lt 234, 1908} „We did not see anything to encourage us in the hope that Elder Jones is coming out from the darkness that is upon him. He feels that he understands himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that notwithstanding the warnings that had been given regarding Dr. Kellogg's influence over him, he had gone into the very path he had been cautioned not to take; he had not spiritual discernment to understand the doctor's religious standing. I told him that he had become Dr. Kellogg's voice to the people.“

Dr. Kellog:

Ellen White je opisala principe zloupotrebe Biblije i Duha Proroštva koje je dr Kellogg koristio kada je zaveo skoro pola crkve, što se kroz Trojstvo pred našim očima ponovilo.

Šta je dr Kellogg uradio što se tiče Biblije, kad je napisao knjigu „Živi hram“? Da li to ima sličnosti sa današnjim pristupom u odbrani nebiblijske zablude?

- „**U celoj knjizi se citira Biblija**, ali na način **na koji lažna nauka izgleda kao istina.**“ {Ellen White: SpTB02 52.1} “All through the book are passages of scripture. These scriptures are brought in in such a way that error is made to appear as truth.”
- „U knjizi ‘Živi hram’ od dr Kellogg-a vidimo pred svojim očima **početak JEDNE smrtonosne hereze. Njegov završetak će slediti** i biti od onih prihvaćen, koji nisu spremni da prihvate od Boga upućena upozorenja.“ {Ellen White, Special Testimonies Series B No. 2, page 50, letter, August 7th 1904 ‘Beware’}} “In the book ‘Living Temple’ there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”
- „‘Živi hram’ sadrži Alfu (početak) **OVIH Teorija**. Ja sam znala, da **Omega** otpad nastupa **ubrzno** nakon toga, i drhtala sam radi Božjeg naroda! Spisi koji se koriste za „potvrdu“ tih učenja su zloupotrebjeni.“ {Ellen White: SpTB02 53.2} “- ‘Living Temple’ contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. [...] The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”
- „Mi stojimo sada u Alfi (početku) ove opasnosti. **Omega će imati zastrašujuću** (p.p. potpuno zahvatanje većine) **prirodu.**“ {Ellen White: 1SM 197.4} “We have now before us the alpha of this danger. The omega will be of a most startling nature.”

Ovde vidimo da je Alfa otpad izvor ovih teorija, a Omega otpad samo njegov nastavak i dovršetak. Gledišta Alfa i Omega u pogledu Trojstva se razlikuju samo u okviru pravca, ali ne i u pripadnosti ovim teorijama. Teorija(e) je napisana u množini, kako bismo videli da oba otpada iako na različit način, napadaju isto polje. Kod Alfa otpada je sveti Duh bio degenerisan na nivo besvesne energije, a po Omega otpadu sveti Duh postaje Biće tj. Bog, te krajnji razvoj u različitim finesama uči po paganskim principima slepljeno Božanstvo koje se manifestuje različitim ulogama. Dr Kellogg je prema principu akcije-reakcije (push-pull) kroz Alfa otpad pripremio i omogućio drugi ekstrem Omega otpada i tako otvorio put u potpuni otpad dok se većina bavila naočigled takođe važnim pitanjem lažne nauke.

Jedina tema Omega otpada je bila isključivo lažna nauka o „Bogu“ svetom Duhu i Trojstvu!

- „On (dr J.H. Kellogg) je tada rekao da su mu njegova ranija gledišta o Trojstvu stajala na putu tome da bi dao jasnu i apsolutno ispravnu izjavu. Ipak je nakon kratkog vremena počeo da veruje u Trojstvo i mogao je da jasno prepozna gde su ležale prepreke, i verovao je da je u tom kontekstu dao zadovoljavajući odgovor. On mi je rekao da sada veruje u Oca Sina i svetoga Duha, i da je po NJEGOVOM viđenju Bog sveti Duh, a ne Bog Otac. Onaj Koji ispunjava svemir i sve živo. On je rekao, da je to verovao pre nego što je napisao knjigu, bio bi u prilici da svoja shvatanja izrazi tako, da ne bi ostavljala pogrešan utisak kao što je sada slučaj kod njegove knjige. Suprotstavio sam mu prigovore koje sam pronašao u učenju i pokušao sam da mu pokažem da je to učenje toliko različito od jevanđelja da nisam mogao razumeti kako je mogla biti revidirana menjajući samo nekoliko izraza. Neko vreme smo se raspravljali o ovoj materiji na prijateljski način, ali sam bio ubeđen da kada smo se rastali doktor nije razumeo sebe, niti karakter njegovog učenja. I nisam mogao razumeti kako bi mogao sve u nekoliko dana popraviti knjigu da bi bila ispravna.“ {Letter A.G. Daniells to Willie White, 29. October 1903, p. 1+2} “He [J.H. Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.”

- „Primorana sam poreći da učenja „Živog Hrama“ mogu biti podržana izjavama iz mog pisanja. Možda postoje izrazi i sentimenti koji su u harmoniji sa mojim pisanjem. **A mogu biti i mnoge izjave u mojim pisanjima, koje izvađene iz konteksta i interpretirane u skladu sa mislima pisca „Živog Hrama“, mogu delovati u harmoniji sa učenjima ove knjige.** Ovo može podržati tu tvrdnju da je sentiment „Živog Hrama“ u harmoniji sa mojim pisanjem. Ali ne daj Bože da taj sentiment preovlada.” {Ellen White: 1SM, p. 203, 1904} “I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.
- „Biće rečeno da je ‘Živi Hram’ revidiran. **Ali Gospod mi je pokazao da se pisac nije promenio,** i da ne može biti jedinstva između njega i propovednika jevanđelja dok god neguje svoje **sadašnje sentimente.** Zapovedeno mi je da dignem svoj glas i upozorim ljude govoreći, **“Ne budite prevareni; Bog ne dozvoljava da Mu se rugaju.”** (Galatima 6,7) {Ellen White: 1SM, p. 199, 1904} “It will be said that ‘Living Temple’ has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, “Be not deceived; God is not mocked” Galatians 6,7 ”
- „U onom što mi je pokazano, videla sam da određeno delo vrše medicinski misionari. Naša braća misionari su posmatrali, gledali šta se dešava, ali nisu razumeli. **Temelji naše vere, koji su ustanovljeni sa mnogo molitve, ozbiljno proučavanje Biblije, su rušeni jedan po jedan, stub po stub.** Naša vera nije imala više na šta da se osloni, svetišta više nije bilo, pokajanja nije bilo više. Shvatila sam da se nešto moralo učiniti. Borba me je skoro ubila.” {Ellen White: 1SAT, p. 344, 1904} “In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realized that something must be done. The battle nearly killed me.”
- „Oni koji **žele da uklone stara obeležja** se ne drže čvrsto; ne pamte onako kako su primili i čuli. Oni koji pokušavaju da uvedu teorije koje bi uklonile stubove naše vere po pitanju svetišta ili o **Ličnosti Boga ili Hrista,** rade kao slepci. Trude se da unesu nesigurnost i da upute Božji narod na pogrešan put.” {Ellen White: MR No.760, p. 9, 1905} “Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.”

Da li je dr Kellogg verovao u Trojstvo i da li su njegove reči upućene starešini Daniels-u (koji tada još nije prešao u otpad) slične današnjoj zvaničnoj nauci naše crkve? Zašto se to nigde više ne pominje? Zato što bi to uništilo sve lažne argumente mnogih današnjih teologa! Da li je Ellen White bila svesna da on želi da revidira svoju knjigu i uključi doktrinu o tri Božanska Bića? Gornji citati su nam dali jasan odgovor!

Ako je verovala u istu nauku, kao što to mnogi tvrde, zašto je tako oštro ukorila dr Kellogg-a zbog ponovnog štampanja? Koji su bili njegovi “sadašnji sentimenti”? Prema sopstvenom priznanju godinu dana ranije, počeo je veruje u Trojstvo. On je tvrdio da su njegova učenja ista kao i njena. On je čak i citirao njene spise izvađene iz konteksta kao „dokaze“ njegovih lažnih učenja.

Ellen White o Prof. William Warren Prescott i A.G. Daniels:

- „Poruka za porukom mi je dolazila od strane Gospoda u kontekstu opasnosti koje okružuju tebe (**A.G. Daniels**) i starešinu **PRESCOTT-a.** Videla sam da bi Sotona imao zadovoljstvo da vidi starešine Prescott-a i Daniels-a kako preduzimaju generalnu preradu naših knjiga, koje su tolike godine davale dobre rezultate. **Ali niko od vas nije od Boga pozvan za to delo...**Ja sam **od Gospoda dobila jasan stav, da ON nije autor ovih predloga,** da se promeni bilo šta u već objavljenim knjigama.” {Ellen White, Lt 70, 1910, p. 2+15} “Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that satan would have been greatly pleased to see Elders Prescott and Daniels undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work....I have been instructed that the Lord is not the author of the proposal to make many changes in books already published.”

A.G. Daniels:

- „On (dr Kellog) mi je rekao da **SADA veruje u Oca, Sina I svetoga Duha**, i da je **po njegovom viđenju Bog sveti Duh**, a ne Bog Otac, onaj koji ispunjava svemir i svaku živu tvar.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing.”

Njegov gornji tekst je bio ispravan, zato što je tada još uvek verovao u istinu. Kasnije je postao posebno aktivan nosioc otpada:

- „Nemojte **dopustiti da konzervativni misle tj. znaju da će se nešto desiti**, i da progresivni budu alarmirani i uplašeni da se to neće desiti. Zadržimo dobar duh. Iznesi šta imaš. Neka sada damo svo svetlo koje imamo, i neka verujemo šta možemo, i neka ostatak krene sam.“ {A.G. Daniells 1919} “Don't let the conservatives think that something is going to happen, and the progressives get alarmed for the fear that it won't happen. Let's keep up this good spirit. Bring out what you have. Let us get all the light we have, believe what we can, and let the rest go.”

F. M. Wilcox:

Kao jedan od vođa otpada on je napisao sledeće reči:

- „Adventisti Sedmog Dana veruju: 1. U Božansko **Trojstvo**. Ovo Trojstvo se sastoji od večnog Oca, ličnog, DUHOVNOG BIĆA, svemoćnog, sveznajućeg, bezgraničnog u sili, mudrosti, i ljubavi; Gospoda Isusa Hrista, **Sina** večnog Oca, kroz Koga su sve stvari stvorene, i kroz Koga će biti izvršeno spasenje otkupljenog mnoštva; svetog Duha, trećeg **lica** Božanstva, **jedne regenerišuće Službe** u delu otkupljenja.“ {F. M. Wilcox: „The Message for Today“, RH, October 9, **1913**} “Seventh Day Adventists believe in the divine Trinity. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption.”

Adventistička crkva je odmah demantovala njegovu izjavu, i objavila je listu naših učenja, koja je bila identična listi verovanja iz 1872. godine, kada još nije postojao ni trag nauke o Trojstvu:

Adventist Yearbook 1914:

- 1: „Da postoji **JEDAN Bog**, lično, duhovno Biće, **Stvoritelj svih stvari**, svemoćan, sveznajući, i večan; Neograničen u mudrosti, svetosti, pravdi, dobroti, i milosti; nepromenljiv, i **svugde prisutan Svojim predstavnikom, svetim Duhom**.“ {Adventist Yearbook 1914, p. 293} “That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the holy Spirit.”
- 2: „Da postoji **JEDAN Gospod Isus Hrist**, **Sin** večnog Oca, **KROZ Koga je On stvorio sve stvari**, i kroz Koga one postoje; da je On uzeo na Sebe prirodu čoveka, za otkupljenje naše pale rase; da je boravio među ljudima, pun blagodati i istine, živeo naš primer, umro na žrtvu za nas, bio podignut za naše opravdanje, uznet na visinu da bude naš jedini Posrednik u svetinji na nebu, gde, kroz pomirujuće zasluge svoje krvi, On osigurava pomilovanje i oprostaj za sve koji uporno dolaze Njemu; i kao završni deo Svog rada kao sveštenika, pre nego što uzme Svoj presto kao Car, On će učiniti veliko pomirenje za grehe svih takvih, i njihovi gresi će onda biti izbrisani (Dela 3:19) i odneseni iz svetinje, kao što je prikazano u službi levitskog sveštenstva, koje je nagovestilo službu našeg Gospoda na nebu.“ {Adventist Yearbook 1914, p. 293} “That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and, as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.”
docs.adventistarchives.org/docs/YB/YB1914_B.pdf

Dr LeRoy Froom:

- „Mogu li da dam jedno iskreno priznanje? Kada su me, negde između 1926. i 1928. naše vođe pitale da održim seriju predavanja **na temu svetog Duha**, kojim bih pokrio severno američku uniju propovedničkih instituta 1928. našao sam da, osim neprocenjivih uputa iz Duha Proroštva, praktično **nije postojalo ničega u našoj literaturi** koje bi poduprlo Bibliju na ovom ogromnom polju. **Nije bilo prethodnih knjiga na ovu temu** u našoj literaturi.” {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on “The holy Spirit”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound, Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.”

Koje je to „lažno učenje“ o Bogu uklonjeno? Sigurno ne današnja nauka o Trojstvu, pošto je ona ostala, nego stara suprotna istina, koja je pregažena. Dr LeRoy Froom je u svojoj knjizi ‘Movement of Destiny’ sam napisao da je 1926-1928 „argumente“ za nauku o Trojstvu morao da traži u **drugim** crkvama, jer u našoj literaturi nije stajalo **ništa** o tome:

- „Sledeći neizbežan korak je bio da naše nauke budu „uniformisane“. To je zahtevalo **korekture naše STANDARDNE literature i uklanjanje** delova koje sadrže i uče „**pogrešne**“ nauke **o Bogu**.” {Dr. L. Froom: Movement Of Destiny p. 422, 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.”

Knjiga Evangelizam:

U donjem tekstu stoje dokazi istine za sve čitaoce koji ostaju pri stavu da **ne postoje falsifikati** Duha Proroštva. Čak i tada, na prvi pogled trojstveni citati zajedno sa ostatkom stihova i citata ne predstavljaju dokaze Trojstva.

Kada se neki tekst izoluje, time je moguće „dokazati“ bilo koju lažnu nauku. Iako ova knjiga sadrži jasne dokaze postojanja falsifikata, donji tekst pokazuje, da bi Trojstvo bilo nemoguće i u konstelaciji kada bi svi tekstovi bili originalni:

- „**Mi hoćemo svetog Duha, koji je Isus Hristos.**” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”
- „**Sveti Duh je lično On (Isus), odvojen** od Svog ljudskog personaliteta i zato nezavisan od njega. **On je sveprisutan** kroz Svog Svetog Duha.” {Ellen White: Letter 119, 1895.18} “The Holy Spirit is Himself, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Da li je možda Sveti Duh prisutan kroz svog Svetog Duha, ukoliko se ove reči ne bi odnosile na samog Isusa, kako tvrde trojstvenici? Tada bi postojala dva Sveta Duha.

- „Oni koji veruju istinu ne smeju zaboraviti da su oni mala Božja deca, da ih On obučava. Neka budu zahvalni Bogu za Njegova mnoga milosrđa i ljubazni jedni prema drugima. **Imaju jednoga Boga i jednoga Spasitelja i JEDNOG Duha - Hristovog Duha**, Koji će doneti jedinstvo u njihove redove.” {Ellen White: 9T, p. 189.3 1905.} “Those who believe the truth should remember that they are God’s little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

Knjiga “Evangelizam” koja na prvi pogled sadrži neosporive dokaze za Trojstvo, nosi izjave Duha Proroštva izvađene iz konteksta, koje formiraju drugačiji smisao. Samo kompletna slika svih izjava od Ellen White može doneti sigurnost u ispravnost neke nauke, što u ovoj knjizi nije slučaj. Ova na ostalim područjima dobra kompilacija citata, nastala je tek oko 20 godina nakon smrti Ellen White pod vođstvom dr LeRoy Froom-a, koji je svim silama radio na dokazivanju Trojstva i bio od Generalne Konferencije zvanično zadužen da istraži upravo to pitanje. Dr Froom je otvoreno napisao da je uklonio stare i besmislene adventističke nauke, koje su nas u svetu činile smešnim!

Donja izjava Duha Proroštva u kojoj stoji izraz “punina Božanstva”, se upotrebljava kao glavni dokaz za postojanje Trojstva, jer dotiče Svetoga Duha i termin Božanstvo:

- „Otac **JE** sva punina Božanstva” “The Father is all the fullness of the Godhead bodily”
- „Sin **JE** sva punina ispoljenog Božanstva” “The Son is all the fullness of the Godhead manifested”
- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U** svoj punini Božanstva”
“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead”

{Ellen White: Special Testimonies, Series B, No. 7, pp. 62, 63. **1905** and Evangelism, pp. 614, 615}

Ali ako ovaj tekst pročitamo pažljivije, videćemo da su u okviru ove titule prisutne fundamentalne razlike, i to:

- Otac i Sin **SU PUNINA** Božanstva = IS the Fulness of the Godhead.
- Sveti Duh je **U PUNINI** tog Božanstva = IN the Fulness of the Godhead.

Sumirajmo sada indirektnu poruku ovo izjave: Otac JE Božanski vladar, Sin JE Božanski vladar, Sveti Duh je U tom Božanskom vladaru, dakle u Ocu i u Sinu, i time sam nije Božansko Biće kao Otac i Sin. Ako nešto proizilazi od nečega, onda kao prvo mora biti već u tome, isto kao što se izvorska voda već nalazi u svom izvoru, da bi iz njega mogla da izađe. Ovde NE stoji da su svi Troje ta punina Božanstva, što bi u slučaju Trojstva moralo da bude. Kada bi Trojstvo bilo istinito, onda bi moralo da stoji da su svi Troje a ne samo Sveti Duh U punini Božanstva, gde bi onda Bog značilo spoj tri osobe, što je panteizam - naša nauka usvojena 1981. godine. Mi smo jasno videli da je Otac to Božansko Biće, da je Sin to Božansko Biće, Koja nisu jedno i ne predstavljaju Trojstvo! Tu ne piše da su Otac i Sin Božanstvo, nego da je Svaki ponaosob Božanstvo - Božansko Biće. Ovaj citat je još jedan dokaz da Sveti Duh proizilazi iz Oca i Sina, te da nije treće Božansko Biće.

Izraz Božanstvo - Godhead tj. Divinity označava karakteristiku i ne znači Bog. U rečnicima na većini jezika stoji, da izraz 'Godhead' ne označava broj ili biće nego Božansku prirodu tj. Božanske osobine (Divinity). Budući da u gornjem citatu jasno stoji da su i Otac i Sin svaki posebno Godhead, kroz besmisleno tumačenje da izraz Godhead znači Trojstvo, značilo bi da postoje tri Trojstva! Otac je oteľovljena punina Božanstva. On je nevidljiv za nas smrtnike. Jedini način da poznamo Boga i Njegovo Božanstvo je kada se On manifestuje. Hristos je nasledio Božanstvo od Svog Oca i zato je On „sva punina Božanstva koja se **manifestuje**. Sva punina koja je u Sinu Božijem je Njegovo, nebeskim rođenjem stečeno pravo i nasleđe. (Jevrejima 1,4) Ova Božanska punina obitava u Hristu jer je to ugodno Ocu. (Kološanima 2,9; 1,19) Hristos je posedovao Božanskim rođenjem slavu Svoga Oca. (Jevrejima 1,3; Jovan 1,14;2. Korinćanima 4,6)

- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead** (osobine tj. karakteristike). On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.” {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”
- „**Božanska ljubav manifestovana prema palom ljudskom rodu kroz žrtvu Njegovog ljubljenog Sina, zadivila je anđele.** “Jer Bogu toliko omilje svet da i Sina Svojega jedinorodnog dade da svako ko u Njega uzveruje nikada ne umre, već da ima život večni.” **Sin je bio svetlost Božije slave, i jasna slika Njegove Ličnosti. On je posedovao nebesku izvanrednost i veličinu. Bio je jednak Bogu. Ocu je bila ugodno da u Njemu obitava sva punina.**” {Ellen White: 2SP, p. 38} “The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels.” God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell.”

I po samoj Bibliji izraz `Godhead` predstavlja osobinu i titulu:

- „Jer što se na **Njemu** ne može videti, od postanja sveta moglo se poznati i videti na stvorenjima, i **Njegova** večna sila i **Božanstvo** (Godhead), da nemaju izgovora.“ {Rimljanima 1,20}
- „Ali hoću da znate da je svakome mužu glava Hristos; a muž je glava ženi; a **Bog je glava Hristu**.“ {1. Korinćanima 11,3}

Reč 'Head' - glava, kao deo reči 'Godhead' znači titulu Božanskog vladara, Koji je glava celom svemiru! Donji stih još jednom produbljuje ovu činjenicu i naglašava da je Bog Otac glava i Svom Sinu! Na Jevrejskom jeziku u jevrejskoj Bibliji kao originalna reč za 'Božanstvo' tj. 'Godhead' stoji reč 'Elohut'. A ta reč je pridev a nikako imenica, i opisuje Božju osobinu. Ta osobina je 'Božanstvo' tj. 'Božanstvenost', kao što je analogno tome čovekova osobina 'ljudskost' i opisuje karakteristike karaktera bez definicije ostalih područja, i ne predstavlja imenicu „čovek“. Kada je jedan dobar čovek pun ljubavi prema drugima, onda mu dajemo pridev humanosti.

Isto tako osobina Božanstven označava i potvrđuje Njegove karakteristike neshvatljivo duboke moći, sile, ljubavi i milosti! Jedan čovek u većini slučajeva nije humanista, ali je uvek bez alternative čovek, i ne može da ima Božanske osobine. Jedno biće koje nije Bog, ne može da bude „punina Božanstva - Godhead“. Zato i Sveti Duh nije Godhead, nego je **U** Godhead Oca i Sina, Koji su njegov Izvor u celom svemiru. Jedan duh ne može imati svog duha. Zato smo ispunjeni puninom Božjom, jer je sam Isus Svojim Svetim Duhom u nama:

- „Da se **Hristos** useli verom **U** srca vaša, da budete u ljubavi ukorenjeni i utemeljeni; Da biste mogli razumeti sa svima svetima što je širina i dužina i dubina i visina, i poznati pretežniju od razuma ljubav Hristovu, da se **ispunite svakom puninom Božjom**.“ {Efescima 3,17-19}
- „A nama je Bog otkrio Duhom Svojim; jer Duh sve ispituje, i dubine Božije. Jer ko od ljudi zna šta je u čoveku osim duha čovečjega koji živi u njemu? Tako i u Bogu što je niko ne zna osim Duha Božjeg. A mi ne primismo Duha ovoga sveta, nego **Duha koji je IZ Boga**, da znamo šta nam je darovano od Boga“ {1. Korinćanima 2,10-12}

Dok je Isus bio na zemlji, u Njemu se nalazila sva punina Božanstva Njegovog Oca:

- „Jer u Njemu živi svaka punina Božanstva telesno.“ {Kološanima 2,9}
- „Jer **Bog beše U Hristu**, i svet pomiri sa Sobom ne primivši im greha njihovih, i metnuvši u nas reč pomirenja.“ {2. Korinćanima 5,19}

Da li se jedno Božansko Biće daje od Boga Oca Njegovom Sinu u neograničenoj punini? Zar od Boga proizilazeći Duh nema neograničenu puninu Božanske moći? Da li jedan zemaljski otac daje svog zemaljskog sina jednoj drugoj osobi, i pri tome u neograničenoj punini? U donjem citatu vidimo još više da je Sveti Duh Božja sila, koja proizilazi iz Oca i Sina i predstavlja Njihovu moć i prisustvo:

- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U svoj punini Božanstva**, da bi manifestovao silu nebeske milosti **svakome koji prihvata i veruje u Hrista kao ličnog Spasitelja**.“ {Ellen White: SpT, Series B, No. 7, pp. 62, 63. 1905} and {Ellen White: Evangelism, pp. 614, 615} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour.”
- „A vi niste u telu nego u duhu; jer Duh Božji u vama živi. A ako ko nema **Duha Hristova**, on nije Njegov. A ako je **Hristos U vama**, onda je telo mrtvo greha radi a Duh živ pravde radi. A ako li živi u vama Duh Onoga Koji je vaskrsao Isusa iz mrtvih, Onaj koji je podigao Hrista iz mrtvih oživeće i vaša smrtna telesa **Duhom Svojim Koji živi u vama**.“ {Rimljanima 8,9-11}

- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U** svoj punini Božanstva,...” {Ellen White: BTS, March 1, **1906**} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead,...”

Sveti Duh se nalazi **U** Isusovoj punini Božanstva, i to pokazuje da je Sveti Duh deo Oca i Isusa! Otac je utelovljena punina Božanstva, i On za nas smrtne ljude nije vidljiv. Jedini način da poznamo Boga je, kada se Njegovo Božanstvo manifestuje. Isus je Svoje nebesko Božanstvo nasledio od Oca pre stvaranja svemira, i zato je je i On potpuna punina Božanstva, koja se manifestovala pred ljudima. Ta Očeva punina živi u Hristu jer je Bogu Ocu to угодно.

- „Jer bi volja Očeva da se U Njega useli sva punina.” {Kološanima 1,19}
- „Jer U Njemu živi svaka punina Božanstva **telesno**.” {Kološanima 2,9}

Ako Godhead znači Trojstvo, kako se onda u Hristu nalazi punina Trojstva telesno? Godhead ne znači Trojstvo, nego Božanska priroda i Ellen White nikako nije izjavila da se u Hristu nalazi punina Trojstva telesno! Naime, ovi stihovi potvrđuju izjave Ellen White gde je napisala da **su** Otac i Sin punina Božanstva i da, kada Biblija kaže da u Isusu živi punina Božanstva, to znači da lično Bog Otac, Svojih Duhom živi u Isusu.

- „Otac je dao **SVOJ Duh bez mere Svome Sinu, i mi** takođe možemo dobiti **tu puninu**.” {Ellen White: GC, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.”

Šta je još potrebno da bi smo razumeli staru istinu? Ova jasna istina koju smo mogli da vidimo u gornjim citatima nam pomaže da shvatimo šta zaista znači i donji citat:

- „**Večno Božanstvo** - Otac, Sin i Sveti Duh - je uključeno u delo koje zahteva davanje sigurnosti ljudskom rodu,...Spojivši nebeske sile sa ljudskim oni mogu kroz nebesku podršku dobiti efikasnost i učešće u Božanskoj prirodi i postati radnici zajedno sa Hristom.” {Ellen White: UL 148.4} “The eternal Godhead—the Father, the Son, and the Holy Ghost—is involved in the action required to make assurance to the human agent, ... confederating the heavenly powers with the human that man may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ.”

Izraz „Eternal Godhead - the Father, the Son and the Holy Ghost” ne označava niti jedno spojeno Božanstvo od tri osobe niti tri Božanska bića. Ova reč predstavlja pridev ‘večno Božanstvo’ Oca Sina i Svetoga Duha, a ne imenicu, i opisuje Božanske osobine kao što su ljubav i milost Oca, Sina i iz Njih proizilazećeg Svetog Duha.

Ako Sveti Duh proizilazi od Oca i Sina, onda naravno ima Božanske a ne ljudske ili nežive osobine, i može samo da nam prosledi Božju ljubav i milost. U ovom citatu stoji samo manje precizan opis prideva Godhead koji je u ostalim citatima dublje objašnjen, gde smo videli da ‘Bog Otac JE Božanstvo’, da ‘Isus Sin JE Božanstvo’ i da ‘Sveti Duh je U tom Božanstvu Oca i Sina’.

- „**Hristos nije prestao da bude Bog kada je postao čovek. Iako se ponizio u ljudskost, Božanstvo (Godhead) je još uvek bilo Njegovo.** Samo Hristos je mogao predstaviti Oca čovečanstvu, i učenici su imali privilegiju da gledaju ovo predstavljanje preko tri godine.” {Ellen White: DA 663.5} “Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.”

Godhead-Božanstvo je kao pozicija i dalje pripadalo Hristu i nakon Njegovog utelovljenja. Da li je možda jedno Trojstvo pripadalo Hristu i nakon Njegovog utelovljenja?

- „Hristos je u Svom Božanstvu (**Godhead**) zasijao kada je izašao iz grobnice i ustao pobeđnički nad smrću i grobom.” {Ellen White: ST May 30, 1895. TA 209.4} “Christ in His **Godhead** shone forth as He burst from the tomb, and rose triumphant over death and the grave.”

Da li je Isus zasijao u Svom Trojstvu, ili možda Godhead ipak ne znači Trojstvo ili Biće Bog? Godhead kao pridev označava u zavisnosti od konteksta Božansku prirodu, status ili samo osobine, koje kao dar mogu dobiti čak i ljudi:

- „Kada su se u poniznosti potčinili oblikujućem uticaju Svetog Duha, **primili su puninu Božanske prirode** (Godhead) i **bili su oblikovani po Božanskom obličju**.” {Ellen White: AA 49.3} “As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned **in the likeness of the divine**.”
- „Kroz saučesništvo u Božanskoj prirodi i mi možemo stajati čisti, sveti i neokaljani. Božanska priroda - **Godhead** nije učinjena ljudskom i **ljudskost** nije postala Božanstvo mešanjem **dve prirode zajedno**. Hrist nije posedovao istu grešnu, iskvarenu, palu nevernost koju mi imamo, jer onda On ne bi mogao biti savršena žrtva.” {Ellen White: Manuscript 94, 1893. Manuscript Releases, Vol. 6, pp. 110-112} “Through being partakers of the divine nature we may stand pure and holy and undefiled. The **Godhead** was not made human, **and the human** was not deified by the blending together of the **two natures**. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.”

Da li se možda Trojstvo utelovilo? Da li je možda Trojstvo bilo pomešano sa ljudskom prirodom? Prava istina je da je Isusova Božanska bezgrešna priroda (Godhead), Njegova Božanska Ličnost, bila pomešana sa Njegovom ljudskom prirodom na zemlji! Kada bi Sveti Duh bio punina Božanstva - Godhead, koje pristalice Trojstva uzimaju za dokaz, onda bi proilazilo da je sam Sveti Duh “punina Trojstva”, i time ono samo Trojstvo! No, dublja analiza prevoda Evangelizma pokazuje ne samo da je u njega stavljena reč Trojstvo koja ne postoji ni u jednom citatu Ellen White, već da se i ‘Godhead’ prema potrebi prevodi drugačije na naš jezik, tj. na jednom mestu jedan “trojstveni” Bog, a na drugom jedan Bog Otac. Reč Trojstvo, koje kao podnaslov stoji na internet stranicama ‘whiteestate.org’, Ellen White nikada nije napisala!

Da li je dr Froom i na drugim područjima napadao pravu istinu?

On je **1957.** u knjizi „**Pitanja Doktrine**“ - „**Questions on Doctrine**“ godine napisao, da je pomirenje završeno kroz Isusovu žrtvu na krstu. Ovo je bio sudar kalvinističke i adventističke teologije. Koja je od njih zdrobljena u prašinu? Naravno adventistička! Ako je ceo proces pomirenja završen na krstu, **Isusovo posredovanje** u nebeskoj svetinji opisano u poslanici Jevrejima **postaje besmisleno**. Ako bi sve bilo završeno na krstu, onda bi smo bili spašeni unapred, i time bi dobili poruku, da nam nije potrebna borba protiv greha! I upravo to uče Kalvinisti. I ne samo to, nego i da je kraj vremena milosti samo simboličan, jer je „nemoguće“ potpuno ostaviti greh.

Da li je Ellen White najavila taj napad na istinu iz poslanice Jevrejima?

- „Mi ne možemo naći reči da prikladno objasnimo razvoj ideja koje neki imaju. One sadrže niti panteizma. Te ideje su tako pomešane sa istinom da je istina poništena. Te varljive teorije predstavljaju **negiranje** Božje Ličnosti, **Hristovog pomirenja** i **Njegovog rada u Svetinji**. One oduzimaju vitalne principe koji su nas učinili zasebnim narodom.” {Ellen White: MS 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a denial of the personality of God, the atonement of Christ and His work in the sanctuary. They take away the vital principles which have made us a separate people.”

I nauka o Adamovoj prirodi Isusa na zemlji je isto došla od strane dr Frooma:

Dr Froom:

- „Hristovo telo i priroda u utelovljenju su bili drugačiji nego naši. On je bio izuzet od našeg genetskog nasleđa i uzeo je samo **nepogrešivu Adamovu prirodu, kao što je bila pre pada**.” {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} “Christ’s flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only the sinless nature of Adam as it was before the fall.”

Ellen White:

- „On je na Sebe samog **uzeo bolesnu**, palu, uniženu i **grehom zatrovanu prirodu**.“ {Ellen White: YI, 20. December 1900} „He took upon himself fallen, suffering human nature, degraded and defiled by sin.“

Video predavanja na tu temu:

Aleksandar Petrović - Dr Froom je bio mason i jezuita:



Nick Ionashku - Froomism (english)



70. Naša istorija u doba pionira

Da li je Ellen White u bilo kom smislu pobila reči ovih pionira? Oni su odlučno upozoravali na opasnost Trojstva! Ona sve do svoje smrti nikad nije napisala nijednu reč protiv odbijanja Trojstva. Za svog muža, koji se do kraja života odlučno borio protiv Trojstva, napisala je da je njegova jedina greška bila, što se fizički preopteretio i time umro prerano. Isto tako je i gore citirane propovednike Waggoner-a i Jones-a (u PRVOJ FAZI PRE OTPADA) posebno uzdigla kao nosioce baklje istine i sa njima zajedno posetila puno crkava. A upravo u to vreme su oni u našim časopisima i knjigama posebno odbijali Trojstvo kao nauku druge strane.

Na ovu jasnu činjenicu nam dolazi primedba, da Waggoner i Jones u tom periodu „nisu potpuno razumeli istinu“, tako da njihove izjave nemaju nikakvu težinu. Kao argumenti se iznose činjenice da su Uriah Smith i A. T. Jones u listi 10 kraljevstva naveli različite narode, i to Hune ili Alemane. Ali to ne menja ni u jednom aspektu ni jednu teološku tačku!

Čak i u Bibliji stoje različite liste 12 plemena. Da li Biblija nije Božja reč? To naravno ne znači da su ovi pioniri proroci. Stvar je u tome da se u Bibliji, gde takođe na različitim mestima 12 plemena nisu uvek lista istih, jer se u tom smislu naglašavaju različiti aspekti, kao što su učinili naši moderni pioniri. Ali time broj plemena nije promenjen. Sama Ellen White se nije nikad izjasnila u kontekstu imena tih naroda. Nakon toga ponovo dolazi primedba, da Waggoner i Jones, 1888. nisu imali potpuno ispravnu nauku, i da ih je Ellen White opomenula, da pored ceremonijalnog zakona i 10 Zapovesti spadaju u kontekst tada shvaćene istine.

Ali oni su upravo to i učili! Pre toga je smatrano da se poruka u poslanici Galatima odnosi samo na ceremonijalne zakone, koji su kao senka ukazivali na Isusovu žrtvu i milost, ali da se to ne odnosi na 10 zapovesti. Ali upravo njih dvojica su doneli tu potpunu istinu i sklonili zavesu sa reči apostola Pavla, **da i 10 zapovesti vode ka Božjoj milosti, i da je njihovo držanje samo posledica prihvatanja te milosti i novorođenja.** To produbljenje biblijske nauke je nažalost tada bilo odbijeno od većine.

Upravo zato je Ellen White tu opomenu uputila celoj crkvi, i podupirala ih time što je putovala od crkve do crkve zajedno sa njima. Tvrdnja da je tu opomenu usmerila ka njima nema nikakvog logičnog smisla, i uništava ogromni trud koji su njih troje uložili objašnjavajući u puno lokalnih crkava tu važnu istinu. Time možemo još jednom da vidimo koliko su argumenti drugog gledišta besmisleni, u kojima se navodi da ona te pionire nije demantovala da ne bi unela rasprave u crkvu.

To nije istina! Ona je potpuno jasno i bez kompromisa ustajala na lažne nauke i pogrešna gledišta! Zašto se toliko odlučno borila protiv otpadne nauke o Svetom Duhu koju je širio dr Kellogg? Zato što joj je po njenom izveštaju to naložio sam Bog. Zašto joj Bog nije ništa naložio u kontekstu izuzetno izraženog odbijanja Trojstva? Ovde se radi o najvažnijem temelju jedne religije, i to **Kome se molimo!** To nije nebitno pitanje sa strane da li Huni ili Alemani spadaju u tih 10 kraljevstva.

Uprkos tako jasnoj istini dolazi tvrdnja, da ona ipak nije sve demantovala. Kao podrška toj tvrdnji dolaze izjave, da su neki pioniri navodno jeli čak i nečisto meso kao npr. zečeve. Da li je ona reagovala, ukoliko je to bila istina? Naravno da jeste, pošto je na puno mesta napisala da **Božji narod poslednjih dana neće jesti ništa životinjsko.**

Ona je samo jednom svom mužu, kada je bio na samrti dala supu od mesa, zato što u hitnom slučaju samo meso može dati brzo snagu, iako je u svakodnevnoj ishrani u svakom smislu štetno. Da li je ona sama i kasnije jela meso kao što neki tvrde? Ona bi onda bila licemer, kada ne bi držala ono što je sama napisala:

- „Da su brat (Urija) i sestra Smit ujedinili svoje stavove i negovali ih po pitanju zdravstvene reforme, kao što im je Bog dao svetlost, bili bi jačeg zdravstvenog i duhovnog stanja. [...] O mesu mrtvih životinja, koje fermentira i truli u stomaku, dok prolazi kroz ceo sistem, nije prijatno da se razmišlja, niti doživi.” {Ellen White: PH123, p. 41-43} “If Bro. and sister Smith had unitedly taken their position, and maintained it, upon health reform, as God had given them light, they would have had better health and greater spiritual strength. [...] The flesh of dead animals, fermenting and putrefying in the stomach, to be sent through every part of the system, is not pleasant to reflect upon, or to experience.”
- **„Nijedan od naših propovednika ne sme da pruža loš primer kroz jedenje mesa! Neka naši propovednici i njihove porodice žive prema principima zdravstvene reforme. Naši propovednici ne smeju svoju i prirodu svoje dece praviti životinjskom.”** {Ellen White: SpM 211.3 Massage 133, 1902} “Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children.”

Potpuno je bez sumnje jasno, da je ona sve pionire i kod malih tačaka upozorila da ne rade ispravno. Ako je ona Uriah Smith-a tako oštro upozorila za meso i mnoge druge stvari, stvarno je čudno da ga nije upozorila kod fundamentalne tačke, a to je - **Kome se molimo!** Ali čak i nakon toga, dolazi primedba da je ona u 1. knjizi svedočanstava (indirektno) podržavala jedenje svinjskog mesa, pošto je odbila brzu zdravstvenu reformu, koje neki zloupotrebljavaju da dokažu da ona nije prorok! To nekima služi kao dokaz da je i sa “kasnijim shvatanjem prave prirode Svetog Duha” bio isti slučaj. Zašto je ona napisala tu izjavu da ostavljanje svinjskog mesa nije potrebno, a knjigu o zdravoj ishrani sa ispravnim stavom tek par godina kasnije? Mi svi znamo da dug boravak u potpuno mračnoj prostoriji čini da nam se oči priviknu i zenice potpuno otvore ne bi li neki tračak svetlosti opazili. Paljenje lampe ili hitan izlazak na svetlost, uzrokuje trenutno slepilo. Ista situacija je bila i kod prvih pionira koji su tek izašli iz Vavilona, **gde se nije radilo o principima religije**, već o pratećim životnim aspektima. Oni su na početku tražili pravu istinu a istovremeno držali u ruci cigarete i alkohol.

Radi toga je Bog čekao i dao Svom proroku zadatak, da ih na početku vodi polako, sve dok ne budu u stanju da prihvate celu istinu. Ali to neznanje sigurno ne dotiče stub jedne religije, a to je prva zapovest, sa odlukom **Kome** da se klanjamo! Ako je kasnije već samo kod mesa davala tako oštre opomene, koliko bi tek one bile stroge, kada bi Trojstvo bilo istina, jer su se pioniri sve vreme tako odlučno borili protiv te nauke. I sledeća primedba, da i kasnije izjave pionira protiv Trojstva ne spadaju pod istinu, predstavlja samo pokušaj odbrane tog lažnog verovanja. Da li su pioniri vođeni Božjim Duhom, kada su se 1846-48. nakon dubokog proučavanja odlučili da subotu počinju uvek u 18 časova, iako su neki shvatili da je zalazak sunca ispravno vreme? Ovo sigurno ne znači da su kroz neznanje pogrešnim vremenom početka **pravog** Božjeg dana „odbili“ našeg Stvoritelja i Njegov dan! Na početku je prvenstveno bilo važno da se prihvati pravi dan iz 10 zapovesti, i ostavi nedelja koja slavi drugu stranu. Pristalice Trojstva koriste ovo kao dokaz da ne možemo sve izjave od Ellen White i pionira prihvatiti kao definitivnu istinu, pošto je ona zajedno sa Joseph Bates-om 1855. protestovala protiv promene prakse početka subote u 18 časova.

- „Ukazano mi je na vreme kada su adventisti kao Božji narod prvi put **prihvatili subotu** i pratila sam ih od tada, ali nisam videla da je Gospod bio nezadovoljan ili da se gnevio na njih. Upitala sam zašto tek sada moramo da menjamo vreme početka subote. **Andeo reče: „Razumećeš, ali sada još ne, još ne.”** Zatim nastavi: „Ako svetlost dođe, i bude odbačena ili prezrena, onda dolazi osuda i Božji gnjev; ali dok svetlost nije data, nema ni greha, jer nije bilo svetlosti koju bi ljudi mogli da odbace.” **Neki misle da je meni Gospod pokazao da subota počinje u šest časova uveče**, dok je meni u stvari pokazano samo da početak subote pada „u veče” a oni su sami izvukli zaključak da to znači u šest časova po podne. Pokazano mi je da se sluge Božje moraju zbližiti međusobno i zbiti svoje redove.” {Ellen White: 1T, p. 116} “I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: “Ye shall understand, but not yet, not yet.” Said the angel: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at “even,” and it was inferred that even was at six. I saw that the servants of God must draw together, press together.”

Takav način posmatranja njenih izjava bi značio da je ona u ranijim izjavama u „Svedočanstvima za crkvu“ bila lažni prorok. Ako taj navedeni tekst pogledamo dublje, možemo jasno pročitati da je ona napisala da joj je Anđeo rekao da će joj pravi način početka subote biti pokazan tek kasnije, a **nije potvrdila** da je tim povodom dobila pogrešne vizije. Što se tiče samog svinjskog mesa, tu se radilo samo o tome da Bog nije dopustio da koraci ka sporednim istinama budu prebrzi i time ne ometu bitnije shvatanje glavnih istina. Kada bi sve imalo drugačije značenje, to bi onda ukazivalo da je ona lažan prorok!

Sledeća tačka, kojom se Trojstvo dokazuje kao istina je činjenica da na početku nije postojao jasan stav o desetku. Ali da ponovimo još jednom: Šta te sporedne tačke vere imaju sa najvažnijih 10 zapovesti, gde u prvoj zapovesti jasno stoji da se **smemo** i **trebamo** moliti **samo** pravom Bogu! A upravo područje Trojstva predstavlja prekršaj prve zapovesti! 10 zapovesti su osnova što se tiče obožavanja i prihvatanja pravog Boga, i predstavljaju apsolutni početak svake religije. Kada je Izrael napustio Egipat, dobio je prvo 10 zapovesti na Sinaju, a svi ostali zakoni (kao npr. danas pitanje desetka ili u koliko sati započeti pravi Božji dan) su došli naknadno, kao produbljivanje vaspitanja Božje dece.

Da li je držanje 10 zapovesti, sa prvom tačkom, Kome se molimo, samo jedno prateće produbljivanje istine? Uprkos tim jasnim principima dolaze tvrdnje da je Ellen White većinu vremena pisala pogrešnu nauku protiv Trojstva, sve do 1890. godine kada je prepoznala pravu istinu. Grešno odbijanje Božjih proroka iz Starog Zaveta i njihovih jasnih reči ponavlja se i danas:

- „A oni rekoše: hodite da smislimo što Jeremiji, jer neće nestati zakona svešteniku ni sveta mudracu ni reči proroku; hodite ubijmo ga jezikom i ne pazimo na reči njegove.“ {Jeremija 18,18}

Pristalice te otpale religije su prinuđeni ka takvom izvrtanju detalja, pošto je Ellen White jasno napisala da je u viziji videla da je (nasuprot Trojstvu) Isus bio doslovni Sin i pre Svog dolaska na zemlju. To nije bilo privremeno ili nepotpuno shvaćeno gledište, nego od Boga inspirisana potvrda istine, a koju su i pioniri pratili kroz svoje spise i učenja.

Poslednji argument već sada potpune besmislenosti glasi, da se ipak može videti da je i kod prvih Adventista bilo prihvaćeno pravo Trojstvo, „osim kod onih nekoliko ekstremista oko Ellen White“. Kao primer se uzima William Miller. Kao prvo, on nikad nije postao Adventista, i nije shvatio čak ni subotu. Kao drugi primer, navodi se pristupanje nekoliko Baptista već u ranim godinama, a koji su verovali u Trojstvo. I ovde se radi o samo nekoliko ljudi koji nisu prihvatili i shvatili celu istinu. Šta su kod nas o tome učili imali smo priliku da pročitamo u citatima nosećih pionira!

Sa takvim metodama se može dokazati da smo i nedelju držali! Ellen White je tada napisala da imamo potpunu istinu o Bogu i nebeskom poretku, koja ne sme biti promenjena, nego samo produbljena u istom pravcu. Istina o Bogu pripada jezgru istine svakog vremena i bila je i ostaće uvek ista. Da li smo pre Trojstva obožavali nepotpunog Boga? Sigurno ne! Trojstvo je uništilo obožavanje potpunog Boga!

71. Kada i kako je Trojstvo zaista usvojeno kao tačka vere adventističke crkve?

Kao oficijelna nauka Trojstvo je u GK izglasano i oficijelno usvojeno **tek** 1980. godine u Dallasu! Prvi korak ka njegovom uvođenju je načinjen **tek** 1931, a pre toga su samo par teologa iz vrha pokušavali da tu ideju prošire, ali to nisu uspeali sve do 1931, kada je većina pionira otišlo na počinak. Šta kaže sama crkva o tome? U zvaničnom nemačkom adventističkom časopisu 'Adventecho' stoji jako dobar opis, koji nažalost većini Adventista nije poznat, koji jednostavno misle da je Trojstvo naša osnovna nauka oduvek, pa i za vreme Ellen White:

- „1930. godina je predstavljala jednu dodatnu **prekretnicu u oblikovanju** adventističkog verovanja... Uz **zaobilaženje** punog odbora Generalne Konferencije je u **godišnju knjigu 1931.** godine **dospeo** nacrt 22 fundamentalna verovanja (Fundamental Beliefs), koji je pripremljen od strane urednika Francis M. **Wilcox**-a zajedno sa tri druga teologa, među kojima je bio i predsednik Generalne Konferencije Charles H. Watson. Prema izjavi adventističkog istoričara LeRoy E. Froom-a, iza te **akcije iznenađenja** stojala je namera da se **izbegne otpor tradicionalnih krugova vodstva crkve**. Nova verzija, koja se nije implicitno podrazumevala kao čvrsto formulisan credo je **po prvi put sadržavala priznanje Trojstva** i iskazivala se kroz veliku hristocentričnost. Decenijski uticaj Uriah Smith-a i njegovih sledbenika je time bio savladan. **1932.** godine je sledilo **preuzimanje** fundamentalnih verovanja u **ново kreiranu knjigu crkve**. Ona su dobila još **veću snagu**, zato što su **postala merilo pripreme za krštenje**.“ {Adventecho, April 1998, Seite 11+12}
- „Das Jahr 1930 stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“ (Fundamental Beliefs), der vom damaligen Schriftleiter Francis M. Wilcox gemeinsam mit drei anderen Theologen, darunter auch der Generalkonferenzpräsident Charles H. Watson, erarbeitet wurde, in das Jahrbuch von 1931. Nach Aussage des adventistischen Historikers LeRoy E. Froom wollte man mit dieser Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält zum ersten Mal ein klares Bekenntnis zur Trinität und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“

Mi smo u ovoj zvaničnoj izjavi mogli videti da nismo oduvek verovali u Trojstvo! Šta znači izraz „sudska praksa“ kod državnog prava većine zemalja? Kada se nešto duže toleriše ili se donose presude u tom pravcu, onda to dobija slično značenje kao i zakon, i postaje zakonska obaveza prilikom donošenja presuda na sudovima. Da su 28 tačaka našeg „verovanja“ tako kasno zvanično prihvaćene (1980) nema u okviru sudske prakse nikakvu ulogu.

Na tu odluku se čekalo tako dugo da se vernici naviknu na unete lažne nauke, koje su onda izglasane zajedno sa istinom. To vidimo i na Nikejskom saboru gde je svetkovanje nedelje pomešano sa ostatkom fundamentalnih principa Hrišćanstva. Mrtva muha lažnog Trojstva usmrđela je i pokvarila celu crkvu:

- „Bolja je mudrost nego oružje ubojito; ali jedan grešnik kvari mnoga dobra. Od mrtvih muha usmrđi se i pokvari ulje apotekarsko.“ {Knjiga Propovednikova 9,18-10,1}

Zato je kasna „zakonska integracija“ 28 tačaka više dokaz da je laž pomešana sa istinom, inače bi to već 1931. godine bilo izneto na glasanje, kada su izraz i položaj Trojstva prvi put unešeni u Adventističku crkvu. U smislu sudske prakse, Trojstvo je 1980. godine bilo prisutno već skoro 50 godina, te je zvanično glasanje bilo samo legalna potvrda. Da li su tih 28 tačaka bile korišćene pre njihovog usvajanja 1980. godine? Već 1941. godine je uvedeno da se kod krštenja mora prihvatiti Trojstvo, iako to nije bilo precizirano niti produbljeno, te je ostalo neupadljivo pošto je sveti Duh svakako naš utešitelj, a mi naravno kršteni i u Njegovo ime. Formulacija Trojstvo je došla samo kao posledica, sa postepeno sve jačim isticanjem naziva i značenja. Ipak druga strana tvrdi, da su 28 tačaka samo formulacija onoga što smo već verovali i držali. Ovo nije u saglasnosti sa realnim činjenicama!

Tako smo i do 1931. godine morali u okviru krštenja prihvatiti sve tačke istine, kao npr. Duh Proroštva ili subotu, pošto su uvek i bili istina. Ali sve do 1941. godine nismo morali da prihvatimo Trojstvo! Kako to da njega nismo ranije morali prihvatiti kao i ostatak, ako je to Trojstvo ranije bilo prihvaćeno kao „istina“? Pre tih (na kraju 28) tačaka vere nismo morali u crkvi izglasavati nešto, pošto je u smislu „sudske prakse“ sve bilo potpuno jasno i prihvaćeno. Još davne 1931. Godine, po prvi put formulisane 22 teološke tačke, Trojstvo je prvi put uvedeno kao pojam, kao i neupadljivi naglasak da postoji samo jedan Bog. Ali još uvek nije bilo uklonjeno da je Isus oduvek bio doslovni Sin! Ovo nam govori, da su Ellen White i crkva ostali potpuno jasno na istini. Da je u to vreme Trojstvo bilo iznešeno u potpunom obliku, crkva bi momentalno prepoznala da to pripada otpadu.

To produbljenje se desilo postepeno tokom sledećih decenija, sve dok se većina nije na to navikla. Pošto se čak i danas u propovedima spominju Otac, Sin i sveti Duh bez preciziranja, niko se nije bavio dubljim razmišljanjem šta znači ime sveti Duh. Na taj način se moglo vrlo postepeno govoriti o značenju, i vernike polako naviknuti na novo i drugačije gledište da oni sami ne primete. Tako je početak otpada bio zasejan još 1913. kada je po prvi put jedan viši službenik samovoljno ubacio reč Trojstvo u jedan članak. Nova terminologija nije nužno izmenila verovanje. Sotona prvi korak uvek čini na blag način, da bi ljudima uklonio strah. Donji citirani članak nije bilo naše zvanično učenje, već samo stav urednika F.M. Wilcoxa, koji je zajedno sa prof. Prescott-om i dr Froom-om kasnije uneo tu lažnu nauku u naše redove:

- „Adventisti Sedmog Dana veruju: 1. U Božansko **Trojstvo**. Ovo Trojstvo se sastoji od večnog Oca, ličnog, DUHOVNOG BIĆA, svemoćnog, sveznajućeg, bezgraničnog u sili, mudrosti, i ljubavi; Gospoda Isusa Hrista, **Sina** večnog Oca, kroz Koga su sve stvari stvorene, i kroz Koga će biti izvršeno spasenje otkupljenog mnoštva; svetog Duha, trećeg **lica** Božanstva, jedne regenerišuće Službe u delu otkupljenja.” {F. M. Wilcox: „The Message for Today”, RH, October 9, 1913} “Seventh Day Adventists believe in the divine Trinity. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption.”

Mnogi uzimaju gornji citat kao „dokaz” da smo i za vreme Ellen White definitivno verovali u Trojstvo. Ali kada uporedimo naš zvanični ‘Adventist Yearbook’ Generalne Konferencije sa listom naših verovanja iz godine 1914, onda ćemo, posebno u prve dve tačke videti suprotnosti; Trojstvo je uvedeno tek nakon smrti Ellen White. Tako i današnja tvrdnja, da pre 1931. godine nismo imali formulaciju naših verovanja i da je 1931. samo došlo do formulacije iste, ne odgovara istini. Kako je teklo (postepeno) oficijelno odbacivanje istine? Tačke 1 i 2 oficijelnog verovanja su 1872. i 1914. godine bile identične. 1872. godine nije postojao ni jedan trag verovanja u Trojstvo! I upravo to je bilo naše verovanje 1914, a ne jedan članak o Trojstvu iz 1913. godine od jednog od vođa otpada, Francis McLellan Wilcox-a, koji se danas uzima kao „dokaz”, da smo još za vreme Ellen White prihvatili Trojstvo.

Godine 1919. je među vodećim teolozima u GK došlo do prvog pokušaja oficijelnog uvođenja Trojstva, predvođenog od strane starešina Prescott-a, Lacey-a i Daniells-a. Taj pokušaj je tada od strane većine teologa bio odbijen! Prodor je došao tek 1931. godine, nakon što je većina starih pionira umrla. Tada je nauka o Trojstvu usvojena decentno i poluoficijelno. Jedan od glavnih nosilaca uvođenja Trojstva bio je Francis M. Wilcox, podržan između ostalih od strane predsednika GK Charles H. Watson-a i dr Froom-a u pozadini, koji je taj zadatak dobio od strane vodstva generalne konferencije. Dr Froom je tada bio u najužem timu za pripremu 22 tačaka verovanja i jedan od ključnih teologa iz kruga generalne konferencije. On je kasnije sam napisao, da su tada uklonjene „pogrešne” nauke o Bogu. U njegovoj knjizi ‘Movement of Destiny’ stoji, da do tada u literaturi pisanoj od strane adventističkih teologa nije postajalo ništa o temi Trojstva:

- „Mogu li da dam jedno iskreno priznanje? Kada su me, negde između 1926. i 1928. naše vođe pitale da održim seriju predavanja **na temu svetog Duha**, kojim bih pokrio severno američku uniju propovedničkih instituta 1928. našao sam da, osim neprocenjivih uputa iz Duha Proroštva, praktično **nije postojalo ničega u našoj literaturi** koje bi poduprlo Bibliju na ovom ogromnom polju. **Nije bilo prethodnih knjiga na ovu temu** u našoj literaturi.” {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on “The holy Spirit”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound, Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.”
- „Sledeći neizbežan korak je bio da naše nauke budu „uniformisane”. To je zahtevalo korekture naše STANDARDNE literature i uklanjanje delova koje sadrže i uče „pogrešne” nauke o Bogu.” {Dr. L. Froom: Movement Of Destiny p. 422, 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.”

Prva adventistička knjiga o Trojstvu, napisana rukama nekog adventističkog teologa, „The Coming of the Comforter“ - „Dolazak utešitelja“ je izašla tek 1928, čiji je autor „slučajno“ bio Dr. Froom. Šta je kasnije zamenilo uklonjenu staru istinitu veru u jednog Boga Oca i Njegovog Sina Isusa? Upravo ono što je danas oficijelno adventističko učenje, a to je Trojstvo. Jedan otpad je kao lopta snega koja se sa vrha brega sve brže kotrlja nadole i postaje sve veća, rušeći sve pred sobom, što se u ovom slučaju doslovno ispunilo. Kada u donjim tekstovima iz liste naših verovanja uporedimo fundamentalne tačke vere od 1914. pa do današnjih dana, videćemo postepeno produbljivanje otpada Trojstva.

Još i 1931. godine je ostala vera da je Isus doslovni Sin, što se danas odbija i negira.

Adventist Yearbook 1914:

- 1: „Da postoji **JEDAN Bog**, lično, duhovno Biće, **Stvoritelj svih stvari**, svemoćan, sveznajući, i večan; Neograničen u mudrosti, svetosti, pravdi, dobroti, i milosti; nepromenljiv, i **svugde prisutan Svojim predstavnikom, svetim Duhom.**” {Adventist Yearbook 1914, p. 293} “That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the holy Spirit.”
- 2: „Da postoji **JEDAN Gospod Isus Hrist, Sin večnog Oca, KROZ Koga je On stvorio sve stvari**, i kroz Koga one postoje; da je On uzeo na Sebe prirodu čoveka, za otkupljenje naše pale rase; da je boravio među ljudima, pun blagodati i istine, živeo naš primer, umro na žrtvu za nas, bio podignut za naše opravdanje, uznet na visinu da bude naš jedini Posrednik u svetinji na nebu, gde, kroz pomirujuće zasluge svoje krvi, On osigurava pomilovanje i oprostaj za sve koji uporno dolaze Njemu; i kao završni deo Svog rada kao sveštenika, pre nego što uzme Svoj presto kao Car, On će učiniti veliko pomirenje za grehe svih takvih, i njihovi gresi će onda biti izbrisani (Dela 3:19) i odneseni iz svetinje, kao što je prikazano u službi levitskog sveštenstva, koje je nagovestilo službu našeg Gospoda na nebu.” {Adventist Yearbook 1914, p. 293} “That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and, as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.”

docs.adventistarchives.org/docs/YB/YB1914_B.pdf

Adventist Yearbook 1931:

- 2: „Da se **Božanstvo, ili Trojstvo, sastoji od večnog Oca**, ličnog, duhovnog Bića, svemogućeg, sveprisutnog, sveznajućeg, neograničenog u mudrosti i ljubavi; **Gospoda Isusa Hrista, Sina večnog Oca**, kroz Koga su sve stvari stvorene i kroz Koga će spasenje svih otkupljivih biti postignuto; **svetog Duha, treće osobe Božanstva**, velike regenerišuće sile u delu otkupljenja.” {Adventist Yearbook 1931, p. 377, } “That the **Godhead**, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption.”

docs.adventistarchives.org/docs/YB/YB1931_B.pdf

Šta je **1980.** godine postalo zvanična nauka adventističke crkve, i predposlednji korak napuštanja istine na ovom području?

- 2: „Postoji **JEDAN Bog: Otac, Sin i sveti Duh, jedinstvo tri Lica iste večnosti. Bog je** besmrtn, svemoćan, sveznajući, iznad svega i svuda prisutan. **On** je beskonačan i prevazilazi moć ljudskog shvatanja, ali ipak poznat preko svojih otkrivenja o Sebi. On je večno dostojan da ga sva stvorenja poštuju, obožavaju i da mu služe.” {SDA: Tačka verovanja 2} “There is one God: Father, Son, and holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.”

U gornjim rečima možemo da prepoznamo, da se njihov „JEDAN Bog“ sastoji od tri „Boga“, dok sa druge strane u Bibliji i spisima EGW samo Bog **OTAC** nosi titulu **„JEDAN Bog“**! Poslednji korak se desio nedavno, pri čemu apsolutna većina propovednika i vernika „slučajno“ nisu uopšte obavješteneni!

Pre toga je u listi oficijelnih verovanja sveti Duh stajao samo u formulaciji „JEDAN Bog: Otac, Sin i sveti Duh, bez da je direktno nazvan Bog. Vodstvo se tada još uvek nije usuđivalo, da u listi verovanja svetog Duha direktno nazove Bog.

Kod najnovije liste verovanja je tačka 2 o jednom „fuzioniranom“ Bogu zadržana, uz dodatak novih tački 3,4 i 5, gde po prvi put eksplicitno stoji **„Bog“ večni Duh**:

- 5: „**Bog večni Duh** bio je aktivan sa Ocem i Sinom prilikom stvaranja, utelovljenja i otkupljenja. On je nadahnjivao pisce Svetog pisma. **On je ispunjavao Hristov život silom**. On privlači i ubeđuje ljudska bića, a one koji se odazovu, obnavlja i preobražava u Božji lik. Poslat od Oca i Sina da bude stalno sa Njegovom decom, On daje duhovne darove Crkvi, opunomoćuje je da svedoči za Hrista, i u skladu sa Svetim pismom, uvodi je u svaku istinu.“ {SDA: Tačka verovanja 5} „**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. **He inspired the writers of Scripture. He filled Christ's life with power.** He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.“

Mnogi su ubrzo nakon toga prihvatili naziv **Bog večni Duh**, i neki od njih su, kao logična posledica, počeli da se direktno mole „Bogu“ svetom Duhu. A to predstavlja direktan prestup prve zapovesti! U celoj Bibliji i Duhu Proroštva ne postoji ni jedno jedino mesto gde stoji „Bog“ sveti Duh, nego samo Duh Božji! Isto tako ne postoji ni jedna jedina reč o molitvi svetom Duhu, niti se u celoj istoriji iko ikada molio svetom Duhu!

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- „**Sotona** je nekada na nebu bio počastvovan anđeo, **po poziciji sledeći nakon Hrista** (a ne Trojstva).“ {Ellen White: EW, p. 145.1 1858.} “Satan was once an honored angel in heaven, next to Christ.”

Već tu možemo da prepoznamo zašto je Sotona, nekada najvišnji anđeo, kao sledeći nakon Boga Oca i Sina, kreirao Trojstvo i radi toga zloupotrebio ime svetog Duha. On se sakrio iza tog imena kao „treći Bog“, i dobija molitve koje mu kao stvorenom biću ne pripadaju! Molitva svetom Duhu predstavlja direktnu molitvu neprijatelju!

Ellen White je 1915. godine napisala da će taj veliki otpad doći momentalno nakon njene smrti, što se potpuno ispunilo.

- „Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i **sprovodi ih na neočekivane načine**. Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. Govorim vam **sada**, da će se, **kada odem na počinak**, dogoditi **velike promene**. Ne znam kada ću biti uzeta, zato želim da sve upozorim na **đavolove** lukave planove. Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno upozorila.“ {Ellen White: Ms 1, 24. Feb. 1915} “I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

Ona je i ranije najavila pojavu takve teologije:

- „Nemojte se dati zavesti; **mnogi će biti odvojeni od vere, i davaće pažnju zavodljivim duhovima i sotonskim doktrinama. Mi sada imamo pred sobom Alfua (početak) TE opasnosti. Omega će biti najpotresnije prirode.**“ {Ellen White: Special Testimonies Series B, No. 2 page 16, 'A Letter to Leading Physicians', July 24th 1904, 'Teach the Word'} “Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.”
- „‘Living Temple (dr Kellogg)’ sadrži **Alfu (početak) OVIH teorija. Znala sam da će OMEGA slediti za KRATKO VREME**; i drhtala sam za naš narod.“ {Ellen White: Special Testimonies, Series B No. 2 Page 53, 'The Foundation of our Faith' 1904} “ ‘Living Temple’ contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people.”

Ta tema je tada zaista odmah nakon njene smrti izbila u velikoj razmeri na površinu, i ubrzo nakon toga nastavljena na biblijskoj konferenciji 1919. godine. Prof. W. Prescott je tada pokušao progurati svoje i Wilcox-ovo učenje, uz podršku vodećih teologa kao npr. H.C. Lacey-a i A.G. Daniells-a, ali zbog najodlučnijeg otpora većine nije uspeo.

Zašto mu to tada nije uspeo ako smo tu “istinu” kao i da Isus igra „ulogu” Sina prepoznali puno ranije? Kada je 1919. sazvana bila sednica, odlučni protivnici te nauke nisu bili uopšte pozvani, ili su prekasno dobili pozivnicu. Da li je do tada bilo uobičajeno da na najvišem nivou imamo skrivene nenajavljene sednice, a široku lepezu informacija nakon toga? Ako smo za vreme Ellen White prihvatili Trojstvo, zašto je postojao toliki strah od konzervativaca ako su zaista bili u manjini, a od kojih je po tadašnjem predsedniku GK trebalo sakriti informaciju oko usvajanja nove teologije na nenajavljenoj biblijskoj konferenciji GK 1919:

- „Nemojte **dopustiti da konzervativni misle tj. znaju da će se nešto desiti**, i da progresivni budu alarmirani i uplašeni da se to neće desiti. Zadržimo dobar duh. Iznesi šta imaš. Neka sada damo svo svetlo koje imamo, i neka verujemo šta možemo, i neka ostatak krene sam.“ {A.G. Daniells 1919} “Don't let the conservatives think that something is going to happen, and the progressives get alarmed for the fear that it won't happen. Let's keep up this good spirit. Bring out what you have. Let us get all the light we have, believe what we can, and let the rest go.”

Da li je normalno da smo naše tačke verovanja tek 1931. godine prihvatili uz izuzeće većine teologa GK? Zašto je tada bilo tako teško uneti današnje Trojstvo, ako je ono još nakon 1890. godine od strane Ellen White i ostatka crkve zaista bilo prihvaćeno? Po današnjem objašnjenju sednica 1931. godine je samo **“zapisala tačke u koje već verujemo”**?

Od oko 1922 su vođe otpada započeli da neupadljivo ubacuju katoličke pesme sa Trojstvom. Ali i tadašnje prihvatanje te nauke još uvek nije bilo potpuno službeno, jer nije bilo izglasano od cele crkve.

J.S. Washburn je 1940. godine pokušao da odbrani istinu, i nazvao je teologiju Trojstva od W. Prescott-a Omega otpadom. Ali ovog puta odbrana istine više nije uspeła, jer je otpad već tada postao predubok.

Tek 1946. godine je Trojstvo kao definicija prihvaćena u GK, a od dr Froom-a knjiga 'Evangelizam' sa citatima od Ellen White koji **„podržavaju”** to gledište po prvi put izdata. Takav način usvajanja uprkos njegovoj neautorizovanosti je bio argumentovan da je to samo privremena odluka, te da će u svakom momentu moći da se povuče ukoliko rezultat glasanja bude drugačiji.

1950. godine Robert J. Wieland i Donald K. Short su poslednji put pokušali da odbrane staru istinu, što je ovaj put potpuno odbačeno, jer je broj onih koji su se borili protiv tog otpada postao jako mali. Paralelno, svi istiniti arijanski stavovi da je Isus doslovni Sin, koji su bili prepreka potpunom usvajanju Trojstva, preventivno su izbačeni 1944. godine iz knjiga od Uriah Smith-a, a njegova knjiga 'Danilo i Otkrivenje' je u većini slučajeva povučena iz štampe. Danas se to argumentuje lažima da Uriah Smith nije potpuno razumeo istinu, iako je Ellen White upravo gorepomenutu knjigu silno podržala.

- „**Temelji naše vere**, koji su ustanovljeni sa mnogo molitve, ozbiljno proučavanje Biblije, su **rušeni jedan po jedan, stub po stub**. Naša vera nije imala više na šta da se osloni, svetišta više nije bilo, pokajanja nije bilo više. Shvatila sam da se nešto moralo učiniti. Borba me je skoro ubila.“ {Ellen White: 1SAT, p. 344, **1904**} “The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realized that something must be done. The battle nearly killed me.”

Ona je jasno napisala da će otpad pregaziti svaki pokušaj odbrane istine. Da li je to manjina? To je apsolutna većina, jer samo ona može pregaziti svaki otpor. Da li postoje drugi teološko-filozofski uništeni stubovi naše vere? Sinovi Ellen White su 1913. i 1935. godine jasno izjavili da je Trojstvo srušilo stub istine o Bogu. Ovde se radi o napadu na noseće stubove istine a ne o pratećim formama otpada. Šta se još nakon smrti Ellen White fundamentalno promenilo? Jedino naknadno preuzeto učenje je Trojstvo, a kasnije tačke kao npr. da je Isus na zemlji imao Adamovu prirodu su bili samo nastavak već započetog dela.

Nezavisno od toga da li je William White bio teološki u pravu, mi možemo jasno prepoznati da Trojstvo čak i 1935. nije još uvek bilo zvanična i od većine prihvaćena nauka Adventističke crkve, i da je ono tek nakon smrti Ellen White prodiralo postepeno sve dublje u gaženju istine. Danas dolaze tvrdnje da je „mali“ broj pionira odbijao Trojstvo, a da je većina i za vreme Ellen White verovala u to. Kao dokaz se uzima nekolicina citata gde su nekoliko teologa u početnom stadijumu otpada napisali podršku nauci o Trojstvu. Po toj logici, citiranje nekoliko teologa koji odbijaju Trojstvo bi bio „argument“ da crkva ne veruje u Trojstvo! Prave činjenice možemo naći kod jednog od najvažnijih zastupnika Trojstva i vođe otpada u GK Merlin Burt, koji je povodom toga dao sledeću izjavu:

- „Tokom 1940.-ih godina sve veći broj vernika je verovao u večno nenasleđeno Božanstvo Hristovo i u Trojstvo, ali su ipak postojali neki koji su se odupirali i aktivno suprotstavljali promeni. **Ovu grupi su uglavnom sačinjavali stariji propovednici i biblijski učitelji.**“ {Merlin Burt: https://www.andrews.edu/~burt/010524_Burt.pdf} “During the 1940s an ever increasing majority of the church was believing in the eternal underived deity of Christ and the trinity, yet there were those who held back and even actively resisted the change. This group was mainly comprised of some older ministers and Bible teachers.”

Ako su tadašnji stariji teolozi borili protiv lažne nauke, i to 25 godina posle smrti Ellen White, zaista je smešno tvrditi da je naša crkva učila pre toga lažnu nauku! Ono što neko veruje, on to i govori, nezavisno od toga da li je teolog ili vernik! Ali kada neko sa potpunom istinom i zadatkom objave trostruke anđeoske vesti odbaci Bibliju i zadato delo, njega Sotona vodi još bliže sebi nego njegovog zvaničnog zastupnika, Papu.

Zato nije ni čudo da smo 1980. usvojili novu nauku da se jedan Bog (po tom gledištu indirektno budistički slepljen) sastoji od Oca, Sina i svetoga Duha, iako Biblija jasno kaže jedan Bog Otac, Njegov (doslovni) Sin, i (Njegov) sveti Duh! Time smo u našem otpadu otišli dublje od većine palih protestantskih crkava. Mi smo zajedno sa Evangelističkom crkvom inicirali nastanak Luterovog trga u samom Vatikanu, kao simbol pomirenja i time potpuno odbacili Biblijske činjenice da je Papa predvodnik borbe protiv Božjeg naroda i istine! Odbacili smo u ogromnom broju lokalnih crkava širenje troanđeoske vesti zajedno sa veću Isusovog skorog dolaska! Neka nam Bog bude milostiv, i pomogne u pokajanju, jer će po proroku Jezekilju kazna krenuti upravo prvo prema otpalom Božjem narodu.

72. Dr Kellogg je tvorac Alfa I Omega otpada

Ellen White je opisala principe zloupotrebe Biblije i Duha Proroštva koje je dr Kellogg koristio kada je zaveo skoro pola crkve, što se kroz Trojstvo pred našim očima ponovilo. Šta je dr Kellogg uradio što se tiče Biblije, kad je napisao knjigu „Živi hram“? Da li to ima sličnosti sa današnjim pristupom u odbrani nebiblijske zablude?

- „U celoj knjizi se citira Biblija, ali na način na koji lažna nauka izgleda kao istina.“ {Ellen White: SpTB02 52.1} “All through the book are passages of scripture. These scriptures are brought in in such a way that error is made to appear as truth.”
- „U knjizi ‘Živi hram’ od dr Kellogg-a vidimo pred svojim očima početak **JEDNE smrtonosne hereze. Njegov završetak će slediti** i biti od onih prihvaćen, koji nisu spremni da prihvate od Boga upućena upozorenja.“ {Ellen White, Special Testimonies Series B No. 2, page 50, letter, August 7th 1904 ‘Beware’}} “In the book ‘Living Temple’ there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”
- „‘Živi hram’ sadrži Alfu (početak) **OVIH Teorija**. Ja sam znala, da **Omega** otpad nastupa **ubrzo** nakon toga, i drhtala sam radi Božjeg naroda! Spisi koji se koriste za „potvrdu“ tih učenja su zloupotrebjeni.“ {Ellen White: SpTB02 53.2} “- ‘Living Temple’ contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. [...] The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”
- „Mi stojimo sada u Alfi (početku) ove opasnosti. **Omega će imati zastrašujuću** (p.p. potpuno zahvatanje većine) **prirodu**.“ {Ellen White: 1SM 197.4} “We have now before us the alpha of this danger. The omega will be of a most startling nature.”

Ovde vidimo da je Alfa otpad izvor ovih teorija, a Omega otpad samo njegov nastavak i dovršetak. Gledišta Alfa i Omega u pogledu Trojstva se razlikuju samo u okviru pravca, ali ne i u pripadnosti ovim teorijama. Teorija(e) je napisana u množini, kako bismo videli da oba otpada iako na različit način, napadaju isto polje. Kod Alfa otpada je sveti Duh bio degenerisan na nivo besvesne energije, a po Omega otpadu sveti Duh postaje Biće tj. Bog, te krajnji razvoj u različitim finesama uči po paganskim principima slepljeno Božanstvo koje se manifestuje različitim ulogama. Dr Kellogg je prema principu akcije-reakcije (push-pull) kroz Alfa otpad pripremio i omogućio drugi ekstrem Omega otpada i tako otvorio put u potpuni otpad dok se većina bavila naočigled takođe važnim pitanjem lažne nauke.

- „Primorana sam poreći da učenja „Živog Hrama“ mogu biti podržana izjavama iz mog pisanja. Možda postoje izrazi i sentimenti koji su u harmoniji sa mojim pisanjem. **A mogu biti i mnoge izjave u mojim pisanjima, koje izvađene iz konteksta i interpretirane u skladu sa mislima pisca „Živog Hrama“, mogu delovati u harmoniji sa učenjima ove knjige**. Ovo može podržati tu tvrdnju da je sentiment „Živog Hrama“ u harmoniji sa mojim pisanjem. Ali ne daj Bože da taj sentiment preovlada.“ {Ellen White: 1SM, p. 203, 1904} “I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.”
- „On (dr J.H. Kellogg) je tada rekao da su mu njegova ranija gledišta o Trojstvu stajala na putu tome da bi dao jasnu i apsolutno ispravnu izjavu. Ipak je nakon kratkog vremena počeo da veruje u Trojstvo i mogao je da jasno prepozna gde su ležale prepreke, i verovao je da je u tom kontekstu dao zadovoljavajući odgovor. On mi je rekao da sada veruje u Oca Sina i svetoga Duha, i da je po NJEGOVOM viđenju Bog sveti Duh, a ne Bog Otac. Onaj Koji ispunjava svemir i sve živo. On je rekao, da je to verovao pre nego što je napisao knjigu, bio bi u prilici da svoja shvatanja izrazi tako, da ne bi ostavljala pogrešan utisak kao što je sada slučaj kod njegove knjige. Suprotstavio sam mu prigovore koje sam pronašao u učenju i pokušao sam da mu pokažem da je to učenje toliko različito od jevanđelja da nisam mogao razumeti kako je mogla biti revidirana menjajući samo nekoliko izraza. Neko vreme smo se raspravljali o ovoj materiji na prijateljski način, ali sam bio ubeđen da kada smo se rastali doktor nije razumeo sebe, niti karakter njegovog učenja. I nisam mogao razumeti kako bi mogao sve u nekoliko dana popraviti knjigu da bi bila ispravna.“ {Letter A.G. Daniells to Willie White, 29. October 1903, p. 1+2} “He [J.H. Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.”

- „U onom što mi je pokazano, videla sam da određeno delo vrše medicinski misionari. Naša braća misionari su posmatrali, gledali šta se dešava, ali nisu razumeli. **Temelji naše vere, koji su ustanovljeni sa mnogo molitve, ozbiljno proučavanje Biblije, su rušeni jedan po jedan, stub po stub.** Naša vera nije imala više na šta da se osloni, svetilišta više nije bilo, pokajanja nije bilo više. Shvatila sam da se nešto moralo učiniti. Borba me je skoro ubila.” {Ellen White: 1SAT, p. 344, **1904**} “In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realized that something must be done. The battle nearly killed me.”
- „Oni koji **žele da uklone stara obeležja** se ne drže čvrsto; ne pamte onako kako su primili i čuli. Oni koji pokušavaju da uvedu teorije koje bi uklonile stubove naše vere po pitanju svetilišta ili o **Ličnosti Boga ili Hrista**, rade kao slepci. Trude se da unesu nesigurnost i da upute Božji narod na pogrešan put.” {Ellen White: MR No.760, p. 9, **1905**} “Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.”
- „Biće rečeno da je ‘Živi Hram’ revidiran. **Ali Gospod mi je pokazao da se pisac nije promenio**, i da ne može biti jedinstva između njega i propovednika jevanđelja dok god neguje svoje **sadašnje sentimente**. Zapovedeno mi je da dignem svoj glas i upozorim ljude govoreći, **“Ne budite prevareni; Bog ne dozvoljava da Mu se rugaju.”** (Galatima 6,7) {Ellen White: 1SM, p. 199, 1904} “It will be said that ‘Living Temple’ has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, “Be not deceived; God is not mocked” Galatians 6,7 ”

Da li je dr Kellogg verovao u Trojstvo i da li su njegove reči upućene starešini Daniells-u (koji tada još nije prešao u otpad) slične današnjoj zvaničnoj nauci naše crkve? Zašto se to nigde više ne pominje? Zato što bi to uništilo sve lažne argumente mnogih današnjih teologa! Da li je Ellen White bila svesna da on želi da revidira svoju knjigu i uključi doktrinu o tri Božanska Bića? Gornji citati su nam dali jasan odgovor! Ako je verovala u istu nauku, kao što to mnogi tvrde, zašto je tako oštro ukorila dr Kellogg-a zbog ponovnog štampanja? Koji su bili njegovi “sadašnji sentimenti”? Prema sopstvenom priznanju godinu dana ranije, počeo je veruje u Trojstvo. On je tvrdio da su njegova učenja ista kao i njena. Čak je i citirao njene spise izvađene iz konteksta.

73. Dr Le Roy Froom i Omega otpad. Knjige Evangelizam i Pitanja Doktrine koje su uništile našu veru

Dr Froom je pripadao najužem krugu generalne konferencije, koji je pripremio adventističku listu tačaka verovanja. On je svojoj knjizi ‘Movement Of Destiny’ opisao, na koji način je došlo do uklanjanja stare istine:

- „Sledeći neizbežan korak je bio da naše nauke budu „uniformisane“. To je zahtevalo korekture naše STANDARDNE literature i uklanjanje delova koje sadrže i uče „lažne“ nauke o **Bogu**.” {Dr. L. Froom: Movement Of Destiny p. 422 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.”

Koje je to „lažno učenje“ o Bogu uklonjeno? Sigurno ne današnja nauka o Trojstvu, pošto je ona ostala, nego stara suprotna istina, koja je pregažena.

Dr LeRoy Froom je u svojoj knjizi 'Movement of Destiny' sam napisao da je 1926-1928 „argumente“ za nauku o Trojstvu morao da traži u **drugim** crkvama, jer u našoj literaturi nije stajalo ništa o tome:

- „Mogu li da dam jedno iskreno priznanje? Kada su me, negde između 1926. i 1928. naše vođe pitale da održim seriju predavanja na temu svetog Duha, kojim bih pokrio severno američku uniju propovedničkih instituta 1928. našao sam da, osim neprocenjivih uputa iz Duha Proroštva, praktično **nije postojalo ničega u našoj literaturi** koje bi poduprlo Bibliju na ovom ogromnom polju. **Nije bilo prethodnih knjiga na ovu temu** u našoj literaturi.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on “The holy Spirit”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound, Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.”

U gornjim rečima čitamo izjavu, da su mu kod istraživanja ove tematike na raspolaganju stajali samo vredni citati od Ellen White. Zašto je onda tražio argumente u drugim crkvama, ako Duh Proroštva tako jasno podržava nauku o Trojstvu?

Zašto tada u našoj literaturi nije postojao nijedan tekst o Trojstvu, ako smo zaista verovali u to? I tada su postojale mnoge knjige o našim verovanjima, naravno bez nauke o Trojstvu! Zašto danas sa druge strane postoji bezbroj knjiga o Trojstvu?

Da li je dr Froom i na drugim područjima napadao pravu istinu?

On je **1957.** u knjizi „**Pitanja Doktrine**“ - „**Questions on Doctrine**“ godine napisao, da je pomirenje završeno kroz Isusovu žrtvu na krstu. Ovo je bio sudar kalvinističke i adventističke teologija. Koja je od njih zdrobljena u prašinu? Naravno adventistička!

Ako je ceo proces pomirenja završen na krstu, **Isusovo posredovanje** u nebeskoj svetinji opisano u poslanici Jevrejima **postaje besmisleno**.

Ako bi sve bilo završeno na krstu, onda bi smo bili spašeni unapred, i time bi dobili poruku, da nam nije potrebna borba protiv greha! I upravo to uče Calvinisti. I ne samo to, nego i da je kraj vremena milosti samo simboličan, jer je „nemoguće“ potpuno ostaviti greh.

Da li je Ellen White najavila taj napad na istinu iz poslanice Jevrejima?

- „Mi ne možemo naći reči da prikladno objasnimo razvoj ideja koje neki imaju. One sadrže niti panteizma. Te ideje su tako pomešane sa istinom da je istina poništena. Te varljive teorije predstavljaju **negiranje** Božje Ličnosti, **Hristovog pomirenja** i **Njegovog rada u Svetinji**. One oduzimaju vitalne principe koji su nas učinili zasebnim narodom.“ {Ellen White: MS 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a denial of the personality of God, the atonement of Christ and His work in the sanctuary. They take away the vital principles which have made us a separate people.”

I nauka o Adamovoj prirodi Isusa na zemlji je isto došla od strane dr Frooma:

Dr Froom:

- „Hristovo telo i priroda u utelovljenju su bili drugačiji nego naši. On je bio izuzet od našeg genetskog nasleđa i uzeo je samo **nepogrešivu Adamovu prirodu, kao što je bila pre pada**.“ {Dr. LeRoy Froom; Questions of Doctrine, p. 383, and heading, p. 650} “Christ's flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only the sinless nature of Adam as it was before the fall.”

Ellen White:

- „On je na Sebe samog **uzeo bolesnu**, palu, uniženu i **grehom zatrovanu prirodu**.“ {Ellen White: YI, 20. December 1900} „He took upon himself fallen, suffering human nature, degraded and defiled by sin.“

Evangelism:

Knjiga "Evangelizam" od dr Froom-a je izašla tek 1946. godine, 36 godina nakon smrti Ellen White. Ona se sastoji od citata Ellen White.

U nekim glavama je „istina“ predstavljena kroz skraćene citate, koji bez ostatka imaju potpuno drugačije značenje. Pored toga se u knjizi nalaze i falsifikati, naravno u malom broju, jer bi to inače bilo previše upadljivo.

Nazivi glava te knjige su došli direktno iz njegove ruke.

Donji falsifikat, u kojem stoji izraz "punina Božanstva", se upotrebljava kao jedan od glavnih „dokaza“ postojanja Trojstva, jer dotiče Svetoga Duha i termin Božanstvo. Ali čak i kada bi ovaj tekst bio original, on ne bi mogao da dokaže nauku o Trojstvu:

- „Otac **JE** sva punina Božanstva” “The Father is all the fullness of the Godhead bodily”
- „Sin **JE** sva punina ispoljenog Božanstva” “The Son is all the fullness of the Godhead manifested”
- „Utešitelj koga je Hristos obećao poslati nakon uznesenja, je Duh **U** svoj punini Božanstva”
“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead”

{Ellen White: Special Testimonies, Series B, No. 7, pp. 62, 63. **1905** and Evangelism, pp. 614, 615}

Ali ako ovaj tekst pročitamo pažljivije, videćemo da su u okviru ove titule prisutne fundamentalne razlike, i to:

- Otac i Sin **SU PUNINA** Božanstva = IS the Fulness of the Godhead.
- Sveti Duh je **U PUNINI** tog Božanstva = IN the Fulness of the Godhead.

Sumirajmo sada indirektnu poruku ovo izjave: Otac JE Božanski vladar, Sin JE Božanski vladar, Sveti Duh je U tom Božanskom vladaru, dakle u Ocu i u Sinu, i time sâm nije Božansko Biće kao Otac i Sin. Ako nešto proizilazi od nečega, onda kao prvo mora biti već u tome, isto kao što se izvorska voda već nalazi u svom izvoru, da bi iz njega mogla da izađe. Ovde NE stoji da su svo Troje ta punina Božanstva, što bi u slučaju Trojstva moralo da bude. Izraz Božanstvo - Godhead tj. Divinity označava karakteristiku i ne znači Bog.

Kada bi bilo tako, onda bi moralo da stoji da su svi Troje a ne samo Sveti Duh U punini Božanstva, gde bi onda Bog značilo spoj tri osobe, što je panteizam - naša nauka usvojena 1981. godine.

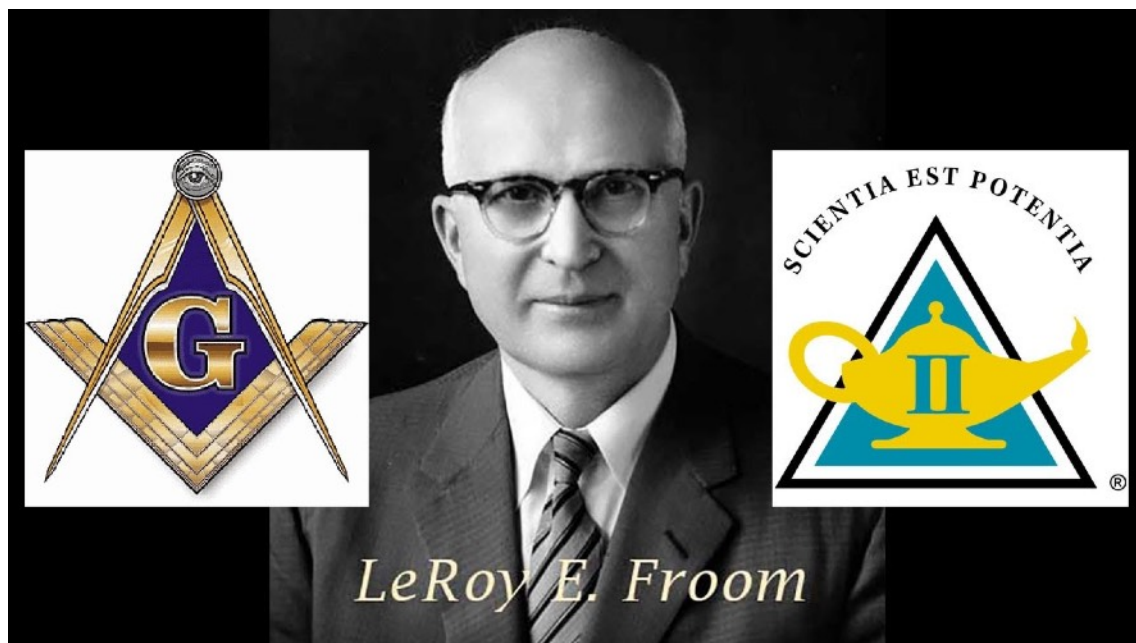
Mi smo jasno videli da je Otac to Božansko Biće, da je Sin to Božansko Biće, Koja nisu jedno i ne predstavljaju Trojstvo! Tu ne piše da su Otac i Sin Božanstvo, nego da je Svaki ponaosob Božanstvo - Božansko Biće. Ovaj citat je još jedan dokaz da Sveti Duh proizilazi iz Oca i Sina, te da nije treće Božansko Biće. U rečnicima na većini jezika stoji, da izraz ‘Godhead’ ne označava broj ili biće nego Božansku prirodu tj. Božanske osobine (Divinity). Budući da u gornjem citatu jasno stoji da su i Otac i Sin svaki posebno Godhead, kroz besmisleno tumačenje da izraz Godhead znači Trojstvo, značilo bi da postoje dva ili čak tri Trojstva!

- „**U Hristu je sjedinjena sva Očeva slava. U Njemu je utelovljena sva punina Božanstva – Godhead** (osobine tj. karakteristike). On je svetlost **Očeve slave**, i jasna slika Njegove Ličnosti. Slava Božjih atributa je prikazana u Njegovom karakteru.” {Ellen White: 7BC, p. 907} “In Christ is gathered all the glory of the Father. In Him is 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.”

- „Hristos je u Svom Božanstvu - **Godhead** zasijao kada je izašao iz grobnice i ustao pobjednički nad smrću i grobom.” {Ellen White: ST May 30, 1895. TA 209.4} “Christ in His **Godhead** shone forth as He burst from the tomb, and rose triumphant over death and the grave.”

Video predavanja na tu temu:

Aleksandar Petrović - Dr Froom je bio mason i jezuita:



Nick Ionashku - Froomism (english):



74. Laodikeja i Omega otpad. Božja najavljena kazna

Šta je to Omega kriza?

- „Neprijatelj duša je odlučio da stvori utisak o potrebi podizanja jedne velike reforme u redovima Adventista sedmog dana. Ova „reforma“ bi se trebala sastojati od toga da se odustane od učenja koja su priznata kao stubovi naše vere. U vezi sa tim trebalo bi da se odvija i jedan proces reorganizacije. Šta će biti rezultat jedne takve reforme ukoliko se ona provede? Napustili bi se principi istine koje je Bog u Svojoj mudrosti dao Svojoj crkvi. Naša religija bi bila promenjena. **Fundamentalni principi, koji su u toku zadnjih pedeset godina nosili naše delo, bili bi proglašeni pogrešnim.** Oformila bi se jedna nova organizacija. Pisale bi se knjige sasvim drugačije vrste. Proširio bi se jedan sistem intelektualne filozofije. Subota bi se, naravno, olako uzimala, kao i Bog Koji ju je dao. **Ništa što bi moglo smetati na putu ovog novog pokreta nebi bilo dozvoljeno.** Vaš temelj je izgrađen na pesku. Oluja i nevreme će ovu zgradu odneti sa sobom. Ko poseduje autoritet da pozove u život jedan ovakav pokret? Mi imamo svoje Biblije.“ {Ellen White: 1AB206 1SM 204.2; FG1.215.2} „The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.“

U odbrani nauke o Trojstvu ovaj jasan tekst se odbija time što se negira da je u našoj crkvi došlo do reorganizacije, odbijanja fundamentalnih principa kao i prisustva Omega otpada. Mnogi tvrde da je **Ellen White je pisala samo šta bi moglo da se desi**, ali da se to nije desilo. U navedenom citatu Božji prorok koristi kondicionalnu formulaciju da bi izrazio tugu, što će Božji narod otići tako daleko od istine, uz istovremenu želju i nadu da ipak ostane na istini. Tako i u Starom Zavetu na mnogim mestima stoji poziv Izraelu na povratak ka Bogu, iako u knjizi proroka Danila stoji tačna godina kada će taj izabrani narod zauvek biti potpuno odbačen. Šta nam govori ta navedena izjava od Ellen White? Istine će iz prvih 50 godina naše crkve biti nazvane „zablude“. Naši pioniri su potpuno jasno učili da nauka o Trojstvu dolazi sa druge strane. Zašto ona kao Božji prorok to nije demantovala, nego napisala da su pionirske nauke istina i da će ih otpad proglasiti nevažećim? Površno držana subota je po njenom citatu prateći otpad, i ona piše da će stubovi istine biti potpuno uklonjeni a ne samo površno držani. Uprkos tvrdnji da je subota ostala nedernuta, i da time nema ni najavljenog otpada, mi vidimo da se površno držanje subote potpuno ispunilo. Kada pogledamo većinu Adventista u svetu videćemo da oni subotom kuvaju, bave se sportom, gledaju tv, a to nažalost posebno na zapadu prate i mnogi propovednici svojim stavom. Kad je Bog slao manu u pustinji, On to nije radio subotom. A skupljanje mane je analogno današnjem kuvanju. Kod starih Adventista je kuvanje subotom bilo jasan prekršaj 4. zapovesti. Povodom prihvatanja otpada u našoj crkvi, Isus nam kaže jasno da je ona prisutna i vodeća:

- „I anđelu Laodikijske crkve napiši: tako govori Amin, Svedok verni i istiniti, početak stvorenja Božjeg: Znam tvoja dela da nisi ni studen ni vruć. O da si studen ili vruć! Tako, budući mlak, i nisi ni studen ni vruć, izbljuvaću te iz usta Svojih. Jer govoriš: bogat sam (**osvedočenje da imamo ispravnu teologiju**), i obogatio sam se, (**razumeti istinu**), i ništa ne potrebujem; a ne znaš da si ti nesrećan, i nevoljan, i siromah, i slep (**neshvatanje i neprihvatanje prave istine**), i go (**istinita teologija je odbačena**). Savetujem te da kupiš u Mene zlata (**izgubljena najvrednija istina o svetom Duhu i ostale koje su odbačene**), žeženoga u ognju (**čišćenje od lažnih nauka**), da se obogatiš (**da ponovo razumeš istinu**); i bele haljine, da se obučeš, i da se ne pokaže sramota golotinje tvoje; i masti očinjom pomaži oči (**prepoznavanje čiste Biblijske istine, dubine otpada i lažnih nauka**), svoje da vidiš (**poziv ka ponovnom prihvatanju istine**).“ {Otkrivenje 3,14-18}

Današnji Laodikejac ne razmišlja o tome da li u njegovoj veri ima primesa lažne teologije. Na poruku iz Otkrivenja gleda kao na upozorenje, dok slepoću duhovnog stanja često ne preispituje. Samo iskrena predaja Bogu čini promene i otvara oči. U poruci jasno stoji da smo izgubili istinu i da smo pozvani da joj se vratimo kroz izlečen vid. Trojstvo je jedino promenjeno učenje u okviru važnih tačaka teologije, gde većina ne prepoznaje da je ustala protiv istine, i time sa sobom povlači i izgubljeni vid. Svaku drugu tačku i mlak vernik može razumeti da li je istina, nezavisno od toga da li želi da je drži ili ne. Ellen White je kao Božji prorok napisala da će poslednji otpad slepila Laodikeje prema istini biti vođen upravo lažnim naukama o svetom Duhu, i to kao nastavak dela koje je započeo dr Kellogg.

- „Knjiga „Živi hram“ sadrži Alfu (početak) **OVIH** Teorija. Ja sam znala, da **Omega** otpad nastupa **jako brzo** nakon toga, i drhtala sam radi Božjeg naroda! Spisi koji se koriste za „potvrdu“ tih učenja su zloupotrebljeni.“ {Ellen White: SpTB02 53.2} “ ‘Living Temple’ contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people.”

Ellen White je kao Božji prorok napisala, da će kao pratnja tom otpadu biti beleženi začuđujući uspesi, očigledno da bi služili kao argumenti ispravnosti današnje crkve, iako je upravo otpad sa porukom i liberalnim rešenjima, kako uši svrbe, doveo mnoge neobraćene ljude u crkvu.

- „Osnivači tog sistema bi išli u gradove, i **beležili bi začuđujuće uspehe**.“ {Ellen White: 1AB206 1 AB206 1SM 204.2; FG1.215.2} “The founders of this system would go into the cities, and do a wonderful work.”
- „**KAO stari Izrael, crkva je obešćastila svog Boga odlazeći od svetlosti**, zapostavljajući svoje dužnosti, i zloupotrebljavajući svoju visoku i uzvišenu privilegiju da bude posebna i sveta u karakteru. Njeni članovi su prekršili zavet da žive za Boga i samo sa Njim. Oni su se pridružili sebičnim i onima koji vole ovaj svet. Ponos, ljubav za uživanjima i greh su bili cenjeni, i **Isus** je otišao. **Njegov Duh u crkvi** je bio ugašen.“ {Ellen White: RH, May 5, 1885} “Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church.”

Bog je preko Svojih proroka jasno najavio da će kazna za taj otpad doći direktno i pre nego što ostatak sveta bude kažnjen za nemoralno odbacivanje Boga, kao i da se sve ovo odnosi direktno na nas a ne samo na stari Izrael:

- „**Studirajte devetu glavu knjige Jezekilja. Ove reči ĆE se doslovno ispuniti.**“ {Ellen White: Letter 106, 1909} “Study the ninth chapter of Ezekiel. These words will be literally fulfilled.”
- „I reče mu Gospod: prođi posred grada, posred Jerusalima, i **zabeleži belegom čela onim ljudima koji uzdišu i koji ridaju radi svih gadova** što se čine usred njega. A drugima reče i čuh: prođite za njim po gradu, i **pobijte**, neka ne žali oko vaše niti se smilujete; Starce i mladiće, i devojke i decu i žene pobijte da se istrebe; ali na kome god bude znak, k njemu ne pristupajte; i počnite od Moje svetinje. I počese od Moje svetinje. I počese od starešina što behu pred domom.“ {9,5.6}
- „Ovde vidimo da je Crkva - Gospodnje svetilište - prva morala da oseti težinu Božjeg gneva. Starešine (Jezekilj 9,6), oni kojima je Bog poverio veliku svetlost i koji su bili postavljeni da budu čuvari duhovnih interesa naroda, izneverili su ukazano poverenje.“ {Ellen White: 5T, p. 211, 1882} “Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”

Kada Bog opisuje Jezekilji kakve se sve gadosti čine u Izrailju, kada kaže da se pobiju svi koji nemaju znak, tada On kaže: ‘počnite od **Moje svetinje**.’ To znači da je Božja svetinja bila puna onih koje treba pobiti jer su Bogu okrenuli leđa, ali Bog ipaki dalje govori da je to Njegova svetinja! I naša Adventistička crkva se danas u velikom broju doslovno moli lažnom Bogu, ali je ipak i dalje Božja oficijelna crkva!

Kada uskoro budu krenule strašne kazne, koje su bile najavljene u momentu kada je Bog za vreme dr Kellogg-a spalio našu štampariju, ali sada po Jezekilji u punini Božje srdžbe, kažnjena većina vodstva, oni će to razumeti kao „dokaz“ da su u pravu i da je nastupilo progonstvo „pravog“ Božjeg naroda. Neće shvatiti da je stvar obrnuta, da dobijaju zasluženu Božju kaznu još pre kraja vremena milosti ili sveta.

U celoj trećoj glavi knjige proroka Malahije čitamo Božje opomene Svom narodu:

- „I **iznenada** će doći u **crkvu Svoju** Gospod, Kojega vi tražite, i Anđeo zavetni, Kojega vi želite.“ {Malahija 3,1}
- „Jer Ja Gospod ne menjam se; zato vi, sinovi Jakovljevi, ne izgiboste.“ {Malahija 3,6}
- „Donesite sve desetke u spremlu da bude hrane u **Mojoj kući**“ {Malahija 3,10}

Bez obzira koliko Bog kori Svoj narod zato što su u grehu i okrenuli su Mu leđa, Bog ipak govori: Moja svetinja, Moja kuća, Moja crkva! Radi toga nam Bog i dalje šalje opomene, a troanđeoska vest iz Otkrivenja 14. glave je poslednja vest opomene Njegovom narodu!

Prva anđeoska vest dotiče poziv da Božji narod ostavi služenje lažnom Bogu tj. Trojstvu i da se vrati pravom jedinom Bogu i Njegovom Sinu. Znači pitanje istine o Trojstvu tj. Kome se zaista klanjamo predstavlja osnovu svega ostalog što se samo nadograđuje:

- „I govoraše velikim glasom: bojte se **Boga**, i podajte **Mu** slavu, jer dođe čas suda **Njegova**: i poklonite se **Onome** Koji je **stvorio** nebo i zemlju i more i izvore vodene.“ {Otkrivenje 14,7}

Ko je taj svemogući Bog, najviši autoritet, Stvoritelj i Izvor svega? Trojstvo?

- „Jer je za šest dana stvorio Gospod (original Jehova) nebo i zemlju, more i što je god u njima; a u sedmi dan počinu; zato je blagoslovio Gospod dan od odmora i posvetio ga.“ {2. Mojsijeva 20,11}
- „**Veliki Stvoritelj** je okupio nebeske vojske, da bi mogao u prisutnosti svih anđela **dodeliti** posebne počasti **Svom Sinu**.“ {Ellen White: 1SP, p. 17. 1870} "The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son."
- „Ali mi imamo samo jednoga Boga Oca, **OD** Kojega je **SVE**, i mi u Njemu, i jednoga Gospoda Isusa Hrista, **KROZ** Kojega je sve, i mi kroza Nj.“ {1. Korinćanima 8,6}
- „**Bog** (Otac) je **jedini pravi živ Bog**, Kome pripada **naša molitva i poslušnost**. [...] Najveći i najučeniji ljudi tog vremena, koji ne poznaju **niti Boga niti Isusa Hrista**, Kojeg je poslao. **Samo Otac i Sin** trebaju biti **uzdignuti**.“ {Ellen White: YI, July 7, 1898 par. 2} "It is God, the only true and living God, to whom our worship and reverence are due.[...] the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted."
- „**SAMO** Jehova, Večnom, Samoegzistirajućem, ne stvorenom, Koji je **Sam** (jedini) **IZVOR i Održavatelj SVEGA. SAMO NJEMU pripada NAJVIŠE obožavanje i molitva**.“ {Ellen White: PP, 305} {7ABC 439.2} "Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship."
- „Jehova (Otac) je **jedini pravi Bog** i Njega moramo poštovati i obožavati.“ {Ellen White: 6T, p. 166, **1901**} "Jehovah is the only true God, and He is to be revered and worshiped."
- „**VELIKI Jehova** je objavio sa Svog prestola 'Ovo je Moj ljubljani Sin'.“ {Ellen White: DA, p. 579} "The great Jehovah has proclaimed from His throne, "This is My beloved Son." "

Bog Otac je taj Bog, na Kojeg prva anđeoska vest ukazuje! A ne lažni Bog Trojstvo! Cela Biblija i Duh Proroštva nigde ne označavaju pod jednim Bogom Trojstvo, nego **Boga Oca** Stvoritelja i Izvora svega. Da se već molimo pravom Bogu, ne bi bio potreban poziv da se poklonimo samo Njemu! I ceo hrišćanski svet se isto tako klanja lažnom Bogu Trojstva, i zato je i ceo svet pozvan ka istini.

Ovaj poziv prve anđeoske vesti je primarno upućen nama! U Otkrivenju 14. glave se opisuju devstvenici 144.000 koji se nisu opili bludom Vavilona. Kada Bog govori o bludu, uvek je u pitanju služba drugim „Bogovima“, a ne pravom Bogu.

Bog želi da mi budemo devstvenici koji imamo samo jednog Boga Oca Koji će u večnosti biti „Bog sve u svemu“ (1. Korinćanima 15,28) i jednog muža Isusa Hrista (Osija 2,16) sa Kojim ćemo biti venčani (Otkrivenje 19,7).

Bog daje poslednju opomenu Svom narodu da se pokloni živome i jedinome Bogu, i da dozvoli da Bog Svojim Duhom očisti um od Vala poslednjeg vremena koji se zove Trojstvo! Jedino na taj način možemo imati Božji pečat, i nemati žig zverin!

- „Hodite da se vratimo ka Gospodu; jer On razdre, i isceliće nas, rani, i zaviće nas. **Povratite nam život do dva dana, treći dan podignuće nas**, i živemo pred Njim. Tada ćemo **poznati Gospoda i sve ćemo Ga više poznavati; jer Mu je izlazak uređen** (siguran) **kao zora**, i **doći će nam kao dažd, kao pozni dažd koji natapa zemlju**. Jer je Meni milost mila, a ne žrtva, i **poznavanje Boga** većma nego žrtva paljenica. Ali oni prestupiše zavet....A družina je sveštentička kao četa koja dočekuje ljude, ubijaju na putu u Sihem, čine grdilo. U domu Izrailjevom vidim strahotu; onde je kurvanje Jefremovo, Izrailj se oskvrni.“ {Osija 6,3-10}

Ovde vidimo da je pozni dažd, odnosno, izlivanje svetoga Duha upravo poznavanje Boga, i to poznavanje Boga koje je postepeno ali sigurno, baš kao što je i zora, odnosno, svitanje dana! Deo 3. stiha: jer Mu je izlazak uređen kao zora = poznavanje Boga je postepeno! Kao što ni dan ne osvane odjednom, nego postoji taj period dana koji nazivamo zorom kada svetlost dana nastaje postepeno, tako i naše poznavanje Boga ne dolazi odjednom, već postepeno. Jaka svetlost nakon mraka bi zaslepila oči. Tako i svetlost istine koja odjednom stigne u um, može napraviti duhovno slepilo.

Ovo nam pomaže da shvatimo kako to ljudi mogu da budu toliko zaslepljeni da ne vide potpuno jednostavne i jasne istine Božje Reči! Ovde takođe čitamo obećanje o tri dana, identičnih Isusovim danima Njegove žrtve na zemlji. Time Bog želi ponovo naglasiti da će poslednji devstvenici steći Božjom silom jednaku bezgrešnost u vremenu nakon isteka milosti, koju je Isus imao u celom Svom životu na zemlji. Momenat kada budemo simbolično podignuti označava novorođenje svetim Duhom u potpuno bezgrešni život bez kojeg ne bismo izdržali vreme nakon kraja vremena milosti! Neka nam Bog pomogne da na vreme izaberemo istinu, i da ne budemo odneseni vetrom kazne, koji je neposredno pred nama, gledajući na većinu starešina, koji su doneli gadove u crkvu, a sa druge strane vernike doveli u situaciju da ridaju.

75. Borba protiv „krivoverja“ i trajanje otpada

- „Bog će podići mudre osobe (pojedince), koji će te istine vratiti nazad na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

U današnjim danima se oni, koji upozoravaju na to da verovanje nema nikakvog osnova u Svetom Pismu, sankcionišu radi „novog“ „**krivoverja**“ i jeresi, jer odbijaju da prihvate taj deo zvanične teologije da je Bog - Trojstvo! To je gušenje stare pogažene istine i ispunjenje prorečenog stanja crkve!

Krivoverje je zapravo učenje onoga što nema bazu u Bibliji i Duhu Proroštva! Ovde se zvanična teologija Trojstva, koja je tek 1931. uvrštena u naša učenja uzima kao ispravna vera i stavlja iznad Biblije i Duha Proroštva! Zašto iznad?

Zato što se nakon iznošenja ovako jakih argumenata istine izjavljuje da je to nebitno, jer zvanična teologija uči drugo. To nije princip i nauka na kojima je zasnovana naša crkva! U šta su verovali Adventisti pre 1931.? Po tom gledištu bi apsolutna većina starih Adventista zajedno sa Ellen White danas trebala biti isključena radi krivoverja!

Istorija se po ispunjenim rečima Duha Proroštva potpuno ponavlja, isto kao što su otpali nosioci istine, Jevreji, gonili apostola Pavla radi „jeresi“:

- „Jer našosmo ovoga čoveka da je kuga, i podiže bunu protiv sviju Jevreja po vasionom svetu, i da je kolovođa jeresi Nazaretskoj.“ {Dela Apostolska 24,5}

Današnje neistinite tvrdnje da je identično verovanje bilo i za vreme života Ellen White, koje su samo neki pioniri odbijali, predstavljaju sledeći korak, kada se i istina o prošlosti gazi po principu „pobednik određuje istoriju“. Mnogi su čitajući ove reči sami pomislili da je ipak nemoguće da smo kao Božja crkva tako daleko otišli od istine, a da niko to čak nije ni primetio.

- „Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i **sprovodi ih na neočekivane načine**. Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. Govorim vam **sada**, da će se, **kada** odem na počinak, dogoditi **velike promene**. Ne znam kada ću biti uzeta, zato želim da sve **upozorim na đavolove lukave planove**. Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno upozorila.“ {Ellen White: Manuscript 1, 24. Feb. **1915**} “I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

Pošto je Ellen White najavila da će taj otpad vrlo **brzo nakon njene smrti** (danas mnogi Adventisti nasuprot tome gledaju na Omega kao nešto „u budućnosti“) obuhvatiti **skoro celu** crkvu, potpuno je nemoguće protumačiti drugačije. Posle polarizovane rasprave jedina naknadno usvojena i od većine prihvaćena nauka je upravo nauka o Trojstvu. Istina ovog područja odlučuje da li držimo prvu zapovest! Upravo Trojstvo onemogućuje pozni dažd i odlaže Isusov dolazak, jer ono direktno odbija Isusovu žrtvu i smrt radi nas!

- „Nemoj imati drugih Bogova uza Me.“ {2. Mojsijeva 20,3}
- „Jedno je sigurno i biće **jako skoro** prepoznato, i to da će veliki otpad, koji se razvija biti sve jači i veći. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”

Ove reči nam govore da će Omega otpad postajati sve jači sve do Isusovog dolaska. Snaga i proširenost predstavljaju većinu, jer opozicija radi malog broja nikad nema snagu i silu. Postajati sve jači znači da će ta većina svoju „istinu“ braniti sve nasilnije, što se doslovno ispunjava od kada su probuđeni svedoci istine počeli da se Božjom rečju bore za Njegovu crkvu.

U današnje dane su skrivene sluge neprijatelja sa druge strane počele doslovno progonstvo onih koji, čak i kada ne bi bili u pravu, propovedaju samo stare adventističke nauke a nikakve nove jeresi. Njima se preti policijom i sudom, a bivaju i izbačeni, ukoliko se pojave u crkvi. Dole možemo da pročitamo preteće pismo predsednika unije upućeno ka šestoro vernika koji drže istinitu veru starih Adventista:

- „...U cilju održavanja našeg spokojstva i mira, šaljem vam ovu direktivu da ne dolazite u bilo koju crkvu Adventista Sedmoga Dana ili na njihove sastanke u Michigan-skoj konferenciji Adventista Sedmoga Dana. **Mi imamo zakonsko pravo da očekujemo od vas da budete u skladu sa ovom direktivom.** Naša želja nije da budemo suprotstavljeni. No prijavljeno ponašanje, kao što je već rečeno, primorava me da izdam ovo uputstvo. Da me ne shvatite pogrešno dozvolite mi da ponovim. **Ne prisustvujte u našim crkvama ili njihovim sastancima i skupovima. Ovo nije zahtev. To je direktiva podržana osnovnim pravima, da Američki građani uživaju slobode našeg naroda.**“ {J.G., President of the Michigan Conference: Letter to B. A, S. F., S. C, R. and M. J. and C. M. on March 7, 2016} „...In order to maintain our tranquility and peace I am sending you this directive not to come to any of the Seventh-day Adventist Churches or their meetings in the Michigan Conference of Seventh-day Adventists. We have a legal right to expect you to comply with this directive. We have no desire to be adversarial. But the reported behavior, as noted above, compels me to issue this instruction. Just so I am not misunderstood let me say it again. Do not attend our churches or their meetings or gatherings. This is not a request. It is a directive backed up by the fundamental rights as American citizens to enjoy the liberties of our nation.“

Šta za takvo delovanje kaže Duh Proroštva?

- „Osloniti se na ruke zakona je sramota za Hrišćane; no ovo zlo je donešeno i negovano među Božjim odabranim ljudima. Svetovni principi su krišom uvedeni, dok u praksi mnogi od naših radnika postaju kao Laodikeja - malodušni, jer se velika zavisnost stavlja na advokate, pravne dokumenate i ugovore. **Takvo stanje stvari je odvratno Bogu.**“ {Ellen White: 3SM 303.3} “To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans--half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.--Manuscript 128, 1903.”
- „Svet i neobraćeni vernici su u naklonosti. Neki, kada ih Bog ukori što žele sopstveni put, vide poverenje u svetu, i odnose crkvene stvari pred svet za odluku. Tada nastaje sudar i svađa, i Hristos je razapet iznova i postavljen na javnu sramotu. Ti članovi crkve koji se žale sudovima u svetu pokazuju da su odabrali svet kao svog sudiju, a **njihova imena su upisana na nebu zajedno sa neverniciima.**“ {Ellen White: Selected Messages Book 3, page 302, paragraph 3} “The world and unconverted church members are in sympathy. Some when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh, and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers.”
- „Pozivam vas u ime Hristovo da povučete tužbu koju ste započeli i da ih više nikada ne donesete na sud. **Bog zabranjuje da se tako sramoti Njegovo ime.** Imali ste veliku svetlost i mnoge mogućnosti, i ne smete priuštiti ujedinjenje sa ljudima ovog sveta i slediti njihove metode.“ {Ellen White: 3SM 304.1} „I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods.“
- „Pisala sam u velikoj meri, u vezi sa hrišćanima koji veruju istinu, koji rešavaju svoje predmete u sudovima da bi dobili obeštećenje. Čineći to, oni se grizu i proždiru jedni druge u svakom smislu reči, „da pojedu jedan drugoga“. Oni bacaju sa strane inspirisane savete od Boga, i uprkos Njegovoj poruci rade upravo ono što im je On rekao da ne rade.“ {Ellen White: 3SM 302.2} “I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word, “to be consumed one of another.” They cast aside the inspired counsel God has given, and in the face of the message He gives they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins.” {Ellen White: 3SM 302.2}

Jedna interesantna misao jednog od naših pionira, i pitanje, u kojoj se fazi razvoja opisanog otpada nalazimo mi?

- „Prvi korak ka otpadu je da se uspostavi kredo, koji nam govori šta treba da verujemo. Drugi je da učini taj kredo uslov za članstvo. Treći je da se članovi testiraju po tom kredo. **Četvrti je da se odbace kao jeretici oni koji ne veruju u taj kredo. I peti je da se počne progonstvo protiv istih.**“ {J.N. Loughborough, RH, 8. October 1861.} „The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such.“

76. Ekumenizam, pridruženje Vavilonu i novi logo

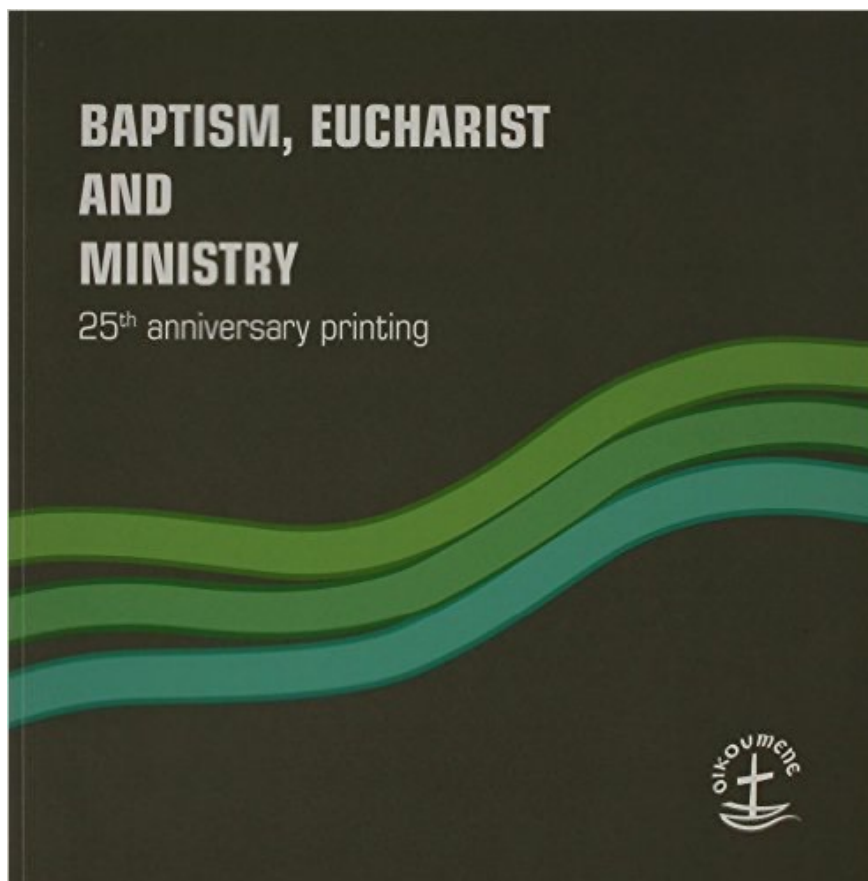
- „Umesto da svet vodi da se vrati poslušnosti Božjem zakonu, crkva se ujedinjuje sve više i više sa svetom u njegovom kršenju. Crkva svakodnevno postaje preobraćena ka svetlu.“ {Ellen White: 8T 119} "Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."

Nakon našeg zvaničnog prihvatanja Trojstva, ostale crkve su momentalno zvanično izjavile da više nismo sekta. Nakon prvog koraka se u međuvremenu od nas traži i ekumenizam, distanca od Duha Proroštva kao i odbacivanje Trostruke anđeoske vesti, što se trenutno sve brže tj. u krajnjoj fazi implementira od strane određenih delova našeg vođstva.

Da li je crkva pitana za pristanak, kada je jedan propovednik sa visokog položaja iz Amerike predao papi Jovanu Pavlu II blagoslov Adventističke crkve i zlatni medaljon na katoličkom ekumenskom sastanku?

Kasniji argumenti GK da je on to uradio samostalno, su besmisleni. Da li je on zlatni poklon sa ugraviranim simbolima naše crkve napravio sam? Da li se možda mogao samostalno najaviti kod pape kao predstavnik naše crkve bez akreditacije? Da li je nakon toga snosio neke konsekvence? Ne, već je pri poseti pape u SAD bio zadužen za susret sa katoličkim predstavnicima, gde je pored govora ekumenskog tipa, papu nazvao „vaša svetost“. Prema Bibliji i Duhu Proroštva je papa zastupnik druge strane!

Osim toga, titula „vaša svetost“ ne pripada smrtnom čoveku! Simbol tog ekumenskog sastanka su bile krive linije. Da li se crkva „prilagodila“ i tome? Naravno da smo to uradili, i kroz dubinu otpada bili među najaktivnijim crkvama u propagiranju najvažnije ekumenske ideje svetskog saveza crkava sa tim papskim simbolom, koja je izneta kroz ovaj dokument iz 1982. godine. Samo 13 crkava je pisalo taj dokument!





Vodstvo crkve je potpisalo ekumenski dokument, u kojem jasno stoji da ne smemo da misioniramo članovima drugih crkava! Sa zadnje strane se može pročitati da je naša crkva bila među samo 13 najvažnijih ekumenskih potpisnika koje su potpisali zajedno sa papom! Time smo otišli i dalje nego mnoge protestantske crkve Amerike koje još uvek odbijaju papstvo! Da li naš zadatak više nije da objavimo trostruku anđeosku vest sa pozivom na izlazak iz Vavilona? Očigledno ne, jer ovim ekumenskim potezima pozivamo ka povratku u Vavilon, kao za vreme Mojsija u Egipat! Da li ovaj znak sa krivim linijama na naslovnoj stranici ove knjige izgleda slično našem aktuelnom simbolu?

Aktuelni logo naše crkve, sa uvedenim krivim linijama ekumenskog značenja koje su samo okrenute za 90°, je odlukom vrha GK zamenio stari bez ikakvog glasanja crkve. Da li je to bilo toliko hitno pa zato nije stavljeno pred crkvu pre promene? Kroz novi znak su tri anđela sa trubama uklonjeni, a za tri linije je navedeno, da one kao moderna verzija predstavljaju takođe tri anđela sa trubama. Kao što tri anđela simbolišu širenje istine, neprijatelj je kroz ekumenski simbol želeo da pred celim svemirom pokaže da je Božju crkvu vratio na put ka Vavilonu.

Ali kao kod svakog otpada, i ovaj nebiblijski postupak nije bio završni! Ohrabreni kroz ćutanje mlakog verništva, 2015. godine je u savezu **samo** Luteranske i Adventističke crkve sa Papstvom, u okviru produbljivanja nezamislivo dubokog otpada, dogovoreno da jedan trg u Vatikanu dobije ime Trg Lutera.

Ta simbolika pokazuje svetu da se reformna crkva posle 500 godina lutanja vratila svojoj pravoj „majci“ crkvi, kao i da je Katolička crkva posle toliko godina ponovo povratila kontrolu nad odvojenim crkvama u okviru pripreme za žig zveri! Još jedan korak ka ujedinjenju: Papa Franja je 31. oktobra 2016. održao sastanak sa Luteranskom crkvom u Švedskom gradu Lundu.

Šta Isus kaže u Bibliji povodom odnosa sa drugim crkvama poslednjeg vremena?

- „I povika jakim glasom govoreći: pade, pade Vavilon veliki, i posta stan đavolima, i tamnica svakome duhu nečistome, i tamnica svih ptica nečistih i mrskih; jer otrovnim vinom kurvarstva svojega napoji sve narode; I carevi zemaljski s njom se kurvaše, i trgovci zemaljski obogatiše se od bogatstva slasti njezine. I čuh glas drugi s neba koji govori: **izidite iz nje, narode Moji**, da se ne pomešate u grehe njezine, i da vam ne naude zla njezina.“ {Otkrivenje 18,2-4}

Šta mi radimo umesto toga? Mi ponosno, zvanično i **u najvišljem krugu** podržavamo suprotnu stranu u njenoj pripremi žiga zverinog, slično kao što je Juda izdajom hteo prisiliti Isusa da napravi carstvo u Izraelu!

Mi potpisujemo, kao prava Božja crkva poslednjih dana, da pristajemo na to da ne smemo više da misioniramo!

Mi izražavamo pozitivne emocije radi zajedničke saradnje i učešća na Bogosluženjima!

Time u stvari biramo put u suprotnom smeru, iako nas je Bog potpuno jasno pozvao da ostavimo i upozorimo ovaj svet i uputimo glasan poziv Božjoj deci da napuste Vavilon, tj. da celom svetu iznesemo trostruku anđeosku vest.

Po Otkrivenju, Vavilon predstavljaju sve druge crkve sa nebiblijskom teologijom, predvodjene Papstvom.

Danas neki teolozi tvrde da papstvo više nije zver, već je to Islam! Otpad koji je krenuo sve je dublji i širi a vernici u sve većem slepilu.

Kada smo posle smrti Ellen White krenuli pogrešnim putem, prirodno je da smo u sledećem koraku postepeno preuzeli Trojstvo, isto kao i nekadašnja kompromisna crkva 321. godine nedelju i 325. - 381. Trojstvo. Da li smo krenuli tim putem?

Zato je potpuno jasno zašto je umesto originalne Velike Borbe, čija je podela bila planirana u milionskom tiražu upravo od gornjih krugova sprečena, a umesto nje odštampana i proširena knjiga „Great Hope“ - Velika Nada, iz koje su uklonjene sve istine trostruke anđeoske vesti, koje pokazuju da je Papa zver iz Otkrivenja!

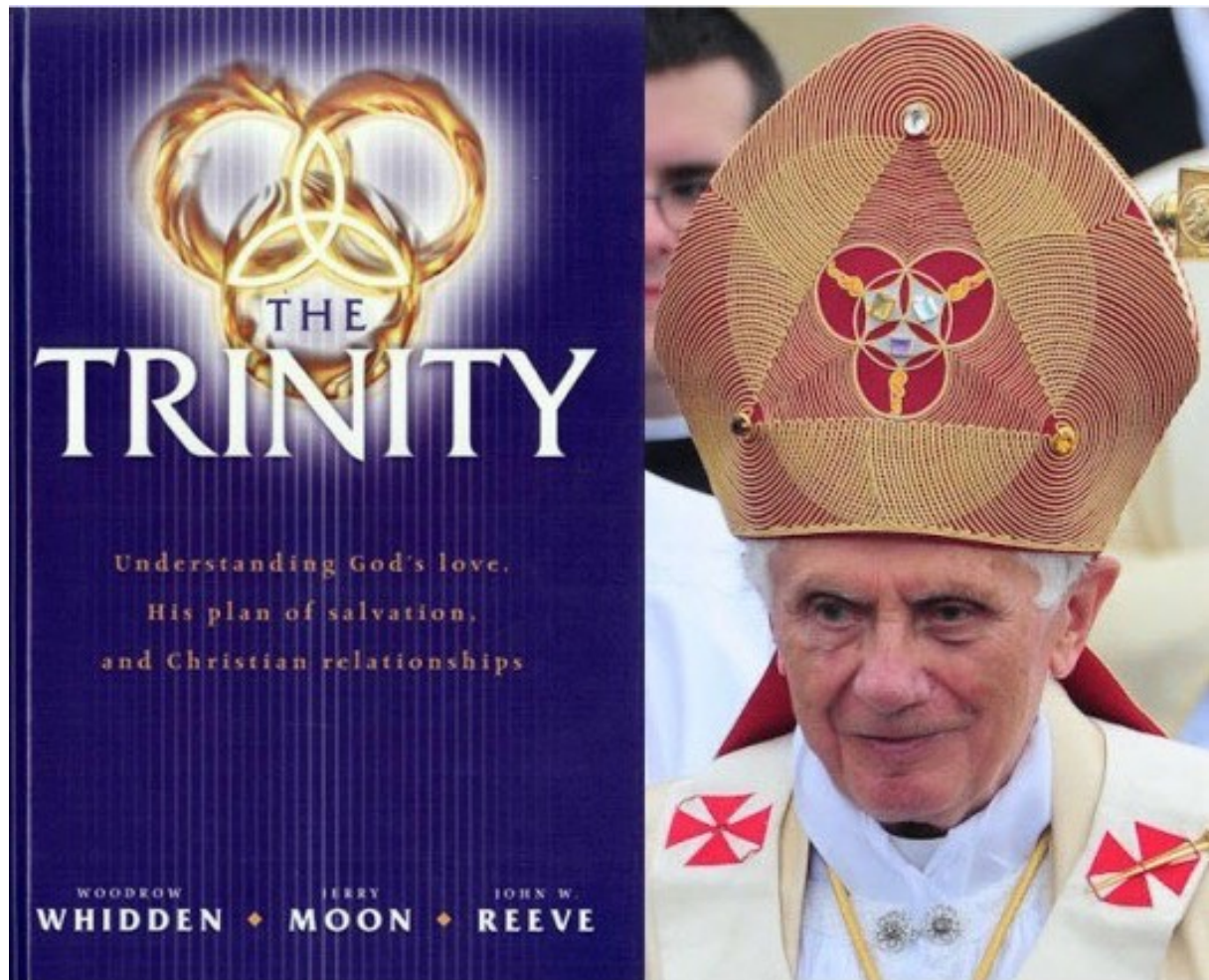
Ova knjiga ne vređa ekumenske osećaje! Izgovor da za kompletnu Veliku Borbu nisu postojala dovoljna sredstva je besmislen, jer u isto vreme milijarde dolara naše crkve stoje uložene u dugoročne štedne uloge, kao zakopano blago kako je to sam Isus definisao!

Žalosno je koliko smo ostavili naš zadatak, i zakopali talante, a sa druge strane doživljavamo poslednje dane kada se istina može propovedati slobodno. Veoma skoro će biti zabranjeno svako propovedanje istine i širenje Velike Borbe, jer je Papa Franja indirektno stavio do znanja da će takvi ljudi biti oštro progonjeni, isto kao i u srednjem veku:

- „Istina je da ne smete reagovati nasilno na uvredu, ali ako meni neko opsuje majku, on mora očekivati udarac i to je sasvim normalno. Ne možete provocirati, ne možete vredjati tuđu veru. [...] U slobodi izražavanja postoje granice.“ {Pope Francis: Aboard the papal plane, Jan 15, 2015.} "It's true that you cannot react violently. But, if Dr. Gasbarri, my great friend, says something against my mother, he can expect a punch. It's normal. It's normal. You cannot provoke, you cannot insult the faith of others, you cannot make fun of the faith. [...] in the freedom of expression there are limits."

Portparol Vatikana je kasnije dodao da njegove reči ne smeju biti shvaćene kao opravdanje za terorističke napade. Papa je pojasnio da nam je potrebna svetska religija, što predstavlja ispunjenje proročanstva iz Otkrivenja!

77. Ispunjenje proročanstva o rimskom paganstvu u crkvi. Adventistička Knjiga „Trinity - Trojstvo“



- „Slediće pravac sličan onome od Rimskih Katolika.“ {Ellen White: 9MR, p.179 Letter 53, 1894} "Men are pursuing a similar course to that of the Roman Catholics."

Knjiga „Trinity“ – „Trojstvo“, od Woodrow Whidden, Jerry Moon i John Reeve, koja se u međuvremenu koristi kao referenca za istoimenu tematiku, nema slučajno papski pagansko-druidski simbol na naslovnoj stranici. To je jedan od originalnih simbola druidsko-keltskog Trojstva, koji je postao deo simbola katoličke crkve! Time smo priznali i papsku krunu! Taj simbol u centru slike je markiran svetlijom žutom bojom, pošto druga strana želi da pokaže sa podsmehom koliko je duboko preuzela slepu crkvu. Zato je Isus u Otkrivenju rekao da nam je potrebna mast za oči.

Stara keltska religija slavi izričito demonske „Bogove“ i nalazi se među najjačim preostalim magijsko-ezoteričnim kultovima u celoj Evropi. Time smo otišli tako daleko da slavimo lažne „Bogove“, samo da bi odbranili „istinu“, te stigli na istu poziciju kao i stari Izrael koji je nekada slavio Vala. I oni su tada tvrdili da se klanjaju Jehova, pošto imaju Stari Zavet i zvanični status Božjeg naroda, a da ti „Bogovi“ predstavljaju samo „praktičnu ilustraciju“, slično kao i kod klanjanja teletu kod Sinaja.

Iz tog razloga sam Isus govori da će nas (apsolutnu većinu) izblijevati iz Svojih usta. U gore pomenutoj knjizi je kao kod paganskog Izraela i dr Kellogg-a, istina pomešana sa lažnim naukama.

U njoj se koriste citati od EGW i kaleme na to opisi njenih navodnih gledišta, koja ne stoje ni u jednom njenom spisu. Knjiga sadrži delove istine bez ikakve analize, ukoliko služi željenoj svrsi po principu raspeća, „Njegova krv na nas“. Ta knjiga treba u stvari da nam služi kao potresno upozorenje, koliko se može otići daleko, kada istina bude odbijena. Mi smo stigli do direktnog preuzimanja paganizma!

Kako naći slike druidskih simbola gde ćemo videti da je to jedan od tzv. Triquetras simbola njihovog paganskog Trojstva? Da bi smo potpuno videli tu istinu, možemo u Google potražiti te simbole i ubaciti kao pretragu: „druiden+triquetras pictures“ i prelistati sve slike koje u osnovi imaju isti znak.

Ova knjiga sadrži interesantnu izjavu njenih autora, koja bi trebala da nas pokrene na razmišljanje:

- „Kako jedna struja rasuđivanja ide, ili su pioniri grešili i **današnja crkva** je u pravu, ili su pioniri bili u pravu a **današnja crkva je otpala od Biblijske istine**.“ {Woodrow Whidden, Jerry Moon, John Reeve: The Trinity, p. 190} “As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.”

Knjiga sadrži ilustracije sa čovekom, ruku podignutih gore ka suncu, koje predstavljaju pagansko obožavanje sunca, iako se to demantuje time da je to slika molitve i čekanje na Isusov dolazak. Ta forma simbola na naslovnim stranicama, iz harizmatičkih krugova, i to nije slučajnost. Nažalost veliki broj naših aktuelnih knjiga i izdanja sadrži takav vid paganskih izražavanja.

- „**Studirajte devetu glavu proroka Jezekilja. Te reči će doslovno biti ispunjene.** Vreme sada prolazi a ljudi su uspavani. Oni odbijaju da pokore svoje duše i da se obrate. Bog neće još dugo podnositi ljude koji imaju taku silnu i važnu otkrivenu istinu, ali koji odbijaju da unesu te istine u svoje lične živote. Vreme je kratko. Bog zove; Da li to želite da čujete?“ {Ellen White: Letter 106, 1909} “Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear?”
- „Gospod je objavio da će se istorija iz prošlosti ponoviti kad se približimo završetku dela. Svaka istina koju je dao za ove poslednje dane treba da se objavi svetu. Svaki stub koji je On postavio treba da se učvrsti. Ne možemo sada napustiti temelj koji je Bog postavio. **Ne možemo sada ući u bilo koju novu organizaciju;** jer bi to značilo otpasti od istine.“ {Ellen White: 2SM 390.1} “The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.”

PAPSTVO I ADVENTISTI - Izjava u jednom KATOLIČKOM ČASOPISU:

- „Ali PROTESTANSKE CRKVE su i same PRIHVATILE DOGME kao što je TROJSTVO za koje NE POSTOJI precizan izvor U Jevanđeljima.“ {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary}
- „Misterija najsvetijeg TROJSTVA je CENTRALNA misterija hrišćanske vere i života. To je misterija samog u Sebi. Ona je istovremeno IZVOR SVIH ostalih MIS -TERIJA vere i svetlosti koja ih obasjava. To je najfundamentalnije i esencijalno učenje u „hijerarhiji istina od vere“.“ {Vatican Catechism 234}

- „Formulacija „JEDAN BOG U TRI OSOBE“ NIJE bila čvrsto utemeljena, svakako ne potpuno asimilovana u život Hrišćana i njihovu veru PRE KRAJA 4. veka. Ali upravo ta je formulacija uzela prava na titulu trinitarijanske dogme. Među APOSTOLSKIM ocima, NIJE BILO ničeg ni izdaleka približnog takvom mentalitetu ili perspektivi.“ {New CATHOLIC Encyclopedia: 1967, Vol. XIV, p. 299}

Adventisti:

- „Adventisti Sedmoga Dana su u HARMONIJU sa kredom donešenim na saboru u Nikeji (325. godine) kao i sa dodatnim tumačenjem vere, koja se tiče svetog Duha, donešenim u Konstantinopolju (381. godine).“ {G. W. R.: A Brief Introduction to their Beliefs}

Stari Adventisti i Ellen White:

- „Samo jedno Biće u svemiru pored Oca nosi Božansko ime, i to je Njegov Sin, Isus Hristos.“ {James Edson White: The Coming King, p. 27, 1913}
- „Izjave i argumenti nekih naših propovednika u njihovim pokušajima da dokažu, da je i sveti Duh isto tako individua kao Bog Otac i večni Sin Hristos, su me zapanjile i čine me često tužnim.“ {Letter from William C. White to H. W. Carr April 30th 1935}

Ellen White je proročki najavila, da će njen sin William White OSTATI na istini:

- „Pokazano mi je, takođe, da moj sin W. C. White treba biti moj pomoćnik i savetnik, i da će Gospod pustiti duha mudrosti i zdravog razuma na njega. Bilo mi je POKAZANO da će ga Gospod voditi, i DA NEĆE SKRENUTI SA PUTA, jer će prepoznati vođstvo svetog Duha. Uverenje mi je dato“...“Gospod će biti tvoj učitelj. Srećaćeš se sa prevarnim uticajima; dolaziće u mnogim formama, kroz PANTEIZAM i druge forme otpada; ali idi kuda ću te voditi, i bićeš bezbedan. Staviću SVOG Duha na tvog sina, i osnažiću ga da obavlja svoj posao. On ima duh poniznosti. Gospod ga je odabrao da obavlja bitan posao u Njegovom delu.“ {Ellen White: Selected Messages Book 1, pp. 54, 55}

Jedan od najvažnijih pionira J. Andrews, čije ime nosi najveći adventistički univerzitet, je napisao:

- „Doktrina o TROJSTVU je prihvaćena na savetu u Nikeji 325. godine. OVA DOKTRINA UNIŠTAVA LIČNOST BOGA i Njegovog SINA ISUSA Hrista našeg Gospoda. Sramotne mere kojima je ono nametnuto crkvi, koje se pojavljuju na stranicama crkvene istorije, može postići da se svaki vernik u tu doktrinu postidi.“ {J.N. Andrews: RH, March 6, 1855}

Ellen White je 1906. godine jasno i direktno potvrdila STARU istinu iz gornjeg citata:

- „Neko ko širi pogrešne nauke i doktrine je LAŽOV. Onaj, koji ODBIJA LIČNOST BOGA i Njegovog SINA ISUSA Hrista odbija Boga i Hrista. Ako ono, što ste čuli na POČETKU, ostane u vama, ostaćete u Ocu i Sinu. Ako i dalje slušate i verujete u istinu o Ličnosti Oca i Sina, koju ste PRVO PRIHVATILI, bićete ujedinjeni sa Njima u ljubavi.“ {Ellen White: Ms 23, 8. February 1906}
- „Uveravam ih da je poruka koju ona (EGW) danas nosi ona ista koju je nosila 60 godina svog javnog propovedanja.“ {Ellen White: RH, July 26, 1906 par. 20}

Šta je zaista bilo njeno verovanje?

- „Narod dolazi nepripremljen za posetu BožjEG (Očevog) svetog Duha.“ {Ellen White: 5T, p. 162}
- „Mi hoćemo svetog Duha, koji je Isus Hristos.“ {Ellen White: Letter 66, April 10, 1894, par. 18}

- „Hristos, Reč, jedinorodni Božji Sin bio je jedno sa večnim Ocem – jedno po prirodi, karakteru i namerama – JEDINO Biće u CELOM SVEMIRU Koje je moglo da zna sve (Očeve) Božje planove i odluke.“ {Ellen White: Velika Borba, GC, “The Origin of Evil” 1888, p. 493}
- „Hristos, Reč, jedinorođeni Božji SIN, bio je jedno s večnim OCEM, jedne prirode, karaktera i namere, JEDINO BIĆE koje je moglo sudelovati u svim Božjim (Bog Otac) namerama i savetovanjima.“ {Ellen White: PP, p. 34.1}
- „Ovo dotiče SVEPRISUTNOST I S U S O V O G D U H A, koji je nazvan UTEŠITELJ. Postoje mnoge neshvatljive TAJNE, koje ne mogu da razumem ili ne želim da razjasnim. One su za mene ali i za tebe previše visoke. Kod nekih tačaka je ĆUTANJE ZLATO.“ {Ellen White: 14MR, June 11, 1891, p.179.2}

Uprkos UPOZORENJU da je ćutanje zlato, Isusov Duh je proglašen trećim Bogom koji ne postoji!

Ellen White je najavila uništenje istine kroz uticaj katoličke crkve:

- „Videla sam nominalnu CRKVU i nominalne ADVENTISTE kao Judu, kako će nas ZAVESTI ka KATOLICIMA da prihvatimo njihov uticaj i da ustanemo PROTIV ISTINE.“ {Ellen White: Spalding Magan Unpublished Testimonies, p. 1}
- „SLEDIĆE pravac sličan onome od Rimskih KATOLIKA.“ {Ellen White: 9MR, p.179 Letter 53, 1894}
- “Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i sprovodi ih na neočekivane načine. Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. GOVORIM vam SADA, da će se, KADA odem na POČINAK, dogoditi VELIKE PROMENE. Ne znam kada ću biti uzeta, zato želim da sve UPOZORIM na ĐAVOLOVE lukave planove. Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno upozorila.“ {Ellen White: Manuscript 1, 24. February 1915}
- „Ti ljudi su govorili uporno: „BOG JE SA NAMA. Mi stojimo u SVETLOSTI. Mi imamo ISTINU.“ Istraživala sam ko su ti ljudi, i rečeno mi je, da su to PROPOVEDNICI I VOĐE, koji su sami ODBACILI SVETLOST, i koji sami ne žele, da drugi to shvate.“ {Ellen White: EW, p. 240.2}
- „Mi još uvek slušamo da je glas KONFERENCIJE GLAS Božji. Svaki put kada sam to čula, mislila sam da je to gotovo HULA. Glas konferencije bi trebao da bude Božji glas, ali on to NIJE.“ {Ellen White, 16LtMs, Ms 37, 1901, par.18}
- „Hiljade imaju pogrešno viđenje o Bogu i svojstvima Njegovog Bića. Oni jednako služe LAŽNOM BOGU kao obožavatelji Vala.“ {Ellen White: RH, December 03, 1908, par. 2}
- „Jedno je sigurno i biće jako skoro prepoznato, i to da će VELIKI OTPAD, koji se RAZVIJA biti SVE JAČI i VEĆI. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1}
- „Studirajte 9. glavu knjige JEZEKILJA. Ove reči ĆE se DOSLOVNO ISPUNITI.“ {Ellen White: Letter 106, 1909}
- „Osnivači tog sistema (otpada) će ići u gradove, i beležiće začuđujuće uspehe.“ {Ellen White: 1AB206 1 AB206 1SM 204.2; FG1.215.2}

Proročka najava velikog otpada se potpuno ispunila. Izjava bivšeg predsednika Generalne Konferencije, oca od Ted Wilson:

- „Istinito je da je POSTOJALO VREME u postojanju ADVENTISTA sedmog dana, kada je bilo prihvaćeno ANTIKATOLIČKO gledište, a izraz hijerarhija korišćen u negativnom kontekstu, da bi se time nazvala papska forma crkvene vladavine. To gledište naše crkve nije u stvari bilo ništa drugo nego izraz jednog široko prihvaćenog ODBIJANJA PAPSTVA kod konzervativnih protestantskih crkava krajem prošlog i početkom ovog (20.) veka, koji su sada, barem što se tiče ADVENTISTIČKE crkve bačeni na SMEĆE ISTORIJE.“ {Neil Wilson: EEOC vs PPPA and GC, Civil Case #74-2025 CBR 1975}

Taj današnji "napredak" "razumevanja" u stvari predstavlja povratak Vavilonu i njegovim lažnim naukama! Zato nije ni čudo da je naša crkva jedna od najaktivnijih na ekumenskim sastancima (gde se slavi Trojstvo) organizovanim od strane katoličke crkve! Bog nam je kroz Svoju reč uputio potpuno suprotnu poruku:

- "I čuh glas drugi s neba koji govori: IZIDITE iz nje, narode moj, da se ne pomiješate u grijehe njezine, i da vam ne naude zla njezina." {Otkrivenje 18,4}

Izjave oficijelnih adventističkih teologa o „razvoju“ našeg verovanja:

- „1930. godina je predstavljala jednu dodatnu prekretnicu u oblikovanju adventističkog verovanja...Uz ZAOBILAŽENJE PUNOG ODBORA GENERALNE KONFERENCIJE je u godišnju knjigu 1931. godine dospeo nacrt 22 fundamentalna verovanja (Fundamental Beliefs), koji je pripremljen od strane urednika Francis M. Wilcox-a zajedno sa tri druga teologa, među kojima je bio i predsednik Generalne Konferencije Charles H. Watson. Prema izjavi adventističkog istoričara LeRoy E. Froom-a, IZA te AKCIJE IZNENAĐENJA stajala je namera da se izbegne otpor tradicionalnih krugova vodstva crkve. Nova verzija, koja se nije implicitno podrazumevala kao čvrsto formulisan credo je po PRVI PUT sadržavala PRIZNANJE TROJSTVA i iskazivala se kroz veliku hristocentričnost. Decenijski uticaj Uriah Smith-a i njegovih sledbenika je time bio savladan. 1932. godine je sledilo preuzimanje fundamentalnih verovanja u novo kreiranu knjigu crkve. Ona su dobila još veću snagu, zato što je POSTALA MERILO merilo pripreme za KRŠTENJE.“ {ADVENTECHO Deutschland, April 1998, Seite 11+12}
- „TEK nakon smrti starije generacije adventističkih teologa se „razumevanje“ TRINITARIJANSTVA moglo potpuno PROBITI, a PRVI PUT je formulisano 1931 godine u našim Fundamental Beliefs. 1944. godine su sve antitrinitarijane i semiarijanske izjave iz štampanih knjiga od Uriah-e Smith-a, ukoliko su kasnije štampane, promenjene ili uklonjene.“ {Prof. M. Böttcher}
- „Kako jedna struja rasuđivanja ide, ILI su SU PIONIRI GREŠILI i današnja crkva je u pravu, ILI su pioniri bili u pravu a DANAŠNJA CRKVA je OTPALA od Biblijske istine.“ {Woodrow Whidden, Jerry Moon, John Reeve: The Trinity, p. 190}
- „VEĆINA PIONIRA ADVENTISTA NE bi danas mogli da postanu ČLANOVI Adventističke crkve, u svakom slučaju ne pre nego što bi se složili sa 28 tačaka verovanja crkve. Oni bi npr. ODBILI tačku 2 „TROJSTVO“. {George Knight: „Es war nicht immer so“ Seite 13, Ministry October 1993 p.10}

"ADVENTISTIČKO" TROJSTVO?

Da li je tvrdnja da "adventističko" Trojstvo ne predstavlja katoličkog slepljenog Boga tj. formu Trojstva drugih crkava, i da je "jedino adventističko Trojstvo „ispravno“, jer „ne“ sadrži učenje o trojedinom Bogu nego samo verovanje u Oca, Sina i svetog Duha" istinita?

Ova tvrdnja suproti činjenicama: Tačka 2 verovanja Adventističke Crkve pod naslovom 'Trojstvo' sadrži istu veru u JEDNOG trojedinog slepljenog Boga kao i kod drugih crkava:

- „Postoji JEDAN BOG: Otac, Sin i Sveti Duh, zajednica tri lica iste večnosti. BOG je besmrtn, svemoćan, sveznajuć, iznad svega i svuda prisutan. ON je beskonačan i prevazilazi moć ljudskog shvaćanja, ali ipak poznat preko otkrivanja o SEBI. ON je večno dostojan da GA sva stvorenja poštuju, obožavaju i da MU služe.“

Izrazi „JEDAN“ i „TROJEDINI“ poseduju nakon dublje analize identično značenje, zato što oba pojma opisuju istog JEDNOG fuzioniranog Boga Trojstva u kojem se nalazi lažni Bog sveti Duh!

U Bibliji i EGW tekstovima izraz „JEDAN tj. JEDINI Bog“ označava UVEK Boga Oca a NIGDE jednog slepljenog trojstvenog "Boga":

- „Neka misionari krsta objave da postoji JEDAN Bog, i JEDAN Zastupnik između Boga i ljudi, Koji je Isus Hristos, Sin beskonačnog Boga.“ {Ellen White: 1888 Materials, p. 886, 1891}
- „Oni će imati eksperimentalno poznanje JEDINOGR PRAVOG Boga I Isusa Hrista Koga je On poslao.“ {Ellen White: SW, Oct. 25, 1898}

Pored „argumenta“ o različitosti naziva „JEDAN BOG“ (koji obuhvata tri Bića) u adventističkoj crkvi, nasuprot nazivu „TROJEDINI BOG“ u mnogim drugim crkvama, se isto tako uzimaju i tačke verovanja adventističke crkve 3,4 i 5 gde se Otac, Sin i sveti Duh eksplicitno opisuju kao posebna Bića. Ali i pale crkve isto tako imaju i verovanje i u tri Bića, nezavisno od toga, da li to stoji ili ne stoji u listi njihovih verovanja, jer se to podrazumeva.

Poenta svega nije samo pitanje opisa (od strane adventističkih teologa) verovanja u tri Božanska Bića, nego učenje da su Oni DEO tog JEDNOG tj. trojedinog Boga. Takođe su i „argumenti“ o „dualnosti prirode“ (koji se koriste pri „tumačenju“ biblijskih stihova i citata Ellen White, koji posebno jasno pokazuju da Trojstvo nije istina) potpuno besmisleni, jer jedno apsolutno isključuje drugo!

Da li je ovaj tekst napad na našu crkvu, ili jedno opravdano upozorenje, koje predstavlja našu dužnost pred Bogom?

- „A kada učitelji i ljudi na VLASTI na vodećim pozicijama, kroz zbunjujuće duhovne ideje i IZVRNUTA tumačenja, vode duše od svetlosti, da li onda treba da ČUTIMO, iz straha da njihov uticaj sprečimo, dok se duše OBMANJUJU?“ {Ellen White: ChL, p. 62.1}
- „Ako li se pravednik odvrati od pravde svoje, i stane činiti bezakonje, i Ja mu podmetnem na što će se spotaći, te pogine, a ti ga NE OPOMENU, on će poginuti sa svoga greha, i neće se pomenuti pravedna dela njegova što je činio, ali ću KRV NJEGOVI iskatiti IZ TVOJE RUKE. Ako li ti opomeneš pravednika da ne greši pravednik, i on prestane grešiti, on će živeti, jer primi opomenu, i ti ćeš sačuvati dušu svoju.“ {Jezekilj 3, 20.21}
- „Bog će podići mudre OSOBE (pojedince), koji će te ISTINE VRATITI NAZAD na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2}

Zašto te osobe trebaju da vrate istinu nazad, ako smo mi postepeno prepoznali sve dublju i širu „istinu“? Naša današnja crkva se nalazi u istom stanju otpada kao za vreme proroka Ilije, kada su samo 7000. ljudi iz tog velikog naroda ostali verni pravom Bogu.

Upravo iz tog razloga naša crkva nije dobila pozni dažd, jer je to nemoguće ukoliko verujemo u lažnog Boga Trojstva i time odbijamo PRVU ZAPOVEST!

- „Ja svečano objavljujem ozbiljnu opomenu crkvi, da ni jedan od dvadeset čija se imena nalaze na listi članova crkve, ne bi bio spreman da završi svoj život na zemlji, jer bi bio bez Boga i bez nade kao i drugi grešnici u ovom svetu.“ {Ellen White: DC 52.4, 1893}

78. Šta se desilo sa vođama GK i njihovim duhovnim stanjem? Da li su zloupotrebili vođstvo u Božjoj crkvi? Da li smemo i da li trebamo da nešto kažemo?

Neal Wilson, dugogodišnji predsednik GK (1979-1990) je, u okviru omega otpada, pred američkom državnom institucijom dao sledeću izjavu u ime naše crkve:

- „Istinито je da je postojalo vreme u postojanju Adventista sedmog dana, kada je bilo prihvaćeno **antikatoličko gledište**, a izraz hijerarhija korišćen u negativnom kontekstu, da bi se time nazvala papska forma crkvene vladavine. To gledište naše crkve nije u stvari bilo ništa drugo nego izraz jednog široko prihvaćenog odbijanja Papstva kod konzervativnih protestantskih crkava krajem prošlog i početkom ovog (20.) veka, koji su sada, **barem što se tiče adventističke crkve baćeni na smeće istorije**.“ {Neil Wilson: EEOC vs PPPA and GC, Civil Case #74-2025 CBR 1975} “Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term ‘hierarchy’ was used in a pejorative sense to refer to the papal form of church governance, that attitude on the church’s part was nothing more than a manifestation of widespread anti-papery among conservative Protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.”

Da li je to što je rekao 1975. godine imalo bilo kakve konsekvence u crkvi ili u GK? Ne, već nasuprot tome, nakon toga je postao dugogodišnji predsednik GK naše crkve! Većina nije ni upoznata sa ovim činjenicama. Ali ovo nam pomaže da shvatimo u kom kontekstu treba razumeti njegovu sledeću izjavu datu u ime Generalne konferencije iz 1985:

- „Naš zadatak **nije** da vređamo Rimokatoličku crkvu.“ {Neil Wilson: Pacific Union Recorder 18.02.1985 S.4} “But our work is not to denounce the Roman Catholic church.”
- „Postoji jedna druga univerzalna i istinska Katolička organizacija, i to crkva Adventista sedmog dana.“ {Neil C. Wilson, General Conference President of the Seventh-day Adventist Church, in Adventist Review, March 5, 1981, p 3} „there is another universal and truly catholic organization, the Seventh-day Adventist Church.“

Ellen White je dala upozorenje u kom pravcu će ići Generalna Konferencija, i to upravo ka Katoličkoj crkvi:

- „Slediće pravac sličan onome od rimskih Katolika.“ {Ellen White: 9MR, p.179, Letter 53, 1894} “Men are pursuing a similar course to that of the Roman Catholics.”
- „Videla sam nominalnu **CRKVU** i **nominalne Adventiste kao Judu**, kako će nas zavesti **ka Katolicima** da prihvatimo njihov uticaj i da ustanemo protiv istine.“ {Ellen White: Spalding Magan Unpublished Testimonies, p. 1} “I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth.”

Čime se ovo ispunilo? Prihvatanjem, po Katehizmu, glavnu nauku Katoličke crkve - Trojstvo, a od 1980. sa katoličkom tačkom da taj jedan Bog znači Otac, Sin i sveti Duh.

Da li je možda to „dublje razumevanje istine“ koje nam je Duh Proroštva najavio? Sigurno ne. Ovo je ispunjenje proročanstva o našem padu i time odlazak nazad ka Katoličkoj crkvi. Napravimo sada usporedbu:

Staro verovanje:

- „Imaju jednog Boga (Otac), jednog Spasitelja i jednog Duha, **Hristovog Duha**.“ {Ellen White: 9T, p. 189, **1905**} “They have one God and one Saviour; and one Spirit– the Spirit of Christ”

Novo verovanje:

Zapazimo da ovde stoji da se Taj jedan Bog sumirano sastoji od Oca, Sina i svetog Duha. Biblija **nasuprot** tome kaže nešto potpuno drugo, i to da titula „JEDAN“ Bog označava uvek samo i isključivo Boga Oca, a sveti Duh je Isusov Duh a ne treće Božansko Biće:

- „Postoji **jedan Bog: Otac, Sin i sveti Duh**, jedinstvo tri Lica iste večnosti. Bog je besmrtn, svemoćan, sveznajući, iznad svega i svuda prisutan. On je beskonačan i prevazilazi moć ljudskog shvatanja, ali ipak poznat preko svojih otkrivenja o Sebi. On je večno dostojan da Ga sva stvorenja poštuju, obožavaju i da Mu služe.“ {Tačka 2 od 28}
"There is one God: Father, Son, and holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation."

Najnovije verovanje:

- „**Bog večni Duh**“ {SDA: Tačka 5 u listi verovanja} „**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. **He inspired the writers of Scripture. He filled Christ's life with power.** He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.“

Katoličko verovanje:

- „Misterija najsvetijeg Trojstva je **centralna misterija** hrišćanske vere i života. Samo **Bog** to može pokazati nama kroz otkrivanje **samog Sebe KAO Otac, Sin i sveti Duh.**“ {Vatican Catechism 261} "The mystery of the Most holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and holy Spirit."
- „I na čelu njezinu napisano ime: **TAJNA (misterija)**, Vavilon veliki, mati kurvama i mrzostima zemaljskima.“ {Otkrivenje 17,10}

Čija nauka je sada zvanično prisutna u crkvi? Potpuno jasno Katolička!

- "Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i **sprovodi ih na neočekivane načine.** Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. Govorim vam **sada**, da će se, **kada** odem na počinak, dogoditi **velike promene.** Ne znam kada ću biti uzeta, zato želim da sve upozorim na **đavolove** lukave planove. Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno upozorila.“ {Ellen White: Manuscript 1, 24. February 1915} "I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death."

To nije knjiga rukopisa od 100 stranica, Objavljeni Rukopis, Sveska 1, već Rukopis broj 1, samo jedan rukopis, koji sve do Avgusta 2015. nije bio objavljen, ali je bio dostupan na uvid u centrima kao što je Newbold ili Andrews.

- „Teško pastirima koji potiru i razmeću stado paše Moje! govori Gospod.“ {Jeremija 23,1}

Šta je Isus kazao tadašnjim Farisejima, koji su sve argumente Istine odbacili bez obzira na njihovu dubinu?:

- „Da ste slepi ne bi greha imali, ali vi govorite: mi vidimo, zato vam vaši gresi ostaju.“ {Jovan 9,41}

To je isti greh koji današnji Fariseji ponavljaju, ne želeći da prihvate Isusa kao doslovnog Sina Božjega, iako to na bezbrojnim mestima u Pismu jasno stoji. Uprokos najjačim dokazima istine, oni ostaju na svojoj poziciji i nauci, koja indirektno odbija Isusovu žrtvu. Preplavljeni sa tolikim jasnim dokazima, zagovornici Trojstva umesto obraćenja, još uvek traže razne načine i mogućnosti kao i Evolucionisti kako da proguraju njihov omiljeni pojam.

Istina o doslovnom nebeskom rođenju Isusa Hrista pre Njegovog dolaska na ovu zemlju kao Mesije je poduprta iz Pisma na mnogim mestima, što pojačava upozorenje da ne izigravamo slepce.

U TV emisiji (uživo) Baptiste John Akenberg-a iz 1985. godine je Walter Martin (pisac knjige „da li su Adventisti sekta“), novinar iz evangelističkih krugova, jasno dokazao pravu istoriju Adventističke crkve i verovanja. To je bilo u okviru intervjua dr William Johnsson-a, koji je bio jedan od najvažnijih teologa u Generalnoj Konferenciji i glavni urednik časopisa „Adventist Review“. Walter Martin je znao istoriju bolje od većine Adventista i dr Johnsson-a, sa obzirom na nepogrešive dokaze koje je dao. Kratka sumacija njegovih reči:

„Adventisti su uveli Trojstvo mnogo kasnije nakon smrti Ellen White. U poslednjoj fazi njenog života i par godina kasnije, Trojstvo nije bilo deo adventističke vere, niti je postojalo takvo učenje. Ellen White je do smrti imala posebno jak arijanski stav, i zato su u crkvi uklonjeni mnogi njeni citati, koji su smetali novim učenjima o Trojstvu.“ Pritisnut tim dokazima, dr William Johnsson je morao da prizna u odbrani, da „ako je to stvarno istina, onda ona „u toj fazi“ nažalost **nije bila prorok**“, umesto da ponizno kaže da će ponovo proučiti celo područje i sve reči od EGW, i onda doneti odluku šta je zaista istina. Ovo se zove sve dublji razvoj u bogohuljenju. Sa druge strane on je više godina kasnije, 1994. godine dao potpuno suprotnu izjavu da ranije nismo učili Trojstvo. Slučajno?

- „Neki adventisti danas misle da su naša verovanja tokom godina ostala ista, ili se trude da se ugledaju na neku tačku nazad u vremenu kada je sve izgledalo u redu. Ali svi naponi da se oporavi taj „istorijski Adventizam“ padaju u vodu nasuprot činjenicama naše tekovine....Adventistička verovanja su se **promenila** tokom godina pod uticajem „**sadašnje** istine“. Najpotresnije je učenje o Isusu Hristu, našem Spasiocu i Gospodu....**posmatranje Boga kao Trojstvo**, koje je **sada** deo naših fundamentalnih verovanja, **nije** bilo delom vere kod ranih Adventista.“ {W. J., Adventist Review January 6th 1994 Article 'Present Truth – Walking in God's Light', 1994} “Some Adventists today think, that our beliefs have remained unchanged over the years, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such “historic Adventism” fail in view of the facts of our heritage.[...] Adventists beliefs have changed over the years under the impact of present truth. Most startling is the teaching regarding Jesus Christ, our Saviour and Lord. ... the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists.”

Ovo iskrivljeno gledište suproti Bibliji u svakom pogledu i pokazuje besmisleni ponos kao i kod Fariseja protiv Isusa, zato što je lakše tražiti sve besmislenije argumente, nego na kolenima prihvatiti istinu. Prorok Jeremija opisuje takvo ponašanje i pokazuje da su i tadašnji vernici koji su prihvatili lažnog Boga bili ponosni da su u pravoj crkvi i da u njoj obožavaju „pravog Boga“, jer imaju pravi zakon i skripte, iako su bili vođeni teolozima koji su im omogućili taj otpad. Tvrdovrati da priznaju suprotstavljanje, pokaju se i vrte se istini. Ali Bog ovde najavljuje da će mudraci kao vođe otpada dobiti posebnu kaznu kako na zemlji tako i na nebu. Ovo se doslovno, kao i kod proroka Jezekilja koji je kroz rupu na zidu hrama video da se vođe klanjaju paganskim „Bogovima“, odnosi na našu crkvu i stanje Laodikeje, te se ispunilo do poslednjeg slova! Zato nas Isus i poziva u Otkrivenju da očistimo zaslepljene oči, zato što povedeni masom i lažnom teologijom ne možemo ni da pomislimo da bi se tako nešto moglo ispuniti u pravoj crkvi!

- „Kradete, ubijate i činite preljubu, kunete se krivo, i kadite Valima, i idete za drugim Bogovima, kojih ne znate; Pa onda dohodate i stajete preda Mnom u ovom domu, koji se zove Mojim imenom, i govorite: izbavismo se, **da** činite sve ove gadove.“ {Jeremija 7,9-10}
- „Kako govorite: mudri smo, i zakon je Gospodnji u nas? Doista, gle, laž učini lažljiva pisaljka književnička.“ {Jeremija 8,8}
- „I proroci i sveštenici, svi su varalice.“ {Jeremija 8,10}
- „Ne uzdajte se u lažne reči govoreći: crkva Gospodnja, crkva Gospodnja, crkva Gospodnja ovo je.“ {Jeremija 7,4}
- „Ali ne poslušajte Me, niti uha svojega prignuše, nego bijahu tvrdovrati i činiše gore nego oci njihovi.“ {Jeremija 7,26}

- „Mudraci se osramotiše, uplašiše se i uhvatiše se; eto, odbaciše reč Gospodnju, pa kaka im je mudrost?“ {Jeremija 8,9}
- „Mladi koji nisu ustanovljeni i ukorenjeni u istini, **BIĆE** iskvareni i odvedeni **slepim vođama** i bezbožnima, mrziteljima koji lutaju i nestaju, koji **preziru suverenitet Starca od davnina** i **postavljaju na presto lažnog boga, biće koje sami definišu**, biće koje je kao i oni sami, ovi će biti agenti u sotoninim rukama koji će iskvartiti veru nepripremljenih.“ {Ellen White: 1888 Materials, p. 484.3 1889} “Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.”
- „**Studirajte devetu glavu knjige Jezekilja. Ove reči ĆE se doslovno ispuniti.**“ {Ellen White: Letter 106, 1909} “Study the ninth chapter of Ezekiel. These words will be literally fulfilled;”
- „A drugima reče i čuh: prođite za njim po gradu, i **pobijte**, neka ne žali oko vaše niti se smilujte; starce i mladiće, i devojke i decu i žene pobijte da se istrebe... i počnite od Moje svetinje. I počeše od Moje svetinje. **I počeše od starešina što behu pred domom.**“ {Jezekilj 9,5.6}

Neki tvrde da se ovo ne odnosi na naše propovednike, pošto Ellen White jasno kaže da se ujedinjujemo sa sotonom kada optužujemo Božje propovednike. Ali ona istovremeno piše u nastavku iste izjave, da se moramo boriti protiv otpada nezavisno od nivoa hijerarhije:

- „A kada učitelji i **ljudi na vlasti** na vodećim pozicijama, kroz zbunjujuće duhovne ideje i **izvrnuta tumačenja**, vode duše od svetlosti, **da li onda treba da čutimo**, iz straha da njihov uticaj sprečimo, dok se duše obmanjuju?“ {Ellen White: ChL, p. 62.1} “And when men standing in the position of leaders and teachers work under the power of spiritualistic ideas and sophistries, shall we keep silent, for fear of injuring their influence, while souls are being beguiled?”
- „Gospod Isus će uvek imati **izabrane ljude** da Mu služe. Kada su Jevreji odbacili Hrista, Princa života, On je od njih oduzeo Božje carstvo i dao ga Hrišćanima. Bog će nastaviti Svoj rad u svakoj grani Svog dela po tom istom principu. **Ako se crkva bude pokazala neverna Božjoj reči**, nezavisno kakvu bi ona poziciju zauzimala, koliko visok i svet bio njen ugled, Bog ne može da dalje radi sa njima. **On će izabrati druge** da nose važne dužnosti.“ {Ellen White: 14Ms 102, UL 131} “The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities.”
- „Ti ljudi su govorili uporno: „Bog je sa nama. Mi stojimo u svetlosti. Mi imamo istinu.“ Istraživala sam ko su ti ljudi, **i rečeno mi je, da su to propovednici i vođe, koji su sami odbacili svetlost**, i koji sami ne žele, da drugi to shvate.“ {Ellen White: EW, p. 240.2} “These men were constantly saying, “God is with us. We stand in the light. We have the truth.” I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it.”
- „Roditelji će ogorčeno prebacivati svojoj deci a deca roditeljima, braća svojim sestrama i sestre opet braći. Na sve strane čuje se glasno optuživanje. „Ti si me zadržao da ne prihvatim istinu koja bi me spasila od ovog strašnog časa“. Puni ogorčenosti i mržnje ljudi se okreću svojim propovednicima i optužujući ih govoreći: „Vi nas niste opominjali. Govorili ste da će se sav svet obratiti i vikali ste: mir, mir da biste potisnuli svako buđenje straha. Vi nam uopšte niste ukazali na ovaj čas, a **one koji su nas opominjali proglašavali ste fanaticima i zlim ljudima**, tvrdeći da bi nas oni upropastili“. **Videla sam da propovednici neće moći da izbegnu Božji gnjev. Oni će biti mučeni DESET PUTA teže nego njihovi članovi.**“ {Ellen White: EW, p. 282} “Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, “It was you who kept me from receiving the truth which would have saved me from this awful hour.” The people turned upon their ministers with bitter hate and reproached them, saying, “You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us.” But I saw that the ministers did not escape the wrath of God. Their suffering was tenfold greater than that of their people.”

- „Ovde vidimo da je Crkva (Adventistička) - Gospodnje svetište - **prva** morala da oseti težinu Božjeg gneva. Starešine (Jezekilj 9,6), oni kojima je Bog poverio veliku svetlost i koji su bili postavljeni da budu čuvari duhovnih interesa naroda, izneverili su ukazano poverenje.“ {Ellen White: 5T, p. 211, 1882} “Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”
- „Svi će zajednički da obasipaju svoje duhovne pastire kletvama. Neverni pastiri su im proricali mile stvari; navodili su ih da odbace Božji zakon (**prva zapovest**) da progone one koji su hteli da ga poštuju. Sada, u očaju, ovi učitelji pred celim svetom priznaju svoje prevare. Gnev obuzima mnoštvo koje uzvikuje: „Mi smo izgubljeni, a vi ste prouzrokovali našu propast!“ **Ljudi se okreću protiv svojih lažnih pastira. Upravo oni koji su ih nekada najviše uzdizali, sada ih najstrašnije proklinju. Iste ruke koje su ih nekada ovenčavale, sada se pružaju da ih rastrgnu.** Mačevi, koji su bili pripravljeni da pobiju Božji narod, sada se podižu da unište njegove neprijatelje.“ {Ellen White: GC, p. 655 - 1911} “But all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin,” and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God’s people are now employed to destroy their enemies.”
- „Vernici Crkve koji su ugledali svetlost i bili osvedočeni, ali su se za spasenje svoje duše oslonili na svoje duhovne pastire, shvatiće, u dan Gospodnji, da nijedan drugi čovek ne može da plati otkupninu za njihove presteupe. Odjeknuće užasnuta vika: „Izgubljen sam, zauvek izgubljen!“ Ljudi će poželeći da na komade rastrgnu svoje duhovne pastire koji su im propovedali laži i osuđivali istinu.“ {Ellen White: 4BC, p. 1157, 1900} “Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, “I am lost, eternally lost.” Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth.”
- „Sestra White je rekla nama troje, dok smo stajali na staničnoj platformi, da strašna oluja progona dolazi kao oluja koja ruši svaki stojeći objekat. **Nije se mogao videti ni jedan Adventista nakon toga.** Oni su, kao i učenici, ostavili Hrista i pobjegli. **Svi koji su tražili pozicije nikada više nisu viđeni.** Posle oluje bilo je tiho, nakon čega su se adventisti podigli kao veliko stado ovaca, ali **nije bilo pastira.** Svi su čekali u iskrenoj molitvi za pomoć i mudrost, a Gospod je odgovorio pomažući im da izaberu vođe među njima koji nikada pre nisu tražili pozicije. Oni su iskreno molili za svetoga Duha, koji se izlio na njih čineći ih u potpunosti spremne za službu. Zatim su krenuli napred “beli kao mesec, čisti kao sunce, strašni kao vojska sa zastavama”, da predaju ovu poruku svetu. Bio sam zapanjen, i upitao da li to važi za Loma Lindu, pošto smo gledali u tom pravcu. Sestra Vajt je odgovorila na moj pitanje navodeći da se odnosi na **ceo denominacijski svet.** Tako me je zapanjilo da nisam više postavljao pitanja.“ {Will Ross, Boulder, Colorado: His speaking with Ellen White 1908 on the train station of Loma Linda, written 1943 by Elder D. E. Robinson} “Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again. After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no shepherds. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the holy Spirit which was poured out upon them making them fully ready for service. They then went forth ‘fair as the moon, clear as the sun, and terrible as an army with banners,’ to give this message to the world. I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions.”

Zašto su samo pojedini vernici ustali u borbu za istinu? Zato što je Bog to upravo tako najavio:

- „Bog će podići mudre **osobe** (tj. pojedince), koje će te **istine vratiti nazad** na njihovo mesto, koje im po Božjim planovima pripada!“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

I Noje je nekada davno bio samo jedna osoba, ali se njegov glas tada čuo daleko. Zar stvarno mislimo da tada nije postojala zvanična crkva, naravno u tolikom otpadu, da je samo jedna porodica bila spasena? Da li je moguće da mi zamišljamo da smo bolji nego nekadašnje pale generacije? Pripadnik Laodikeje upravo to kaže, sa rečima „bogat sam“.

79. Promenjena organizacija i Generalna konferencija. Njen autoritet po Ellen White

- „Činjenica da je čovek izabran da bude predsednik konferencije ne znači da će on imati ovlašćenje da vlada nad svojim kolegama radnicima. Ovo je sleđenje prakse u Rimu, i ne može se tolerisati, jer ograničava verske slobode, a čovek je vođen da sebe postavi tamo gde samo Bog treba da bude.“ {Ellen White: 9MR, p. 178.2} “The fact that a man has been selected to be the president of a conference does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be.”
- „U sleđenju pravca ove vrste, ljudi sprovode **pravac sličan kao kod Rimokatolika, koji centralizuju u papi svaku moć crkve**, i pripisuju mu vlast da deluje kao Bog, tako da oni koji su ispod njega u službi, izlažu svaki plan pred njegove noge da on može propisati pravila za muškarce i žene u svim detaljima života. U sleđenju pravca ove vrste, postoji opasnost da neće ostati ni jedna prilika da Bog odgovori na molitve Njegovih izabranih sluga prema Svom obećanju, dajući im mudrost u obavljanju njihovog posla. Bogu nije cilj da jedan čovek propisuje kako će njegove kolege radnici obavljati Njegov posao. Kada ovaj način delovanja dođe među naš narod, postoji potreba za protestom.“ {Ellen White: 9MR, p.179.3} “In following a course of this kind, men are pursuing a similar course to that of the Roman Catholics who center in the pope every power of the church, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet that he may prescribe the rules for men and women in every minutiae of life. In following a course of this kind, there is danger that no chance will be left for God to answer the prayers of His delegated servants according to His promise in giving them wisdom in pursuing their work. God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people, there is need of a protest.”
- „Oni (GK) prate put Rima.“ {Ellen White: TM, p. 362.2} “They are following in the track of Romanism.”
- „**Otpadništvo je došlo u naše redove kao što je došlo na nebo**, i svi koji se ujedine sa Sotonom u ovom poslu, radiće po istim principima kao što je Sotona činio. Ne otvoreno, ne iskreno, već u tajnosti.“ {Ellen White: 7MR, p 178 (Letter 156, 1897) } “Apostasy has come in to our ranks as it came in to Heaven, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy.”

Po Ellen White, funkcija jednog predsednika GK je direktno protiv Božje volje. Potpuno je svejedno kakvi se argumenti koriste, kao što je: 'nastupa u ime crkve ili koordinacije'. Po tom gledištu je to bilo potrebno i u njenom vremenu, ili kod Jevreja koji su za vreme Samuila zahtevali da imaju nekoga ko će kao car nastupati u ime cele nacije. Drugo, u međuvremenu ne postoji direktno odlučivanje crkve. Po istom principu se i crkva poziva na glasanje povodom promena, gde je većina članova već dugi niz godina prisutna, a naši umovi naviknuti na njih. To je jedna čista manipulacija, i spada pod promenu organizacije. Zašto je potrebna neka hitna promena za koju crkva može da se pita tek nakon izvršenja promene? Zamena decenijama starog simbola nema nikakve veze sa hitnošću te pokazuje dublji stepen našeg otpada. Da li je neko bio pitan da li jezuitski profesori smeju biti gostujući docenti na našim teološkim univerzitetima?

Otkrivenje kaže potpuno jasno, da svi koji žele spasenje moraju da napuste Vavilon. Ovi opisi su upravo obrnut smer, povratak Vavilonu i zveri koja daje svoj žig! GK se izdigla iznad crkve jednako kao i političari ovog sveta, gde izbori služe isključivo zaslepljivanju, da bi smo se osećali kao da utičemo na neku odluku...Da li je crkva pitana da li se slaže sa pristupanjem lokalnim ekumenskim udruženjima ili svetskom savezu crkava, ili se kroz postepeno navikavanje nakon te preliminarne odluke radi na tome da se dostigne 'break even point' tj. kritičnu masu vernika koja će se kasnije složiti sa već učinjenom promenom?

Danas se, od strane visokih krugova, vernicima prezentuje da su neki prateći otpadi upravo taj najavljeni omega otpad i promena organizacije. Ali, promena organizacije znači da će to zahvatiti većinu, a ne male grupe sa strane, koje i same odbacuju organizaciju. Vernicima se iznose argumenti da se poslednja od Boga osnovana crkva odbacuje, kada se uzme gledište da je većinu zahvatio otpad. U Starom Zavetu otpad je bio nošen od apsolutne većine.

Za vreme proroka Ilije, u Izraelu je ostalo samo 7000 ljudi koji nisu otpali od Boga, iako su bili beznačajno mali broj prema većini od nekoliko miliona. Ipak je Izrael i u to doba imao status Božjeg naroda. Današnja odbrana otpada se bazira na argumentaciji da je GK i po citatima Ellen White bila Božji glas, i da mi odbacujemo Božje zapovesti kada govorimo protiv odluka GK. Božji prorok je naravno potvrdio, da autoritet Božje crkve i GK ne sme da bude odbačen, kada je praćen pravom istinom:

- „U trenucima, kada mala grupa ljudi, zadužena da bude vođstvo našeg dela u ime GK, počne sprovoditi nemudre planove koji sprečavaju Božje delo, ja sam rekla da ne bih mogla da slušam glas takve GK, predstavljene samo tom nekoliciinom ljudi, kao Božji glas. Ali time nisam rekla da odluke GK, kada je skupljena na zajedničko zasedanje vernika sa svih delova zemlje, ne bi trebale da budu poštovane. Bog je zapovedio da predstavnici Njegove crkve sa svih delova planete, kada su okupljeni na GK, treba da poseduju autoritet. Greška je kada se neko nalazi u opasnosti da gleda na mišljenje ili sud jednog čoveka ili malog broja ljudi, jer se punina autoriteta i uticaja koje je Bog dao Svojoj crkvi nalazi u odlukama i glasu Generalne Konferencije, skupljene da napravi plan prosperiteta i napretka Njegovog dela.“ {Ellen White: 9T 260.2} "At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work."
- „Kada se na zasedanju Generalne konferencije donese odluka braće sakupljene iz svih delova sveta, lična nezavisnost i lično rasuđivanje ne smeju tvrdoglavo da se zadržavaju, već ih treba napustiti. Nikada radnik ne treba da smatra vrlinom zadržavanje svog stava nezavisnosti nasuprot odluci celog tela.“ {Ellen White: 9T, p. 260, 1909} "But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body."
- „Bog je Svojoj Crkvi dao poseban autoritet i posebnu vlast. Niko ne može opravdati nepoštovanje ili preziranje autoriteta i vlasti Crkve. Onaj koji to čini prezire Božji glas.“ {Ellen White: AA p. 163.2, 1911} "God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God."

Da li zaista verujemo da je danas, kada smo otpali od toliko mnogo tačaka istine, odluka na GK garancija, da je to ispravna nauka? Po Ellen White sigurno ne! Ako je u kontekstu Omega otpada većina prihvatila lažne nauke, ta većina sigurno neće glasati za istinu kao u vreme pionira. Zato i ova prethodna izjava, da smo obavezni da poštujemo odluke GK, može imati takvo značenje samo kada je većina u crkvi ostala verna istini, i kao takva pri glasanju na GK vodila ka ispravnoj odluci.

Drugi način tumačenja ove izjave bi značio da su i rabini doneli odluku „Božjeg glasa“, kada su odlučili razapeti Isusa na krstu, i odbili istinu da je On Mesija. Iz tog razloga je Ellen White izjavila da se nada da nećemo morati ponovo izlaziti iz Vavilona.

- „Ali ako i mi, ili anđeo s neba javi vam jevanđelje drukčije nego što vam javismo, proklet da bude!“ {Galatima 1,8}

Apostol Pavle kaže da je čak i nebeski anđeo proklet, ako objavi drugačiju vest nego već prisutnu i poznatu istinu! Ali današnjim teolozima je GK očigledno nepogrešiva i na višoj istini i položaju nego anđeli koji se nalaze u direktnoj Božjoj blizini! Zašto je Ellen White napisala da će GK postati kao Rim? Upravo zato što kao i Rim tvrdi da je nepogrešiv glas Božji dok progoni sve „jeretike“ koji pozivaju na staru istinu pre otpada. Najveći paradoks je u tome, što se borci protiv učenja o Trojstvu nazivaju kao donosioci „novog“ otpada, dok oni glasno pozivaju crkvu da se vrati staroj istini koju smo držali sve do 1931. godine!

U okviru ovog područja dolaze argumenti da GK predstavlja novozavetnu manifestaciju Božjeg glasa, kao što je u starom zavetu bilo kamenje na grudima sveštenika, preko kojeg je Bog slao svetlost, potvrđujući ispravne odluke. To je naravno ispravno, ali samo tada, kada su starozavetni sveštenici ili GK doneo odluke u skladu sa istinom. Da li je glas sveštenika Starog Zaveta uvek bio Božji glas, jer su to kamenje nosili na grudima? Sigurno ne, jer sami znamo da je pad Jevreja bio potpun i pre Isusove misije na zemlji. Da li je Ellen White potvrdila da GK u punini nije bila uvek Božji glas, i to kada je istina bila odbijena?

- „Mi još uvek slušamo da je glas **konferencije GLAS Božji**. Svaki put kada sam to čula, mislila sam da je to gotovo **HULA**. Glas konferencije bi trebao da bude Božji glas, ali on to **NIJE**.“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} „Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not...“
- „A Generalna Konferencija sama postaje korumpirana sa pogrešnim osećanjima i principima.“ {Ellen White: TM, p. 359.1} „And the General Conference is itself becoming corrupted with wrong sentiments and principles.“
- „Prošlo je već nekoliko godina od kada Generalnu Konferenciju više ne posmatram kao glas Božji.“ {Ellen White: 17MR 216, 1898} „..it has been some years since I have considered the General Conference as the voice of God“
- „Da su ovi ljudi (vođe) trebali da ostanu na svetom mestu, da bi bili Božji glas ka ljudima, kao što smo nekada verovali da bi Generalna Konferencija trebala da bude, to je prošlost.“ {Ellen White: GCB 1901 p. 25 {PC422}} „That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,—that is past.“

Čak i ovako jasne izjave se izokreću, kao dokazom da je Ellen White ipak učestvovala par godina kasnije na jednom skupu GK. To zapravo pokazuje harmoniju sa prethodnim citatima, gde je **GK dostojna da bude Božji glas ako iznosi istinu**. Prisustvo Ellen White na tom skupu ne podrazumeva nužno i Božje odobravanje. Sa današnjom otpalom većinom verništva i vođstva, to više nije moguće. Zato je Isus izjavio, da kad Sin čovečiji dođe, da li će uopšte pronaći i nekog vernog, jer ih na zemlji skoro ni neće biti! Izjava Ellen White o organizaciji i prihvaćenom otpadu sa pogaženom istinom se potpuno ispunila. Dok se sa propovedaonica zastupaju vrlo liberalni pogledi, jednostavno opravdanje verom zanemaruje i troanđeoska vest ne propoveda, nema protesta.

Sa druge strane, protestuje se protiv vernika koji pozivaju svoju braću i sestre na staru istinu. Vodeći autoriteti iz kruga GK putuju po celom svetu, puni „brige“ ne bi li „zaštitili i spasili crkvu“. Draga braćo i sestre, probudimo se i ne gledajmo na palu GK kao Katolici na Rim, jer ćemo biti zavedeni i izgubiti večni život! Neka nam Bog da snagu da odlučno stupimo na Njegovu stranu!

80. Forma i vrsta otpada i njegova proširenost u crkvi poslednjih dana. Bubnjevi u muzici i Ellen White

Današnji otpad čak i u poređenju sa vremenom pre 30 godina, beleži nažalost jednu mnogo negativniju situaciju. Jedan profesor sa Loma Linde je mogao bez posledica pozvati na televiziji Adventiste i građane da glasaju na referendumu za homoseksualne brakove, da bi smo time „pokazali ljubav i toleranciju“. Zar je do sada nismo pokazali? Da li je Avram pokazao ljubav kroz „mirotvorno-ekumensko priznanje Sodome i Gomore“?

Da li to pokazujemo na Andrews univerzitetu, gde kroz homoseksualni biro „pokazujemo ljubav“, da bi onda aktivni pripadnici te grupe „**kasnije prepoznali istinu?** U dokumentu Andrews univerziteta, objavljenog u oktobru 2015. možemo videti indirektno ali otvoreno **prihvatanje homoseksualizma!**

- „Neki su bili izbačeni iz naših hrišćanskih škola kada su otkrili njihovu naklonost prema istom polu. Većina, ako ne i svi, slušali su propovedi koje osuđuju homoseksualce, ne shvatajući razliku između privlačnosti ili orijentacije, i aktivnih homoseksualaca. **Sve osobe, uključujući aktivne homoseksualce, treba da se osećaju dobrodošli na našim bogoslužjenjima, dok oni koji nisu fizički aktivni (koji ne ležu sa istim polom) su dobrodošli da budu članovi crkve i radnici crkve.** Svi trebaju primiti duhovnu negu od zajednice.” {Andrews University: 9. October 2015.} “Some have been expelled from our Christian schools when they revealed their attraction to the same sex. Most, if not all, have heard sermons that condemn homosexuals as persons, failing to distinguish between homosexual attraction or orientation and the practice of homosexuality. All persons, including practicing homosexuals, should be made to feel welcome to attend our churches while non-practicing gay persons should be welcomed into membership and church office. All should receive spiritual care from the Church.”

Isus je osudio ovakav vid razmišljanja i stanja ljudskog srca. Jasno nam je stavio do znanja da je greh – **greh**, čak i kada **pomislimo ili zaželimo**:

- „A ja vam kažem da svaki koji pogleda na ženu sa željom, već je učinio preljubu u srcu svojemu.” {Matej 5,28}

Da li imamo homoseksualce na odgovornim mestima? U Americi imamo homoseksualne službenike u crkvi, koji žive zajedno kao parovi uz „obrazloženje“ da nam je Bog dao ljubav, tako da oni „**iako su homoseksualci, izbegavaju samo doslovni čin**“, ali se i dalje smatraju i žive kao par, „**jer im je to genetska slabost**“! U Nemačkoj je takođe predsednik severne unije otvoreno uputio poziv da deklarirani homoseksualci dobiju zvanične funkcije u crkvi! Po Bibliji je taj greh opisan u posebnoj dubini, jer je on jedini greh gde se ljudi bez stida otvoreno deklariraju i **prisiljavaju** druge da taj greh prihvate, dok se ljudi sa drugim slabostima stide svojih greha i ne deklariraju se imenima svojih greha! Zbog tog greha je Bog uništio Sodom i Gomoru! Naravno da Bog poziva i homoseksualce kao i sve druge grešnike, i ukoliko taj poziv prihvate, oni Božjom silom novorođenja **odbacuju takav nemoralan život** i prelaze na Njegovu stranu, kao i ljudi sa svim drugim slabostima greha.

U propovedi prof. dr Waltera Veitha o severnom i južnom caru iz knjige proroka Danila, pokazane su slike kako studenti sa Andrews-a idu u džamiju da se mole Alahu u duhu tolerancije, pošto veruju u „istog Boga kao mi“, te im „ne treba obraćenje“. U Kuranu postoje sure, koje otvoreno osuđuju i proklinju svakog ko samo pomisli da je Isus Bog, a istovremeno smrtnu majku Mariju dižu kao Katolici u natprirodne visine. Potvrda o ispunjenju Omega otpada dolazi i u vidu filozofije ogromnog broja teologa i profesora. Ismejavani smo kao bukvalisti jer reči iz Biblije i Duha Proroštva gledamo „doslovno“. Isus kaže potpuno jasno: „tako stoji napisano“!

U okviru te filozofije je dozvoljeno odbijanje istine da je Ellen White prorok, deklariraju je samo kao nadarenog pisca, a evolucija se uči na mnogim adventističkim univerzitetima. Kada je prof. Veith na jednom našem teološkom fakultetu u Evropi izneo besmislenost evolucije, većina studenata je iziritirana napustila salu! Zato nije čudno da u sledećem koraku Omega otpada, odbijanje Duha Proroštva postaje sve rasprostranjenije. Nasuprot tome će, po Otkrivenju 12,17; 14,12 i 19,10, poslednja generacija Božjeg naroda neposredno pred Isusov dolazak jasno imati Duh Proroštva kao jednu od svojih osnovnih karakteristika. Princip jednog otpada je njegovo konstantno i eksponencijalno širenje, pošto savest postaje sve otupljenija. Zato je sledeći korak da se i Biblija posmatra samo kao simbolika, u kojoj se navodno nalaze „samo rasejani proročki fragmenti“, tako da se simboli pripisuju svemu što ne podržava tu lažnu nauku.

Ovaj stav je sve prisutniji među vodećim teolozima, pošto nisu više u mogućnosti da drugačije argumentuju svoja gledišta, jer je Bog poslao upozorenje sa jasnim biblijskim istinama i još jačim dokazima njene verodostojnosti. Odbijanje prerasta ka potpunoj huli, sve dok ne dođe do definitivne tačke ključanja, kao kod Fariseja koji su razapeli Isusa. LGBT lobiji i ekumenisti u našim redovima, neki vodeći teolozi ili evolucionistički Profesori naših univerziteta odbacuju cifru od 6 dana ili 6000 godina ili jasnu definiciju u Otkrivenju ili da se poslednji narod klanja Stvoritelju i ima svedočanstvo Isusovo, Duh Proroštva, pa čak i subotu, a Bibliju definišu kao knjigu sa fragmentima Božje reči stopljene u istorijske zapise.

Dozvoljeno im je da šire svoju agendu, dok niko iz Generalne Konferencije ne odlazi održati propoved o ljubavi, moralnim principima i istini. Zašto je broj mladih propovednika, posebno na zapadu, koji propovedaju trostruku anđeosku vest postao skoro zanemarljiv? Novi propovednici se u međuvremenu na većini univerziteta obrazuju da to „ne moraju raditi“, a na nekim mestima dobijaju i sankcije pa i otkaz pošto „šire poruku mržnje“. To nam sve govori zašto se u ovim poslednjim danima zemaljske istorije nažalost pred našim očima pojavila potpuno polarizovana crkva sa apsolutnom većinom bez biblijske istine i pogaženom prvom zapovesti, kao što i u svetu vidimo karakteristike savremenog Vavilona visoko uzdignute. Dok su nosioci istine pokrenuti od Boga da se bore za pravu stranu, nosioci zablude su ustali u energičnu odbranu svog gledišta. U mnogim crkvama na zapadu otpad od istine je postao potpuno otvoren, a u nekim oblastima se izbacuju mnogi propovednici koji propovedaju skori Isusov dolazak i izlazak iz Vavilona. U Americi ih otpuštaju kao „višak radne snage“. Još jedan znak poslednjeg otpada je uvođenje ženskih propovednika. Bog je posle pada u greh jasno definisao mesto Eve u okviru sećanja na pad u greh, a Novi Zavet to potvrdio simboličkom formulacijom da žene čute u crkvi i da vladika jedne žene bude muž, što današnja teologija mnogih vođa izokreće ka pređašnjim kulturološkim aspektima.

Biblija se izokreće gde primere ženskih proroka u Starom i Novom Zavetu uzimaju kao dokaz da žene mogu biti propovednici! Potpuno je jasno da Biblija definiše ko sme da bude glava u porodici i u crkvi. James White je bio glava svojoj ženi Ellen White i privatno i u crkvi. Istina je da žene svojim aktivnim učestvovanjem u porodičnom i crkvenom životu treba da ga obogate, pa i da govore sa katedre. Mora se naglasiti da Ellen White i žene proroci iz Starog i Novog Zaveta nikad nisu imale dužnost **rukopoloženog sveštenika u crkvi**, iako ih je Bog izabrao za pero Duha Proroštva! Novi feminizam i homoseksualizam u celom svetu pokazuju sve otvorenije i brže uspostavljanje potpune sotonine vlasti na zemlji pred neposredan dolazak Spasitelja! Mi čitamo u Bibliji da Bog nije odbacio Izrael čak ni za vreme Vala, kad je ostalo samo 7000 vernih od par miliona, ali je ipak pleme Judino, kao Isusovu lozu, distancirao da čuva istinu.

Kada je Bog zvanično odbacio Jevrejske sveštenike, bilo je tek kad su razapeli Isusa, a sam narod, tek kada su kamenovali Stefana. Kao i danas lažno Trojstvo, promenjen je i znak naše crkve, vešto prikrivenim obrnutim krstom i zaokrenutim krivim linijama papskog ekumenizma, nastalih na sastanku kod Jovana Pavla II. Tada je interno izabran predstavnik naše crkve iz Generalne Konferencije, koji je sa zlatnom medaljom odneo blagoslove naše crkve Papi, uz zvanično **obećanje prekida objavljivanja trostruke anđeoske vesti, odbacivanja slike tri anđela sa trubama i prihvatanje ekumenizma**. Jezuitsko-masonski infiltrirani adventistički univerziteti, unije i generalna konferencija ne donose potpuni pad, već to donosi kompletna zabrana propovedanja trostruke anđeoske vesti i odbacivanjem istine na globalnom nivou. Ellen White je takve ljude nazivala agentima sotone, i još u njeno vreme ih je u velikom broju bilo prisutno u vođstvu crkve.

Naši mnogi mladi propovednici, posebno na Zapadu, se obrazuju bez potpune istine ili se šalju pravi agenti sotone kao vukovi u jagnećoj koži da unose lažne nauke! To naravno ne znači da nam ne treba univerzitetsko obrazovanje. Mi moramo po izjavi Duha Proroštva do poslednjeg dana školovati svoju decu i motivisati ih na studije svim našim mogućnostima, jer Bog želi da budemo obrazovani i sposobni da na svim nivoima svedočimo u svim mogućnostima za Njega. I na Nebu ćemo kroz celu večnost stalno učiti, istraživati i otkrivati nove detalje istine. Ali ta potreba je danas postala toliko deformisana i prerasla u trku za visokim titulama, ne bi li smo našli priznanje i poštovanje sveta kao i crkve, da je klica samouzvišenja proizvela veliko produbljenje Omega otpada. Danas adventistički teolozi studiraju i ponosno vrše promocije i na svetskim teološkim univerzitetima. Oni zauzvrat našim univerzitetima u ime akreditacije traže teološke kompromise koji se momentalno ispunjavaju.

Ne samo to: danas je za višu poziciju u našim ustanovama prednost ukoliko je **teologija završena na ne-adventističkom univerzitetu**! Ta pojava, pored gubitka vere i prave istine, dovodi do velike filozofije i bezbrojnih knjiga u našim knjižarama, dok se knjige Duha Proroštva, najavljenog u Otkrivenju, ne štampa, jer nam „finansije i resursi“ to ne dozvoljavaju.

Ellen White je i to najavila kao jedan od najvažnijih znakova Omega otpada neposredno pred kraj! Ako se setimo položaja istine u prošlosti, ostanak na njenoj strani u celoj istoriji nikada nije donosio priznanja od spolja već progonstvo i/ili ismejavanje. Ukazana svetska čast treba da nam otvori oči koliko smo se udaljili od istine! U ovim poslednjim trenucima zemaljske istorije, Bog svuda podiže Adventiste koji su počeli prepoznavati i vraćati se pravoj i potpunoj istini, tako da doslovni broj od 144000 postaje sve kompletniji i spremniji. Eksplozivni razvoj apsolutne moći neprijatelja na zemlji, govori u svakom pogledu da smo bukvalno u poslednjim minutima zemaljske istorije. Nedavno je i jedan harizmatičar bio moj gost, koji je u Bibliji sam prepoznao da Trojstvo dolazi od druge strane u svemirskom ratu.

Drugi shvataju da je „dar jezika“ sotonin falsifikat apostolske objave istine sa darom stranih jezika. Interesantna slučajnost je da je i to počelo prodirati u našu crkvu, posebno u Americi. Bezbožnost i otpad poslednje generacije kako u svetu tako i u crkvi poprima neshvatljive razmere, a nas u poslednjim minutima poziva na pokajanje i na izbor prave strane! Interesantna empirijska karakteristika Vavilona i druge strane predstavlja sve jači ekumenizam zajedno sa klanjanjem Trojstvu, koje je po Papi najvažniji ekumenski faktor, kao i penetrantna muzika, kao „hrišćanska verzija“ demonske Rock i Beat-Pop muzike. Predavanja propovednika i bivšeg rokera Brian Neumann-a nam mogu pomoći da dublje razumemo koliko su opasne skrivene hipnotičke slike na televiziji i u bioskopu, kao i moderna sinkopalna i isto tako hipnotička muzika.

Čak je i pop zvezda David Bowie izjavio da svaka forma moderne muzike sa ritmom, čak i najneupadljivije forme kao New Orleans Jazz ili moderna hrišćanska muzika, ima koren u Vuduu. To ima hipnotičko dejstvo na naš mozak jer izbegava filter frontalnog lobusa u našem mozgu. Ljudi aktivni u neznabožačko-demonskoj Vudu religiji, uz izraženu ritmičnu muziku sa bubnjevima, posle izvesnog vremena padaju u opsednutost, gde se često na zemlji tresu sa telom i ekstremitetima. Istu pojavu vidimo i kod produbljenih harizmatičkih krugova. Tek kod takvih ekstrema možemo prepoznati do čega takva muzika postepeno dovodi, pa i ona sakrivena u blažu formu, i da ona omogućuje Sotoni sve bliži pristup našem umu i telu u doslovnom smislu.

Takva muzika je kod nas već dugo prisutna, a prodrla je preko nekada manje upadljivih ranih postava Heritage Singers-a, kasnije kroz Sandi Patti i moderne Heritage Singers. Oni nisu slučajno otvorili put današnjoj harizmatičnoj muzici demonske pozadine. Slično se desilo i u svetu, gde su Beatles-i omogućili pristup bogohulnoj Heavy Metal i Dance muzici. Ellen White je svetsku muziku u našem krugu, sa bubnjevima, ritmom i igranjem, prorekla kao karakteristiku Omega otpada u poslednjoj crkvi neposredno pred kraj vremena milosti, i napisala da muzika oba pravca ima neshvatljivo jako delovanje na naš um, u pozitivnom ili negativnom pravcu.

- „One stvari koje su bile u prošlosti, biće i u budućnosti. Sotona će muziku načiniti zamkom, na način kojim se ona izvodi.“ {Ellen White: 2SM, p. 38.} "Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted."
- „Bog mi je pokazao da će se stvari koje si opisao kao događaj koji se odvijao u Indiani **dešavati neposredno pre kraja vremena probe**. Svaka prosta stvar će biti prisutna. Postojaće **uzvikivanje uz bubnjeve muziku i ples**. Umovi racionalnih bića će postati toliko konfuzna da neće moći donositi ispravne odluke. I to se naziva delovanjem svetog Duha. **Sveti Duh se nikada ne otkriva na takav način**, kroz takvu konfuziju buke... Ludačka buka potresa čula i izopačuje ono što bi izvedeno na pravi način bio blagoslov. Sila sotoninih metoda zaslepljuje sa bukom i galamom da bi imali karneval, i to je nazvano delovanje svetog Duha.“ {Ellen White: 2SM, p. 36} „The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the holy Spirit. The holy Spirit never reveals itself in such methods, in such a bedlam of noise...A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the holy Spirit's working.“

Takva najavljena vrsta otpadne muzike dobija pred našim očima sve veći aplauz u crkvi. Kao odbrana toga dolazi do zloupotrebe Biblijskog izraza bubnjevi iz 150. Psalma.

Iskreno istraživanje Biblijske prošlosti nam govori da su tadašnji instrumenti i tog karaktera bili samo pristojna pratnja jako malih instrumenata sa samo jednim blagim udarcem po taktu, koji je pratio melodiju punu veselja i radosti. Tadašnji bubnjevi nisu imali sinkopalan ritam, jačinu i frekvenciju kao kod današnje plesne i moderne muzike. Ali, kao „argument ispravnosti“ se koristi muzika Jevreja iz kasnijeg perioda, kada je već bila drastično iskvarena uticajem neznabožačkih naroda, slično kao i kod nas danas! Jevreji su tada preuzeli vidno veće bubnjeve, kao što su to imali svi ostali pagani oko njih. Upravo ta muzika omogućuje i pojačava opsjednutost mnogih ljudi u harizmatičkim krugovima. Kad pogledamo ponovo Otkrivenje, Bog jasno kaže da će ispljunuti Laodikeju, i vidimo da posle nje nema nove crkve. Bog je Bog reda i organizacije, i ne želi haotično razbacan narod, osim kad bude primoran u progonstvu. Pošto spisi govore jasno da kukolj i žito rastu do žetve, moramo se moliti i postiti da nam Bog jasno otkrije poruku za poslednje vreme. Na otpadno-harizmatičkom Pan-Evropskom kongresu mladih 2013. u Novom Sadu, pored muzike druge strane, prikazana je i pantomima nemoralnog žensko-muškog flerta. Ellen White je u Svedočanstvima napisala da Bog izričito zabranjuje teatralne nastupe kako u okviru adventizma tako i van njega. Čak i na takvu istinu dolaze argumenti kako je Ellen White pohvalila unuku kada je imala jednostavan dečji nastup u crkvi!

Kada neko ostane dovoljno dugo u otpadu, njegovo srce toliko otvrdne da počinje nalaziti opravdanje za sve, iako je istina jasna! Na tom skupu je emitovana muzika pevača „Jay Z“, koji otvoreno slavi sotonu, a u pauzama se mogla iz zvučnika čuti disko muzika. To je potpuno ispunjenje proročanstva Duha Proroštva o formi manifestacije poslednjeg otpada naposredno pred kraj. Mnogi verni, koji su sa iskrenim pobudama bili tamo, nisu to ni primetili kao mnogi sa strane, zato što se uz ogromno prisustvo zlih palih anđela na njihovoj teritoriji i vernima na tom terenu zatvaraju oči. Ellen White je bila izričita da ne idemo na takve skupove, kao ni učestvovanje u raspravi sa spiritistima jer ćemo sigurno pasti na polju gde nas Bog ne šalje! To se desilo i sa jednim od velikih propovednika za vremena sestre White, koji je posle takve diskusije i sam postao spiritista! Ispravan način postupanja pravog Adventiste je da napusti takav skup ako atmosfera krene u pogrešnom pravcu. Da su vernici na vreme reagovali, ne bi nikad ni stiglo do tako eksplozivne manifestacije slavljenja druge strane. Zato svako stupanje na suprotni teren direktno otvara neprijatelju vrata, čak i gledanje filmova i slušanje muzike ovog sveta, pa i infiltrirane pop i beat muzike u crkvi! Slično je uradio i sotonin sluga Elvis Presley sa gospel muzikom sinkopalnog ritma, na čemu se bazira sva današnja muzika, pa čak i „mirna pop muzika“, prisutna u većini moderne muzike naše crkve i sveta. U SAD-u postoje adventističke crkve, gde veliki broj mladih vernika pleše u mraku sa maglom i disko svetlima, uz „hrišćansku pop i rock muziku“ za vreme bogoslužjenja.

Treba pomenuti, da je ovaj otpad praćen i pojačan kroz takozvanu **Spiritual Formation** „molitvu“, kod koje se za vreme „molitve upućene Bogu“, pola minuta do nekoliko minuta zaustavljaju misli, da bi „mirno vizualizovali“ Isusa i čuli glas „svetog Duha“. Metod koji je osnivač Jezuita, Ignatius Layola, spiritista, razvio na „dobrobit čovečanstva“. To je maskirana, mistična New Age meditacija, koja neprijatelju potpuno otvara vrata našeg uma. Ellen White je napisala da onog trenutka kada uklonimo misli, omogućujemo Sotoni direktan pristup našem umu. Iz istih razloga neznabožačke religije dalekog istoka imaju meditaciju u sebi. Možemo lako razumeti, čiji glas se čuje u takvoj molitvi. Kako sam već opisao, takva molitva ide zajedno sa obožavanjem lažnog svetog Duha, prikrivenog Lucifera. Pod metode hipnoze spada i tzv. **mirna muzika**, gde se vrlo tiho i polako ponavljaju pasaži, ritmovi i tonovi. Kao kruna napada na Božju crkvu dolazi tzv. **NLP** metoda = Neuro Lingvističko Programiranje, koja se prikrala preko najviših redova naše crkve. NLP je takođe razvijen od Layole, radi uticaja i manipulacije nad ljudima. Jezuiti su na to otvoreno ponosni, a vrlo verovatno i mi, pošto upotrebljavamo njihove metode. Metoda je zvanično „**novootkrivena**“ tek sedamdesetih godina prošlog veka, kao sredstvo za „ohrabrenje i vođenje ljudi u željenom pozitivnom pravcu“. NLP zvanično pripada tehnikama hipnoze i nalazi se u udžbenicima te materije. Antropozofi, koji obožavaju Lucifera, razvili su hipnozu kao deo područja Mesmerizma i uveli je u moderno društvo. Ellen White je bila izričita da je Mesmerizam jedna od najopasnijih sotoninih tehnika. U svetu se NLP opisuje kao „dobra“ i prijatna mogućnost „terapije“ u razgovoru u dvoje.

Danas, Omega otpad tvrdi da **deo** NLP-a koji koriste Adventisti „**nije hipnotički već ispravan**“. Tu pesmu smo slušali već. Kažu da je „Adventističko trojstvo ispravno“, i da „nema veze sa Katoličkim trojstvom“. Mogli bi smo reći, mi Adventisti koristimo spiritizam u kojem se ne prizivaju duhovi? Spiritizam je spiritizam. NLP je NLP. Ili ćemo služiti Bogu ili sotoni! Sredina ne postoji. Svaku formu otpada prati isti način argumentacije, što može poslužiti kao šablon prepoznavanja u svakom području. Bog je rekao da se odvojimo od sveta. Spiritizam ne sadrži ispravan deo! U primeni NLP-a, gde terapija u dvoje sada ima primenu na celu grupu ili publiku, možemo posmatrati sledeću sliku: govornik ili pevač se sa pozornice obraća publici dok ponavlja jednu frazu više puta i sve glasnije. Ponavljanje slabi volju publike. U mnogim slučajevima poziva publiku da zajedno sa njim ponavljaju te reči ili note.

Pri takvom hipnotičkom govoru, kreće se polako na levo pa na desno, pa sa desno na levo tokom cele propovedi kao i kod klatna u klasičnoj hipnozi, tako da se ponavljanje i simulacija klatna međusobno pojačavaju. Ako malo bolje osmotrimo, zapazićemo da je to postala česta pojava, posebno u adventističkim krugovima Amerike. Kao kruna metoda napada, dolazi i današnja moderna Beat muzika, koja uklanja poslednji bastion našeg uma, i čiji se efekat u kombinaciji sa NLP-om pojačava. U propovedima je karakteristična stalna oscilacija jačine govora i iznenadne glasne potom tihe reči, koje predstavljaju direktne ubode noža u naše umove! Oni koji su oteli vlast u Božjoj crkvi obrazuju mlade propovednike za upotrebu tih metoda, sa zavodljivim argumentom, da se time postiže pažnja publike celo vreme, tako da „istina“ može lakše dopreti.

Mladi NLP „Evangelisti“ u našoj crkvi zaista imaju više uspeha nego stariji. Ta metoda masivno slabi snagu naše volje i vodi ka tome da se ono što čujemo, time i složimo bez razmišljanja. Slično kao i kod starije metode „Backward Masking“ – puštanje pesama unatraske koje otkrivaju skrivene poruke. Najjača forma NLP-a se koristi na muzičkim koncertima, gde se publika poziva da, jednu frazu ili odgovor na postavljeno pitanje, više puta ponavlja sve glasnije, čime se hipnotički dovodi do emocionalnih fluktuacija i lakog prepuštanja bez razmišljanja. Da li trebamo u propovedima i koncertima koristiti metode druge strane, da bi smo „propovedali Evandjelje“? Ovaj način hipnoze direktno otvara vrata našeg uma palim anđelima. Šta se dešava ako se u takve propovedi doda i neka otpadna nauka? Lokalne crkve, u kojima se koriste ovakve metode dobijaju eksplozivni rast, te time dokazuju da to mora biti dobro, od Boga. Po tome bi i Pentakostalci mogli kazati da propovedaju istinu, jer mnogo mladih nadire u crkvu. Ali da je stanje u crkvama drugačije, Isusovo proročanstvo o poslednjim danima ne bi bilo ispunjeno.

81. 666 je Trojstvo

U ovoj glavi opisana potraga za potpunom istinom ne uklanja nijednu tačku stare istine iz vremena pionira, nego samo predstavlja dodatno produbljenje stare istine.

- „Da niko ne može ni kupiti ni prodati, osim ko ima **žig, III ime zveri, III broj imena njenog**. Ovde je mudrost. Ko ima um neka izračuna broj zveri: jer je broj čovekov i broj njen šest stotina i šezdeset i šest.“ {Otkrivenje 13,17.18}

Zašto pored istine o lažnoj nedelji kao žig zveri istražujemo dodatne aspekte na tom području? Zato što je Ellen White najavila, da će nam u poslednjim danima trebati još jača zaštita od neprijatelja i njegovih prevara.

- „Svetlost koju smo dobili na osnovu treće anđeoske vesti je istinito svetlo. **Žig zveri je upravo ono što je objavljeno da jeste. Nije sve** u vezi sa ovim predmetom **razjašnjeno, niti će se razumeti sve do odmotavanja svitka**; najsvečaniji posao se mora završiti u našem svetu. Gospodnja zapovest njegovim slugama je: „Viči iz grla, ne usteži se, podigni glas svoj kao truba, i objavi narodu Mojemu bezakonja njegova i domu Jakovljevu grehe njihove.“-Isaija 58.1“ {Ellen White: 6T 17.1} „The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Isaiah 58:1.'“

Mi svi znamo za činjenicu, da je žig zveri nedelja, a da ime zveri donosi prihvatanje papstva i njegovog religioznog ali i **svetovnog** autoriteta u **svim** (dodatnim) aspektima. Kao poslednja tačka dolazi broj 666. Teolozi predstavljaju ime zveri tj. Papstva i broj njenog imena 666 u stopljenoj formi, iako ih veznik „ILI“ jasno **deli**!

Kada posmatramo sve tri komponente razdvojeno, kao što nam samo Otkrivenje pokazuje, na kraju svakog intezivnog proučavanja dolazimo do činjenice, da komponenta 666 označava Trojstvo! Večni život zahteva isto tako i odbijanje sve 3 tačke! Nije dovoljno da samo odbacimo nedelju!

Šta sama Katolička crkva piše o Trojstvu i njegovoj poziciji?

- „Misterija najsvetijeg Trojstva je **centralna misterija** hrišćanske vere i života. To je misterija samog u Sebi. Ona je istovremeno IZVOR SVIH ostalih MISTERIJA vere i svetlosti koja ih obasjava. To je najfundamentalnije i esencijalno učenje u „hijerarhiji istina od vere.“ {Vatican Catechism 234.} „The mystery of the Most holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".“
- „Misterija najsvetijeg **Trojstva** je **centralna misterija** hrišćanske vere i života. Samo Bog to može pokazati nama kroz otkrivanje samog Sebe KAO Otac, Sin i sveti Duh.“ {Vatican Catechism 261.} „The mystery of the Most holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and holy Spirit.“
- „I reče mi anđeo: šta se čudiš? Ja ću ti kazati **tajnu ove žene**, i zvijeri što je nosi i ima sedam glava i deset rogova.“ {Otkrivenje 17,7}

Otkrivenje nam govori jasno, da crkva druge strane nosi tajnu tj. misteriju. Sama Katolička crkva naglašava da je misterija Trojstva **izvor svih ostalih misterija**! Naravno da je ta tačka centralna, jer odlučuje kojem Bogu se klanjamo!

Nebesko svetilište i 666

- „Umove vernika treba usmeriti na nebesku svetinju, u koju je Hristos ušao da učini pomirenje za Svoj narod.“ {Ellen White: 1SM, p. 67} “The minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people.”
- „Ispravno razumevanje službe u nebeskoj svetinji je temelj naše vere.“ {Ellen White: Letter 208, 1906.} “The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.”
- „Načini i sto od drveta sitima.“ {2. Mojsijeva 25,23}
- „I pokuj ga čistim zlatom, i načini mu **venac zlatan unaokolo**. I načini mu oplatu unaokolo s podlanice, i načini **zlatan venac oko oplate**.“ {2. Mojsijeva 25,24.25}
- „I metaćeš na sto hlebove, da su postavljeni **svagda** preda Mnom.“ {2. Mojsijeva 25,30}
- „I postavi ih u dva reda, po šest u jedan red, na čistom stolu pred Gospodom.“ {3. Mojsijeva 24,6}

U Starom Zavetu prikazan je sto sa 12 tankih hlebova u svetinji, koji predstavljaju 12 plemena. Taj sto je okružen zlatnim vencem, koji je takođe okružen drugim većim zlatnim vencem. U sredini stola leže 12 hlebova. Kada kruna ne stoji na glavi vladara, onda ono što ona okružuje ili na čemu stoji, **predstavlja područje njegove vlasti**. Da venac simboliše krunu i vlast, kao i žrtvu, mogli smo videti na Isusovom raspeću, kada su sotonine sluge Isusu stavili venac sa trnjem da bi ismevali Njegovu vladavinu nad svemirom. Julije Cezar je kao krunu nosio venac bez trnja.

Sto u svetinji reprezentuje apsolutno sve, pošto je okružen sa dva zlatna venca, koji predstavljaju krune i vlast Boga Oca i Njegovog Sina Isusa. Takođe vidimo da je Isus po vladarskoj poziciji ispod Oca, zato što veći venac Očeve krune okružuje manji venac Isusove krune. Obojica su potpuni Vladari nad celim svemirom, jer su sva ostala stvorena bića i pod Ocem i pod Sinom. Vladavinu samo njih Dvojice vidimo u samom Otkrivenju, jer je tu opisan nebeski saziv nakon pobeđivanja nad grehom! Zašto onda Isus još uvek nosi ime Jagnje, kao deo plana spasenja? Zato što će zauvek zadržati ljudsku prirodu i ožiljke kao sećanje na Njegovu žrtvu i pobeđivanje nad grehom!

- „I više neće biti nikakve prokletinje; i presto Božji i Jagnjetov biće u njemu; i sluge Njegove poslužiće ga.“ {Otkrivenje 22,3}

Ako je Bog – Trojstvo, a ne Bog Otac, onda Isus ima dvostruku egzistenciju, jer sa jedne strane „postoji u Bogu Trojstvu“, a sa druge strane je Božije Jagnje! Ako je sveti Duh Bog, zašto ne sedi na prestolu, koji je ovde opisan nakon završene misije spasenja? Iskrenim proučavaocima Biblije je jasno koliko je lažna nauka o Trojstvu i matematički besmislena, jer broj 2 ne znači 3! Tvrdnje da je i sveti Duh ipak prisutan ali ne u tom obliku je tragična jer Biblija ne govori o dva trona, niti o tri trona, već samo o jednom koji Bog Otac deli sa svojim Sinom.

Ova istina je razjašnjena kroz 12 hlebova, koji simbolišu vlast Boga Oca i Sina, 12 plemena Starog Zaveta, te i 12 plemena Novog Zaveta iz Otkrivenja. 12 plemena predstavljaju Božji narod na zemlji. Isto tako kroz prisutnost 12 plemena u oba Zaveta dobijamo potvrdu da se ovde radi o večnom principu nebeske vladavine, a ne samo o privremenoj simbolici žrtvenog sistema Starog Zaveta.

Ti tanki hlebovi su poređani u 2 skupa sa po 6 hlebova, čime vidimo da Otac i Sin kao 2 Bića dele vlast i zajedno vladaju nad Božjim narodom, i da Isus nad Božjim narodom ima isti autoritet vlasti kao i Otac. 12 hlebova su podeljeni u dva skupa tj. $2 \times 6 = 12$ a ne u 3 tj. $3 \times 4 = 12$, zato što Biblija ne uči Trojstvo i tri Božanska Bića na prestolu. Zašto je 12 hlebova podeljeno u dva skupa? Ne postoji nijedan drugi odgovor, osim da postoje samo 2 Božanska Bića i Vladara. Zašto ne postoje 3 venca? Zašto u Psalmu 110,1 iz Starog Zaveta na prestolu sede samo Otac i Sin?

- „I namesti sto u šatoru od sastanka na SEVERNOM stranu šatora pred zavesom.“ {2. Mojsijeva 40,22}
- „A govorio si u srcu svom: izaći ću na nebo, više zvezda Božjih podignuću presto svoj, i sešću na gori zornoj na strani SEVERNOJ; izaći ću u visine nad oblake, IZJEDNAČIĆU se s Višnjim.“ {Isaija 14,13.14}

Da ova dva venca zapravo simbolišu krune i vlast Oca i Sina vidimo i kroz činjenicu da taj sto stoji upravo na severnoj strani, kao i Božji presto na nebu, koji je takođe na severnoj strani! Sa druge strane vidimo da sam Sotona želi da otme Bogu presto na severnoj strani, koji je upravo simbolisan ovim stolom sa 2×6 hlebova. Na koji način Sotona svoju želju da se izjednači sa Svevišnjim prenosi na simboličko područje? Samo kroz dodavanje treće gomile od 6 hlebova, da bi time pred celim svemirom „pokazao“ da i on ima jednak autoritet kao sam Bog! Ne postoji drugi način tumačenja ovog dela, bez obzira koliko to pokušavali! Iz tog razloga, nije slučajno da naši teolozi simboliku o podeli 12 hlebova u dve grupe od 6 ili 2 venca uopšte ne uče na fakultetu, slično kao što i rabini ne dobijaju obrazovanje o knjizi proroka Danila, jer bi ih odvela ka istini o Isusu. U pokušajima neprijatelja da se izjednači sa istinitim Bogom možemo razumeti, zašto on želi treću gomilu od 6 hlebova kao znak moći i vlasti. Kao falisifikat on unosi treći broj 6, kao treći skup hlebova u svetinji. Očev i Sinov broj, Sotona je stopio u broj 66. Na to je pridodao i svoj broj 6 te je sebe izjednačio sa Višnjim. Tako je Sotona načinio svoj broj 666. Neprijatelj želi da zaslepi neutvrđene ljude da je i on Bog i da ima istu moć kao i pravi Bog. Sotona je stopio Očev broj 6, Hristov broj 6, i svoj broj 6 u jednu cifru 666 i tako načinio Trojstvo! Očev broj 6 i Sinov broj 6 se ne stapaju u jednu cifru 66, jer bi to tada značilo Dvojstvo. **Bog nije Dvojstvo!** Ne postoji jedan Bog: Otac i Sin. Izraz: jedan Bog se uvek i isključivo odnosi samo na Oca!

Mi vidimo iz celokupne Božje reči da Sin uvek uzdiže Oca, i iako je bio jedno sa Svojim Ocem u mislima, namerama, ciljevima, nikada nije hteo da se izjednači sa Njim. Sto sa hlebovima otkriva da je Otac veći od Sina ('... jer je Otac Moj veći od Mene.' Jovan 14,28), time što Očev venac okružuje i veći je od Sinovljevog venca, dok dva jednaka reda hlebova pokazuju da su Otac i Sin jedno po prirodi, po karakteru, po namerama.

- „**Hristos**, Reč, jednorodni od Boga, je bio jedno sa večnim Ocem – jedno u prirodi, u karakteru, u nameri – **jedino Biće Koje je moglo ući u sve savete i namere Božje**.“ {Ellen White: PP, p. 34} “Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.”
- „Koji, ako je i bio u obličju Božjem, nije se otimao da se uporedi s Bogom; nego je ponizio Sam Sebe...” {Filibljanima 2,6.7}

Sotona je taj koji želi da se izjednači sa Višnjim, koji hoće da nam usadi laž u misli, u veru, u nauku, da je jedan Bog: Otac, Sin i sveti Duh. Na taj način stvara Trojstvo. Kao slika tog Trojstva te šestice bivaju spojene u jedan broj 666. Kod živog Boga se te šestice ne spajaju! Svaki skup hlebova stoji za sebe na stolu i oni se ne stapaju u jedan broj. Jasno su odvojeni Očevi hlebovi na stolu od Hristovih i ta dva skupa se ne smeju označiti brojem 66.

- „I uzmi belog brašna, i ispeci dvanaest kolača, svaki kolač da bude od dve desetine efe. I postavi ih u dva reda, po šest u jedan red, na čistom stolu pred Gospodom.“ {3. Mojsijeva 24.5.6}

U Svetoj Božjoj Reči nalazimo broj 666, gde je jasno naznačeno da je to broj zveri. Broja 66 nema nigde u Božjoj Reči i Duhu Proroštva.

- „Ko ima um neka izračuna broj zveri: jer je broj čovekov i broj njen šest stotina i šezdeset i šest.“ {Otkrivenje 13,17.18}

Sada možemo da prepoznamo, da upravo broj 666, tj. Trojstvo priznaje Lucifera kao „Boga“, kao što i svetkovanje nedelje priznaje njega za „Boga“ i on dobija molitve na zemlji. Simboličan presto, sto sa krunama i hlebovima, stoji kao i pravi nebeski presto na severnoj strani i simboliše Božju i Isusovu moć i vladavinu. Pošto Sotona želi da preuzme moć i vladavinu, i on donosi svojih 6 hlebova na severnu stranu. To je našlo potpuno ispunjenje kako u trostrukom Božanstvu neznabožačkih religija, tako i u palom Hrišćanstvu, sa proširenim brojem 6+6 u trojstvo - 666.

- „I čuh broj zapečaćenih, sto i četrdeset i četiri hiljade zapečaćenih od sviju kolena sinova Izrailjevijeh; Od kolena Judina dvanaest hiljada zapečaćenih; od kolena Ruvimova dvanaest hiljada zapečaćenih; od kolena Gadova dvanaest hiljada zapečaćenijeh; Od kolena Asirova dvanaest hiljada zapečaćenih; od kolena Neftalimova dvanaest hiljada zapečaćenih; od kolena Manasijina dvanaest hiljada zapečaćenih; Od kolena Simeunova dvanaest hiljada zapečaćenih; od kolena Levijeva dvanaest hiljada zapečaćenih; od kolena Isaharova dvanaest hiljada zapečaćenih; Od kolena Zavulonova dvanaest hiljada zapečaćenih; od kolena Josifova dvanaest hiljada zapečaćenih; od kolena Venijaminova dvanaest hiljada zapečaćenih.“ {Otkrivenje 7,4-8}

12 plemena u Otkrivenju, koja čine broj od 144.000 izabranih tj. zapečaćenih potvrđuje još jednom, da 66, dva reda od 6 hlebova iz Starog Zaveta imaju svoju važnost i za današnje vreme, a ne samo kao žrtvena simbolika. Posebno duboki opis 12 plemena sa brojem od 12.000 po svakom plemenu želi da stavi akcenat na to da je taj broj doslovan, i da predstavlja jedan Božji narod. Ta plemena nisu ni tada postojala nego su bila, osim Judinog i Venijaminovog plemena, istrebljena. Negacija Trojstva dobija širi opis još jednom potvrdom na drugi način. U Otkrivenju dobijamo opis 7 crkava, gde one čine samo jednu Božju crkvu, jer samo jedan Bog ima samo jednu crkvu:

- „Sedam zvezda jesu anđeli sedam crkava; i sedam svećnjaka koje si vidio jesu sedam crkava.“ {Otkrivenje 1,20}

I Stari Zavet potvrđuje Isusove reči da kao Ženik ima samo jednu crkvu kao jednu nevestu:

- „I učiniću, te će iz gradova Judinih i s ulica Jerusalimskih nestati glasa radosna i glasa vesela, glasa Ženikova i glasa nevestina; jer će zemlja opusteti.“ {Isaija 7,34}

Dodatni opis 7 Duhova, koji kao simbolika jednog svetog Duha izlaze od Božjeg prestola i preko Isusa odlaze u ceo svemir, takođe znači samo broj 1, kao i jedna crkva od 12 plemena ili od 7 svećnjaka.

Tako još jednom možemo videti zašto i Duh Proroštva objašnjava da na nebu postoje tri sile, i to Očeva, Isusova, i sila od Njih proizilazećeg svetog Duha. **Ni na jednom mestu u celoj Bibliji ne vidimo jasnije potvrdu da sveti Duh direktno proizilazi od Oca i Sina, i ne sedi na prestolu kao Božansko Biće.**

- „I od prestola izlažahu munje i gromovi i glasovi; i sedam žižaka ognjenih gorahu pred prestolom, koje su sedam Duhova Božjih.“ {Otkrivenje 4,5}

Ko sedi na prestolu, kao Osoba od Koje izlazi sveti Duh? Sam Bog Otac:

- „I kad daše životinje slavu i čast i hvalu Onome što seđaše na prestolu, što živi va vek veka.“ {Otkrivenje 4,9}
- „Gledah dokle se postaviše prestoli, i Starac sede, na Kom beše odelo belo kao sneg, i kosa na glavi kao čista vuna, presto Mu beše kao plamen ognjeni, točkovi mu kao oganj razgorio.“ {Danilo 7,9}

Zašto Isus nije Taj, Koji sedi na prestolu? Zato što Otkrivenje Njega opisuje kao Jagnje, Koje dolazi kod Oca, Onoga Koji sedi na prestolu, i kao Onoga, Koji svetoga Duha šalje u ceo svemir:

- „I videh, i gle, nasred prestola i četiri životinje, i posred starešina Jagnje stajaše kao zaklano, i imaše sedam rogova, i sedam očiju, koje su sedam duhova Božjih poslanih po svemu svetu. I dođe i uze knjigu iz desnice Onoga što seđaše na prestolu.“ {Otkrivenje 4,9}
- „Duh je Duh Božji i Duh od Hrista, Duh je isti bez obzira da li se govori u odnosu na Boga ili Hrista....Mi ponovo čitamo o „sedam Duhova Božjih poslanih po celom svet“ Otkrivenje 1,4; 3,1; 4,5; 5,6. To je bez pitanja jednostavan opis svetog Duha u toj formi kao znak njegove savršenosti i potpunosti. Ali da je osoba (biće), on bi teško mogao da bude opisan na ovaj način. Mi nismo nikad pročitali o sedam Bogova ili sedam Hristosa.“ {Uriah Smith, Review & Herald, October 28, 1890} “This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. ...Again we read of “the seven Spirits of God sent forth into all the earth.” Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs.”

Ovo je bilo verovanje starih Adventista! Bog na nekoliko načina potvrđuje istinu sa različitim simbolima. Uprkos takvoj objavi istine iz više perspektiva dolazi do njenog odbijanja, zato što se Biblija proučava u ponosu znanja, a ne ponizno na kolenima sa molbom da Bog otkrije istinu! Kod papstva, kao žene tj. pale crkve dolazi do dva načina simboličkog opisa gde se isto tako koriste brojevi 7, 10 (tj. 10-3) i 12:

- „I stadoh na pesku morskome; i videh zver gde izlazi iz mora, koja imaše sedam glava, i rogova deset, i na rogovima njezinim deset kruna, a na glavama njezinim imena hulna.“ {Otkrivenje 13,1}
- „I uvede me duh u pusto mesto; i videh ženu gdje sedi na zveri crvenoj koja beše puna imena hulnih i imaše sedam glava i deset rogova.“ {Otkrivenje 17,3}

Tih 10 rogova predstavljaju simbol trijumfa nad Božjom crkvom.

Ona je u Bibliji predstavljena sa brojem sedam, time što je od 10 rogova, tadašnjih 10 neznabožačkih naroda koji su osvojili Rim i prihvatili staro-apostolsko Hrišćanstvo. 3 plemena je predstavljalo posebnu odbranu od Trojstva u vidu Arijanske nauke, koje je Papa radi toga istrebio. Današnju laž, da je Arije odbijao Isusovo Božanstvo je napisana od strane pobjednika, koji je napisao istoriju po svojoj želji te time prekrajao istorijske činjenice. Današnjih 10 rogova označava da Papa ni danas ne dopušta odbranu istine, da po svojoj moći koju uživa, ima 3 izvađena - preuzeta roga, tako da ima kontrolu i nad 7 rogova - Hrišćanstvom. Nažalost, on ima kontrolu i nad Adventizmom, preko svojih Jezuita koji su preuzeli dobar procenat vrhovnog vođstva naše crkve.

- „Potom videh u utvarama noćnim, i gle, četvrta zver, koje se trebaše bojati, strašna i vrlo jaka, i imаше velike zube gvozdene, jeđаше i satiraše, i gažаше nogama ostatak, i razlikovaše se od svih zveri pređašnjih, i imаше deset rogova. Gledah rogove, i gle, drugi mali rog izraste među onima, a tri prva roga iščupaše se pred njim; i gle, oči kao oči čovečje behu na tom rogu, i usta koja govorahu velike stvari.“ {Danilo 7,7.8.}

To nam pomaže da potpuno prepoznamo, zašto se Papa po proroku Danilu uzdigao upravo iznad 7 rogova, a Otkrivenje potvrdilo da je nad njima i ostao, sa vlašću nad svih 10 rogova, kao što je i Sotonina želja bila da se izdigne iznad Boga. Tri plemena - 3 iščupana roga, koji su kao Arijanci stajali na putu širenja nauke o Trojstvu, su bili Vandali, Heruli i Ostrogoti. Oni su u početku kao i svih ostalih 7 naroda prihvatili i preuzeli staro neuprljano Hrišćanstvo. Heruli su kao i njihov vođa Flavije Odokar (433–493), prvi Italijanski kralj, imali arijanska verovanja i retko su se mešali u poslove crkve. Ostrogoti na čelu sa Teodorihom Velikim (454–526) su uživali slobodu veroispovesti koja se do tada nije praktikovala. Poslednji kralj Vandala, Gelimer (480–553), posle velike bitke koja je označila krah kraljevstva, morao je odbiti ponuđen utešni čin "Patricij", jer se nije mogao odreći svoje Arijanske vere:

- „Prema Gelimeru se časno ophodilo i dobio je velike posede u Galiciji. Ponuđen mu je čin patricija ali ga je morao odbiti jer nije bio voljan promeniti svoju Arijansku veru. {Catholic Encyclopedia (1913), Volume 15, Vandals} "Gelimer was honourably treated and received large estates in Galicia. He was also offered the rank of a patrician but had to refuse it because he was not willing to change his Arian faith."

Isključivo jedina grupa, koja je tada prihvatila Trojstvo je bila samo uzak krug oko Rimskog biskupa u istom gradu! Već ta činjenica bi iskrene ljude morala da dovede do dubokog razmišljanja, kao što je i jedan od najvažnijih pionira objasnio:

- „Doktrina o Trojstvu je prihvaćena na savetu u Nikeji 325. godine. Ova doktrina uništava Božju Ličnost i Ličnost Njegovog Sina Isusa Hrista našeg Gospoda. Sramotne mere kojima je ono nametnuto crkvi koje se pojavljuju na stranicama crkvene istorije, može postići da se svaki vernik u tu doktrinu posrami.“ {J.N. **Andrews**, March 6, 1855, Review & Herald, vol. 6, no. 24, page 185.} "The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush."

Biskup Arije je na nivou organizacije tj. vođstva zvanične teologije vodio veliku bitku za istinu protiv neznabožačkog cara Konstantina, koju je nažalost na Nikejskom koncilu 325. godine izgubio. Sa druge strane, većina vernika u narodu je to odlučno odbila, tako da je i na kongresu u Carigradu 381. ponovo pokušano nametanje Trojstva. Ovaj put je prošlo nešto uspešnije, iako primarno samo u okviru Rimske biskupije. Tek nakon uništenja ova 3 naroda, konačno je svaki otpor ugašen, a lažna doktrina je trijumfovala! Tako jasna, iz više uglova potvrđena istina - šta je 666, dobija suprotstavljanje od strane filozofa. Mnogi Teolozi u svojoj „farisejskoj mudrosti“, argumentuju da je u Novom Zavetu broj 666 napisan na Grčkom jeziku, koji na tom jeziku ne znači 3 cifre sa brojem 6 jedna pored druge - već tri cifre druge vrednosti, 600 + 60 + 6. Samim tim, povezanost sa 6+6 hlebova čine nemogućom. No, u tom stihu stoji da taj broj možemo razumeti samo sa mudrošću:

- „Da niko ne može ni kupiti ni prodati, osim ko ima žig, ili ime zveri, ili broj imena njenog. Ovde je mudrost. Ko ima um neka izračuna broj zveri: jer je broj čovekov i broj njen šest stotina i šezdeset i šest.“ {Otkrivenje 13,17.18}

Pitanje:

Ako ovde već stoji i piše da taj broj ima matematičku tj. aritmetičku vrednost 666, zašto se traži mudrost da bi ga izračunali? Pošto Papa drži titulu „Vicarius Filii Dei“, te ogroman broj Protestanata shvata da ona znači 666, takvo otkriće sigurno ne predstavlja mudrost poslednje manjine na kraju vremena. Kada sagledamo istorijske činjenice, možemo videti da je broj na grčkom jeziku – 666, najavio broj zveri koja dolazi a koja još nije postojala, u vreme kada je grčki jezik bio dominantan. Ta zver, Papa, i njegovo ime na Latinskom „Vicarius Filii Dei“ potiče iz vremena Rimskog carstva, kada je latinski jezik bio dominantan. Time vidimo da je broj 666 na grčkom bio samo opisna najava latinskog brojčanog sistema, koji time jedini može biti uzet kao baza računanja i otkrivanja broja 666. Računanje na latinskom jeziku, iz latinskog imena papske titule „Vicarius Filii Dei“ daje puno brojeva, koji sami nemaju nikakvo proročko biblijsko značenje, ali kao suma daju broj 666.

Kao najvažniji detalj, u ovom slučaju stoje doslovne tri cifre 6 jedna pored druge. Zato je argumentacija sa tumačenjem Grčkog jezika bez temelja. Ime, „Vicarius Filii Dei“, koje stoji na Papinoj Tiari, mora po Otkrivenju sadržati broj 666, koji nije ime već „broj imena njezina“, po većini prevoda u svetu. To je izvod iz tog imena koje samo upućuje na to ime, ali ne nosi iste karakteristike kao samo ime. Broj 666 nije celo ime tj. titula, zato što nisu sva latinska slova u „VICARIUS FILII DEI“ oznaka za broj, već samo neka slova predstavljaju istovremeno i broj, čijom sumom dobijamo broj 666. Iz tog razloga je besmisleno obrnuti i reći da broj 666 znači „Vicarius Filii Dei“, i da time deo Papinog imena postavimo na mesto trećeg načina klanjanja zveri - broj 666.

Vicarius Filii Dei = 666

666 ≠ Vicarius Filii Dei

Kako titula „Vicarius Filii Dei“ pripada Papinom imenu? Oznaka „Papa Vicarius Filii Dei“ predstavlja njegovo celo ime, čiji je deo broj 666. Titula je uvek deo imena i pripada imenu, kao npr. „Profesor“ ili „Doktor“, te uvek stoji pored imena. Zato je i Papina titula deo drugog a ne trećeg uslova:

- „Da niko ne može ni kupiti ni prodati, osim ko ima žig (nedelju), ILI ime zveri (Papa - Vicarius Filii Dei), **ILI** broj imena njezina (666).“ {Otkrivenje 13,17}

Zato dolazi do pokušaja da se papina titula premesti u treći deo ILI, da bi onda taj broj označavao Papu a ne Trojstvo. Sa druge strane Biblija kaže da ćemo izgubiti večni život, ako prihvatimo nedelju tj. žig, ILI Papu tj. njegovu vlast i ekumenizam, ILI 666 kao **treći** uslov i da time 666 mora biti posebna tačka! Dovoljno je pasti samo na jednom od ta tri uslova i izgubiti večni život, kada bude došlo to vreme. Pošto jasno čitamo rastavni veznik - ILI, potpuno je besmisleno da ćemo izgubiti spasenje ako prihvatimo papu ILI papu, što današnja teologija donosi kao posledicu. Ime Papa kao i titula „Vicarius Filii Dei“ označavaju Papinu moć a ne dva različita uslova! Proročanstvo o broju 666 se ispunilo tako što je Sotona u formi Trojstva uneo laž, prihvaćenu od većine Hrišćana, da je „i on Bog i da mu pripada molitva“. Takođe činjenica da je 666 broj izračunat iz papinog imena pokazuje da Trojstvo potiče od pape a ne iz Biblije. To smo mogli videti u istoriji hrišćanstva.

- „Slavoljubivim veličanjem samog sebe i odbijanjem da se potčini Isusovom autoritetu, Sotona je nagovestio da je protiv Božje vladavine.“ {Ellen White: EW, p. 145.2 } „Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God.“

Ellen White je napisala u Ranim Spisima da je Luciferova želja na nebu bila da postane jednak Ocu i Sinu. Ona je videla i da Lucifer čak i kod trećeg Isusovog dolazka, neće priznati da je otac laži da bi čak i pred sopstveno uništenje mogao nepokajane ljude zavesti u besmislenu bitku protiv Boga i novog Jerusalima. Zato se on i danas sakriva iza formulacije Trojstva, kao „treće Božansko Biće“, da bi i on dobio molitve, šta se na žalost u međuvremenu dešava i u delu Božjeg naroda. Sve češće se može čuti da se neki u molitvi direktno obraćaju svetom Duhu kao Bogu, argumentujući da u Bibliji ne piše ništa protiv toga. Isus kaže sa druge strane potpuno jasno, i to da „ovako stoji pisano“.

Isus nas uči da svoje molitve upućujemo Ocu našem Koji je na nebesima (Matej 6,9-13), a apostol Pavle Isusov savet upotpunjava rečima:

- „Zahvaljujući za svašta u ime Gospoda našega Isusa Hrista Bogu i Ocu!“ {Efescima 5,20}

Zar nije čudno da u celoj Bibliji sa stotinama stranica koja opisuje sve faze istorije, pre greha, za njegovo vreme, i nakon njegovog uništenja, ni na jednom jedinom mestu ne stoji ni trag nauke o molitvi svetom Duhu? Da je sveti Duh – Božansko Biće, bilo bi stvarno čudno. Nažalost, umesto da se Božja reč prihvati u poniznom duhu, mlaka Laodikeja ima uspavani um, koji olako prihvata objašnjenja sa katedre i ne proučava Reč. Bog je najavio - a preko Ellen White potvrdio, da kada je Jezekilj gledao kroz rupu hrama kako se vođe klanjaju idolima, da se ove reči odnose direktno na nas, što je kroz Trojstvo došlo do potpunog ispunjenja.

Mi znamo da su fariseji bili teološki daleko bolje obrazovani nego bilo koji današnji profesori teologije, da su čak znali napamet ceo Stari Zavet i mnoge spise. Uprkos tome oni nisu bili u stanju da shvate najosnovniju istinu, iako je već i Stari Zavet sadržao celu poruku plana spasenja! Zato je i današnja situacija ista, tj. još gora, jer ni najviša telološka titula ne znači dokaz razumevanja te tematike. Zato je Isus morao uzeti najobičnije ribare, koji su u svojoj poniznosti kroz silu svetog Duha dobili potpunu istinu koju su dalje objavili. To ne znači da nisu potrebni i obrazovani ljudi, pošto je Isus tada za vođu Svoje crkve uzeo najobrazovanijeg teologa tadašnjih dana, apostola Pavla. Uz visoko znanje i poniznog duha, Pavle je prihvatio Božje vođstvo u svakom pogledu.

82. Poslednje upozorenje Božjem narodu Završna faza otpada i prva zapovest

Da li su tvrdnje, da je današnje verovanje u crkvi „NAPREDAK“ u spoznaji „ISTINE“ ispravne?

- „Jedno je sigurno i biće jako skoro prepoznato, i to da će **VELIKI OTPAD**, koji se **RAZVIJA biti SVE JAČI i VEĆI**. To će tako ići dalje, sve dok Bog sa usklikom ne dođe sa neba.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1}
„One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”
- „Bog će podići mudre **OSOBE** (pojedince), koji će te **ISTINE VRATITI NAZAD** na njihovo mesto, koje im po Božjim planovima pripada.“ {Ellen White: SpTB02 51.2} “But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.”

Mi se danas nalazimo pred samim krajem vremena, koji po Ellen White sadrži i završnu fazu omega otpada u Laodikeji. Zašto završnu fazu? Za vreme 1880-tih godina je uski krug otpalih teologa iz vodstva tada još decentno započeo „projekat“ unošenja učenja o Trojstvu.

Ellen White je iz tog razloga 1888. godine u knjigu „Velika Borba“ dodala reči **JEDINO** (Božansko) **BIĆE** u **CELOM SVEMIRU** (PORED Boga Oca), da bi time osporila lažne citate o TRI Božanska BIĆA:

- „Hristos, Reč, **jedinorodni** Božji Sin bio je jedno sa večnim Ocem – jedno po prirodi, karakteru i namerama – **JEDINO Biće u CELOM SVEMIRU** **Koje je moglo da zna sve Božje planove i odluke**.“ {Ellen White: Velika Borba, GC, “The Origin of Evil” 1888, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God.”

Ellen White u istoj knjizi navela neborivo jasnu činjenicu, da ćemo **u celoj večnosti biti zajedno samo sa Bogom Ocem i Njegovim Sinom Isusom! Sveti Duh ne postoji kao treće biće** u opisu večnosti, jer on nije treći Bog, nego samo Duh Oca i Sina i Njihovo doslovno i svesno prisustvo u nama!

- „Dok godine večnosti budu prolazile dobijaćemo sve dublja i slavnija **otkrivenja BOGA I HRISTA**.“ {Ellen White: Velika Borba - Great Controversy, p. 678.1}
- „**Slava Božja i Jagnjetova** ispunjava sveti grad svetlošću koja nikada neće utrnuti. Otkupljeni će živeti u slavi večnoga dana i bez sunčane svetlosti. „I crkve ne videh u njemu: jer je njemu **crkva Gospod Bog Svedržitelj, i Jagnje**.“ Otkrivenje 21, 22. **Božji narod uživa preimućstvo neposredne zajednice sa OCEM i SINOM**.“ {Ellen White: Great Controversy, p. 676.3+4} „The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day. “I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son.

Ellen White je 1891. (jun) godine dublje precizirala zašto nauka o Trojstvu nije istinita, i objasnila, da pitanje nerazumevanja ove tajne u smislu prirode svetog Duha NE dotiče ČINJENICU da je **sveti Duh ISUSOV** DUH, a ne treće nezavisno Božansko Biće tj. osoba nepostojećeg Trojstva.

- „Ovo dotiče **SVEPRISUTNOST I S U S O V O G D U H A**, koji je nazvan **UTEŠITELJ**. Postoje mnoge neshvatljive **TAJNE**, koje ne mogu da razumem ili ne želim da razjasnim. One su za mene ali i za tebe previše visoke. Kod nekih tačaka je **ĆUTANJE ZLATO**.“ {Ellen White: 14MR, June 11, 1891, p.179.2} “This refers to the omnipresence of the Spirit of Christ, called the Comforter. ...There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden.”

Uprkos UPOZORENJU da je ćutanje zlato, Isusov Duh je proglašen trećim Bogom koji ne postoji. Vođe otpada su EGW radi te borbe za istinu 1891. (septembar) godine protiv Božje i njene volje **poslali** u Australiju, da bi na miru mogli da knjigu „Život Isusa Hrista“ dopune sa falsifikatima o svetom Duhu tj. Trojstvu. Novo izdanje je izašlo 1898. godine pod imenom „Čežnja vekova“.

- „Ja mislim da mi **nije** pokazano, da treba da sve moje obaveze preselim odavde za **Australiju...Ja nisam dobila svetlost od Boga, kada sam napustila Ameriku**. On mi nije pokazao da je Njegova volja, da napustim Battle Creek. **Ovo nije bio Božji plan**, ali On vam je dopustio da usvojite **vaše lične ideje...Sa vaše strane je doneta čvrsta odluka da ja napustim Ameriku...Vi ste bili toliko iritirani svedočanstvima, da niste više hteli da TRPITE ljude koji su vam ih doneli**.“ {Ellen White: 11LtMs, Lt 127, 1896, par. 4} „I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.“

Kada se Ellen White 1900. godine vratila u USA, širenje otpadnih nauka je već postalo snažno i nezaustavljivo.

- „**Ovo je donelo veliko oneraspoloženje Gospoda. PRIPRAVNICI su bili OBRAZOVANI sa unesenim LAŽNIM DOKTRINAMA**. A štamparija od **REVIEW and HERALD je slala te LAŽNE doktrine u svet**.“ {Ellen White: MS 20, 1903, April 3, par. 8} “God desired that every move should be in accordance with Bible principles. There was to be no sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek. The way has been opened for it to break its association there, association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed... Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.“

Dole stoji izjava jednog od najvažnijih adventističkih pionira J. N. **Andrews**, čije ime nosi najveći adventistički univerzitet.

Kroz nju možemo da prepoznamo, da je originalna vera adventista odbijala svaku formu Trojstva, a ne samo katoličku:

- „Doktrina o **TROJSTVU** je prihvaćena na savetu u Nikeji **325.** godine. **OVA DOKTRINA UNIŠTAVA LIČNOST BOGA** i Njegovog **SINA ISUSA** Hrista našeg Gospoda. Sramotne mere kojima je ono nametnuto crkvi, koje se pojavljuju na stranicama crkvene istorije, može postići da se **svaki vernik u tu doktrinu POSTIDI.**“ {J.N. ANDREWS: RH, March 6, 1855} „The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.“

Ellen White je i posle **1900.** godine potvrdila **STARU istinu** iz gornjeg citata, i upozorila crkvu:

- „Neko ko širi pogrešne nauke i doktrine je **LAŽOV**. Onaj, koji **ODBIJA LIČNOST BOGA** i Njegovog **SINA ISUSA** Hrista odbija Boga i Hrista. Ako ono, što ste čuli na **POČETKU**, ostane u vama, ostaćete u Ocu i Sinu. Ako i dalje slušate i verujete u istinu o Ličnosti Oca i Hrista, koju ste **PRVO PRIHVATILI**, bićete ujedinjeni sa Njima u ljubavi.“ {Ellen White: Ms 23, 8. February **1906**} “A liar is one that presents false theories and doctrines. He who denies the personality of God and of His Son Jesus Christ is denying God and Christ. “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.” If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion.”
- „Uveravam ih da je **poruka koju nosi danas ona ista koju je nosila 60. godina** svog javnog propovedanja.“ {Ellen White: RH, July 26, **1906** par. 20} “I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry.”
- „U knjizi “Živi Hram“ dr **Kellogg-a** vidimo pred svojim očima **POČETAK JEDNE** smrtonosne hereze. Njegov **završetak** će slediti i biti prihvaćen od strane onih, koji nisu spremni da prihvate od Boga upućena upozorenja.“ {Ellen White: Special Testimonies Series B No. 2, page 50, letter, August 7th **1904** ‘Beware’} “In the book „Living Temple“ there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”
- „**Mi stojimo SADA u Alpha-i ove opasnosti. Omega će imati zastrašujuću prirodu.**“ {Ellen White: Testimonies, Series B, No. 2, p. 16, written July 24, **1904**} “We have now before us the alpha of this danger. The omega will be of a most startling nature.”
- „Knjiga “Živi hram“ sadrži **ALFU OVIH** Teorija. Ja sam znala, da **OMEGA nastupa JAKO BRZO** nakon toga, i drhtala sam radi Božjeg naroda! Spisi koji se koriste za potvrdu tih učenja su zloupotrebjeni.“ {Ellen White: SpTB02 53.2} “Living Temple” contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”

Alfa otpad je nosio primarno pitanje o svetom Duhu i **tvrdnju dr Kelloga da je on Bog, a ne samo lažno objašnjenje načina njegove sveprisutnosti i delovanja u panteističkom smislu, kao što se danas deformišu stare činjenice.**

- „On (dr Kellog) mi je rekao da **SADA veruje u Oca, Sina i svetoga Duha (Trojstvo)**, i da je **po NJEGOVOJ VIDENJU Bog sveti Duh**, a ne Bog Otac, onaj koji ispunjava svemir i svaku živu tvar.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He told me that he now believed in God the Father, God the Son, and God the holy Ghost; and his view was that it was God the holy Ghost, and not God the Father, that filled all space, and every living thing.”

Nauka o **TROJSTVU** je direktan **PREKRŠAJ PRVE ZAPOVESTI!** Ellen White je 1915. godine najavila, da će Omega otpad, baziran na ISTOM području, ubrzo nakon njene smrti biti potpuno proširen!

- „Naloženo mi je da kažem našim ljudima da neki ne uviđaju kako đavo ima jedno sredstvo za drugim i sprovodi ih na neočekivane načine. Sotonini zastupnici će smisliti načine da od svetaca naprave grešnike. **Govorim vam sada, da će se, KADA odem na POČINAK, dogoditi VELIKE PROMENE.** Ne znam kada ću biti uzeta, zato želim da sve upozorim na đavolove lukave planove. **Želim da svi naši ljudi znaju da sam ih pre smrti ozbiljno UPOZORILA.**“ {Ellen White: Manuscript 1, 24. Feb. **1915**} “I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

Kako je zaista teklo (postepeno) oficijelno odbacivanje istine?

Danas se u celom svetu citiraju reči jednog od glavnih nosilaca otpada **Francis M. Wilcox-a** iz **1913.** godine kao „dokaz“ da je „pravo“ Trojstvo uvek bilo deo naše religije, gde je on kao glavni urednik našeg časopisa Pacific Press napisao da je naše verovanje Trojstvo. Sa druge strane se istovremeno „slučajno“ ne citira, da je u **Yearbook 1914.** godine adventistička crkva to odlučno **demantovala** i objavila listu naših učenja. Tačke 1 i 2 oficijelnog verovanja su 1872. i 1914. godine bile identične. 1872. godine nije postojao ni jedan trag verovanja u Trojstvo! Godine 1919. je među vodećim teolozima u GK došlo do prvog pokušaja oficijelnog uvođenja Trojstva, predvođenog od strane starešina Prescott-a, Lacey-a i Daniels-a. Taj pokušaj je tada od strane većine teologa bio odlučno odbijen!

Prodor je došao tek 1931. godine, nakon što je većina starih pionira umrla. Tada je nauka o Trojstvu usvojena decentno i poluoфицијelno. Glavni nosilac uvođenja Trojstva bio je Francis M. Wilcox, podržan od strane predsednika GK Charles H. Watson-a i dr Froom-a u pozadini. Dr Froom je tada bio u najužem timu za pripremu 22 tačaka verovanja. U njegovoj knjizi 'Movement of Destiny' stoji, da do tada u literaturi nije postajalo ništa o temi Trojstva:

- „1930. godina je predstavljala jednu dodatnu **prekretnicu u oblikovanju** adventističkog verovanja... Uz **zaobilazanje punog odbora Generalne Konferencije** je u **godišnju knjigu 1931.** godine **dospeo** nacrt **22 fundamentalna verovanja** (Fundamental Beliefs), koji je pripremljen od strane urednika **Francis M. Wilcox-a** zajedno sa tri druga teologa, među kojima je bio i **predsednik Generalne Konferencije Charles H. Watson**. Prema izjavi adventističkog istoričara LeRoy E. Froom-a, iza te **akcije iznenađenja** stajala je namera da se **izbegne otpor tradicionalnih krugova vodstva crkve**. Nova verzija, koja se nije implicitno podrazumevala kao čvrsto formulisan credo je **po PRVI PUT sadržavala PRIZNANJE TROJSTVA** i iskazivala se kroz veliku hristocentričnost. Decenijski uticaj Uriah Smith-a i njegovih sledbenika je time bio savladan. **1932.** godine je sledilo **preuzimanje** fundamentalnih verovanja u **ново kreiranu knjigu crkve**. Ona su dobila još **veću snagu**, zato što je **postala merilo pripreme za krštenje**.“ {ADVENTECHO Deutschland, April 1998, Seite 11+12} „Das Jahr 1930 stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“ (Fundamental Beliefs), der vom damaligen Schriftleiter Francis M. Wilcox gemeinsam mit drei anderen Theologen, darunter auch der Generalkonferenzpräsident Charles H. Watson, erarbeitet wurde, in das Jahrbuch von 1931. Nach Aussage des adventistischen Historikers LeRoy E. Froom wollte man mit dieser Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält zum ersten Mal ein klares Bekenntnis zur Trinität und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“
- „Mogu li da dam jedno iskreno priznanje? Kada su me, negde između 1926. i 1928. godine naše vođe pitale da održim seriju predavanja **na temu svetog Duha**, kojim bih pokrio severno američku uniju propovedničkih instituta 1928. godine, našao sam da, osim neprocenjivih uputa iz Duha Proroštva, praktično **nije postojalo ničega u našoj literaturi** koje bi poduprlo Bibliju na ovom ogromnom polju. **Nije bilo prethodnih knjiga na ovu temu u našoj literaturi**.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} „May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on "The holy Spirit".....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound, Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.“
- „Sledeći neizbežan korak je bio da naše nauke budu „uniformisane“. To je zahtevalo **korekture naše STANDARDNE literature i uklanjanje** delova koje sadrže i uče „**pogrešne**“ nauke **o Bogu**.“ {Dr. L. Froom: Movement Of Destiny p. 422, 1971} „The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.“
- „**VEĆINA pionira** Adventista **ne bi danas mogli** da postanu **članovi Adventističke crkve**, u svakom slučaju ne pre nego što bi se složili sa 28 tačaka verovanja crkve. **Oni bi npr. odbili** tačku 2 „**Trojstvo**“ {George Knight: „Es war nicht immer so“ Seite 13, Ministry October 1993 p.10} „Die meisten Pioniere der Adventbewegung könnten heute nicht Mitglied einer Adventgemeinde werden, jedenfalls nicht, wenn sie zuvor allen 28 Glaubensüberzeugungen der Gemeinschaft zustimmen müssten. Sie würden beispielsweise den Punkt 2. „Die Dreieinigkeit“, ablehnen...“

William Clarence White, sin od Ellen White, je 1935. godine dao tužnu izjavu:

- „Izjave i argumenti nekih naših propovednika u njihovim **pokušajima** da dokažu, da je i **sveti Duh** isto tako individua kao **Bog Otac** i **večni Sin Hristos**, su me **zapanjile** i **čine me često tužnim**.“ {Letter from (sin od EGW) **William C. White** to H. W. Carr April 30th, 1935} “The statements and the arguments of some of our ministers in their effort to prove that the holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”
- „**Bilo mi je pokazano da će ga (William C. White) Gospod voditi, i da neće skrenuti sa puta**,“ {Ellen White: Selected Messages Book 1, pp. 54, 55} „I was shown that the Lord would guide him, and that he would, not be led away“

Kada bi današnji teolozi ZAISTA dobili **SVE** podatke, i **stvarne dokaze** o falsifikatima, sigurno bi to pitanje posmatrali iz drugačije perspektive. Posebno zato što i u samoj Bibliji ne postoji reč Trostvo, niti jedan jedini stih koji govori BOG **sveti Duh**, nego umesto toga stoji **BOŽJI Duh**! Pošto Biblija spominje i ljudski duh, da li je i naš duh jedno nezavisno biće?

- „I budući da ste sinovi, posla Bog **Duha Sina Svojega** u srca vaša, koji viče: **Ava Oče!**“ {Galatima 4,6}
- „Prodoše Frigiju i galacijski kraj jer ih je **Duh sveti** sprečio propovedati reč u Aziji. Kad su došli do Mizije, htedoše u Bitiniju, ali im ne dopusti **Duh Isusov**.“ {Dela Apostolska 16,6.7} Hrvatska Biblija ili Nemačke Biblije: Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinearübersetzung
- „Ja, Ja ću moliti Oca; On će vam dati **drugog Branitelja** (Isusov Duh) koji će s vama ostati zauvek. To je onaj Duh istine, onaj kojeg je svijet nemoćan prihvatiti jer ga ne vidi i ne poznaje. **Vi, vi GA POZNAJETE, JER STOJI KOD VAS** i on je u vama. **JA** (Isus) vas neću ostaviti siročićima, **JA** (sam Isus u formi sveprisutnosti, a ne treći Bog) **ću doći k vama**.“ {Ivan 14,16-18 prevod Tomislav Dretar}
- „Mi hoćemo **svetoga Duha, koji je Isus Hristos**.“ {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the holy Spirit, which is Jesus Christ.”

Ellen White je još 1893. godine upozorila crkvu, da ni jedan od dvadeset adventista ne bi bio spasen kada bi tog trenutka umro:

- „Ja svečano objavljujem ozbiljnu opomenu crkvi, da **ni jedan od dvadeset** čija se imena nalaze na listi članova crkve, ne bi bio spreman da završi svoj život na zemlji, jer bi bio bez Boga i bez nade kao i drugi grešnici u ovom svetu.“ {Ellen White: DC 52.4, 1893} „It is a solemn statement that I make to the church, that **not one in twenty** whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.“ {ChS 41.1}

Da li je današnja crkva u dubljoj zajednici sa Bogom nego tada? Zašto onda automatski preuzimamo stavove današnje većine kao nedodirljivu istinu? 99,9 procenata citata od Ellen White su sve do njene smrti **1915.** godine 180 stepeni suprotni onima koje se pri odbrani Trojstva citiraju. Božja reč sigurno ne suproti sebi samoj! Primeri falsifikata:

Original: JEDINA odbrana protiv greha je ISUS (u harmoniji sa ostalim citatima od Ellen White):

- „**HRISTOS** je izvor svakog ispravnog impulsa. On je **JEDINI** Koji u prirodnom srcu može pobuditi neprijateljstvo prema GREHU. On je Izvor naše sile ako želimo da budemo spaseni. Nijedna duša se ne može pokajati bez Hristove milosti. Grešnik se može moliti Bogu da mu pokaže kako da se pokaje. Bog predstavlja Hrista grešniku i kada vidi čistotu Božjeg Sina, on postaje svestan karaktera greha. **Verom u delovanje i silu Hristovu, neprijateljstvo prema grehu i sotoni nastaje u njegovom srcu**.“ {Ellen White: RH, 1. April, 1890 par. 5} “Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.”

- „Naše stanje kroz greh je postalo neprirodno, i sila koja nas oslobađa mora biti natprirodna, inače nema vrednost. **Samo JEDNA sila može prekinuti sveze ZLA u ljudskim srcima, a to je BOŽJA SILA kroz ISUSA HRISTA.**“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.”
- „**JEDINA ODBRANA od GREHA je HRISTOS U srcu** kroz veru u Njegovu pravednost.“ {Ellen White: DA, p. 324} “The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”

Falsifikati: JEDINA odbrana protiv greha je SVETI DUH:

- „GREH je mogao biti prevaziđen **JEDINO** kroz službu **TREĆE osobe Božanstva**, koja bi došla sa silom Božje punine.“ {Ellen White: RH, May 19, 1904 par. 3} “Sin could be resisted and overcome only 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.”
- „Princ **SILA ZLA** može biti **ZADRŽAN JEDINO SILOM Božjom u Njegovoj TREĆOJ osobi Božanstva**, u **SVETOM DUHU.**“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the holy Spirit.”

Dok u samoj Bibliji ne nalazimo ništa o Trojstvu ili trojedinom Bogu, nasuprot tome mnogi neznabožački narodi slave tzv. „božanske“ trijade. Rimljani su se molili Jupiteru, Junou i Minervi, Egipćani su se molili Amunu Re i Ptah, Hindusi Brahmi, Vishnu i Shiva, Grci Zevsu, Posejdonu i Adonisu itd. Kada je nakon apostolskog vremena nastala Katolička crkva, tu nije prihvaćen samo kalendar sa nedeljom nego i paganski koncept Trojstva. Ovakva forma verovanja, dograđena grčkom filozofijom, je potpuno i konačno formulisan u Konstantinopolju (325.) 381. godine. Trojstvo je osnovni stub katoličkog verovanja, i sama katolička crkva daje sledeću definiciju:

- „Misterija najsvetijeg **TROJSTVA** je **CENTRALNA misterija** hrišćanske vere i života. To je misterija samog u Sebi. Ona je istovremeno **IZVOR SVIH ostalih MISTERIJA vere** i svetlosti koja ih obasjava. To je najfundamentalnije i esencijalno učenje u „hijerarhiji istina od vere.“ {Vatican Catechism 234} „The mystery of the Most holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith.“

Najtužnija činjenica je, da dok katolici otvoreno pišu, da sa njihove strane unesene nauke nemaju temelj u Bibliji, oni koje je Bog podigao da objave trostruku anđeosku vest energično brane upravo te zablude:

- „Ali protestantske crkve su i same prihvatile dogme kao što je Trojstvo za koje ne postoji precizan izvor u Jevanđeljima.“ {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary} “But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels.”

Mnogi Adventisti smatraju, da većina ne može biti u krivu, ili **misle da to pitanje nije važno**, i da bi spominjanje te teme samo izazvalo konflikte. Ali da su prorok Ilija i 7000 vernih imali takvo gledište, onda bi se u okviru tadašnjeg otpalog Izraelskog naroda i oni molili direktno Valu! **TROJSTVO direktno gazi PRVU ZAPOVEST** jer donosi veru u lažnog dodatnog „Boga“ svetog Duha. A prva zapovest govori jasno, da smemo da verujemo samo u istinitog Boga! Naša **DUŽNOST** pred Bogom je da iskrenim ljudima objavimo celu istinu, da bi dobili priliku da donesu ispravnu odluku pre kraja vremena milosti!

- „Ako li se pravednik odvrati od pravde svoje, i stane činiti bezakonje, i Ja mu podmetnem na što će se spotaći, te pogine, **a ti ga ne opomenu, on će poginuti sa svoga greha**, i neće se pomenuti pravedna dela njegova što je činio, **ali ću krv njegovu iskati iz tvoje ruke.** Ako li ti opomeneš pravednika da ne greši pravednik, i on prestane grešiti, on će živeti, jer primi **opomenu, i ti ćeš sačuvati dušu svoju.**“ {Knjiga proroka Jezekilja 3, 20.21}

Nakon kraja vremena milosti ćemo nažalost izgubiti večni život, ukoliko i tada ne budemo držali svih 10 zapovesti!

- „**Bojte se Boga, i podajte Mu slavu, jer dođe čas suda Njegova; i POKLONITE se ONOME Koji je stvorio nebo i zemlju i more i izvore vodene.**“ {Otkrivenje 14,7}
- „Oni koji veruju u Hrista i **drže Njegove zapovesti** nisu u ropstvu Božijeg zakona; jer za one koji su verni i pokorni, **Njegov zakon nije zakon ropstva, već slobode**. Svako ko veruje u Hrista, svako ko se oslanja na moć vaskrslog Spasitelja, Koji je pretrpeo kaznu izrečenu prestupniku, da ga sačuva, svako ko se odupre iskušenju i usred zla kopira uzor dat u Hristovom životu, će verom u iskupljujuću žrtvu Hristovu postati učesnik Božanske prirode, i izbeći pokvarenost koja je požudom ušla u svet. Svako ko se verom pokorava Božjim zapovestima, **dostići će stanje BEZGREŠNOSTI u kome je Adam živio pre svog prestupa.**“ {Ellen White: ST July 23, 1902, par. 14} „Those who believe on Christ and **obey His commandments** are not under bondage to God's law; for to those who believe and obey, His law is not a law of bondage, but of liberty. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every one who by faith obeys God's commandments, will reach the condition of **sinlessness** in which Adam lived before his transgression.“

83. Biblija Ili Trojstvo - 76 Pitanja za razmišljanje - Pavle Simović

1. Gdje u Svetom pismu piše da je Bog trojstvo?
2. Gdje se u Bibliji nalaze termini „Bog Sin“ ili „Bog Sveti Duh“?
3. Da li je Isus pogriješio kad je izjavio da je Njegov Otac „jedini istiniti Bog“ (Jovan 17:3)?
4. Zašto Bog u Prvom Uputu Dekaloga kaže „nemoj imati drugih bogova ispred mene“ (2. Mojsijeva 20:3) ako je Božanstvo zapravo množina tri boga?
5. Da li je Isus bio saglasan sa objavom: „Čuj, Izraele: Gospod Bog naš, Gospod je jedini“ (5. Mojsijeva 6:4; uporedi sa Marko 12:28-34)?
6. Da li je Isus pogrešno predstavio odnos između Njega i Boga kad je izjavio „Otac moj veći je od mene“ (Jovan 14:28)? Kako je moguće da je Otac veći među „su-jednakim“ članovima trojstva?
7. Kako je apostol Pavle mogao izjaviti da je „Hristu poglavar Bog“ (1. Korinćanima 11:3) ako su oni ravnopravni članovi trojstva?
8. Da li je apostol Pavle bio saglasan da postoji samo jedan Bog (Rimljanima 3:30)?
9. Zašto Pavle pravi jedinstvenu razliku kad govori o „kralju vječnom, neraspadljivom, nevidljivom, jedinom premudrom Bogu“ (1. Timoteju 1:17), ako postoje tri su-vječna boga?
10. Da li je apostol Pavle pogriješio izjavivši da „postoji jedan Bog Otac od koga je sve ... i jedan Gospod, Isus Hrist, kroz koga je sve...“ (1. Korinćanima 8:6)?
11. Da li je apostol Jakov možda vjerovao u više od jednog Boga (Jakov 2:19)?

12. Zašto Juda pravi razliku između „jedinog Gospodara [Despotos na grčkom, gospodar ili vlasnik u apsolutnom smislu, onaj kojima ima potpunu jurisdikciju nad svime] Boga, i našeg Gospoda [grčki Kirios] Isusa Hrista“ (Juda 1:4)?
13. Kako to da Pavle konstatuje da postoje „jedan Gospod [Isus]... i jedan Bog i Otac svih, koji je nad svima“ (Efescima 4:4-6), ako zapravo postoje tri su-jednaka boga?
14. Da li je Bog pogrešno predstavio svog „su-jednakog“ i „su-vječnog kolegu“ iz „trojstva“ kad je objavio nakon Isusovog krštenja „Ovo je moj voljeni Sin“ (Matej 3:17)?
15. Da li je Bog još jednom dezinformisao Isusove učenike o Njegovom stvarnom identitetu na Gori Preobraženja kad je ponovio „Ovo je moj voljeni Sin“ (Matej 17:5)?
16. Da li je Petar pogrešno identifikovao Isusa kad je izjavio: „Ti si Hristos, Sin Boga živoga“ (Matej 16:13-17; uporedi sa Jovan 6:69) ili je dobio potvrdu da je to od Oca? Zašto nije prepoznao Isusa kao „drugo lice božanstva“?
17. Zašto je Pavle u svojoj prvoj propovijedi, odmah posle obraćenja, „propovijedao Hrista, da je on Sin Božji“ (Djela 9:20)? Zar nije trebalo da kaže da je „član božanskog trojstva“?
18. Da li je Marta pogriješila kad je priznala: „Ti si Hristos, Sin Božji, onaj koji treba da dođe na svijet“ (Jovan 11:27)?
19. Zašto se optužba jevrejskih poglavara i sveštenika protiv Isusa zadržala samo u okviru Njegovog predstavljanja kao „Sina Božjeg“ i „Hrista / Mesije“ (Matej 26:63; Luka 22:67, 70; Jovan 19:7), ako je On ikada ičim sugerisao za sebe da je „bog“, „drugo lice božanstva“ i sl.?
20. Da li je Filip pogrešno izložio jevanđelje etiopskom dvoraninu kad je ovaj na kraju iznio priznanje vjere: „Vjerujem da je Isus Hristos Sin Božji“ (Djela 8:37)?
21. Zašto je Bog imao potrebu da Sinu daje „život po sebi“ (Jovan 5:26) ako je Sin zapravo „drugo su-vječno lice božanstva“ koji je to oduvijek imao?
22. Kako to da su čak i demoni (pali anđeli) znali da je Isus „Sin Božji“ (Matej 8:29)? Zar su mogli biti dezinformisani oni koji su nekad prebivali u prisustvu Božjem?
23. Ako je Bog „trojedini“ (3 u 1 i 1 u 3), da li to znači da je: i) samog sebe poslao na svijet; ii) umro da pomiri svijet sam sa sobom; iii) samog sebe uskrsnuo; iv) vaznio samog sebe na Nebo; v) moli se i posreduje sam pred sobom na Nebu; vi) da je jedini posrednik između čovjeka i samog sebe; vii) da je nevidljiv a ipak viđen; viii) da je svemoćni Bog ali ipak jačan od anđela; ix) da je sveznajući Bog ali da nije znao dan svog povratka; x) da je velik kao Njegov Otac ali da je Otac veći od Njega; xi) da je jednak sa Ocem ali On je ipak Otac; xii) da je Sin ali iste dobi kao Otac; xiii) da je Sin koji ima Oca i Bog koji nema Oca; xiv) da je rođeni Sin i nerođeni Bog; xv) da je zaista Bog i zaista čovjek; xvi) da je izašao sam od sebe; xvii) dao silu samom sebi; xviii) zahvaljivao samom sebi; xix) nosio svjedočanstvo sam sebi; xx) vratio se samom sebi; xxi) da sjedi s desne strane samom sebi; xxii) da je svoj vlastiti Otac i svoj vlastiti Sin; xxiii) da je napustio Nebo pa ipak bio tamo sve vrijeme...
24. Zašto je Sin Božji nazvan „slikom (obličjem) nevidljivog Boga“ (Efescima 1:15; Jevrejima 1:3) ako je On zapravo još jedan su-vječni i su-jednaki ravnopravni bog?
25. Zašto je Isus nazvan „provorođenim prije svakog stvaranja“ (Kološanima 1:15) ako je „su-vječni“ ravnopravni Bog zajedno sa Ocem i Svetim Duhom?
26. Kako to da je Isus Hrist „jedinorođeni“ (monogenes = jedinac) od Oca (Jovan 1:14; 1:18; 3:16; 3:18; 1. Jovanova 4:9) ako je „su-vječni“ član trojstva?

27. Kako i zašto Sin (Isus Hrist) uvijek i bez izuzetka prima autorizaciju od Oca i biva upućen ili naimenovan od Boga Oca (Jovan 5:22; Matej 28:18; Jovan 8:28, 42; Jevrejima 1:6, itd.) ako je i sam su-vječni i su-jednaki ravnopravni bog?
28. Da li je Sveti Duh, ako je ravnopravni član božanskog Trojstva, zapravo Hristov Otac (Matej 1:18)?
29. Zašto Jovan spominje samo Boga i Riječ kada govori o stvaranju (Jovan 1:1-3, 14)?
30. Kako to da Pavle navodi samo dva božanska bića koja su bila uključena u stvaranje (Efescima 3:9; Kološanima 1:15-16; Jevrejima 1:1-2)?
31. Zašto u Pavlovim, Petrovim i Jovanovim pismima uvijek stoji da blagodat i mir dolaze samo od Oca i Sina (Rimljanima 1:7; 1. Korinćanima 1:3; 2. Korinćanima 1:2; Galatima 1:3; Efescima 1:2; Filipljanima 1:2; Kološanima 1:2; 1. Solunjanima 1:1; 2. Solunjanima 1:2; 1. Timoteju 1:2; 2. Timoteju 1:2; Titu 1:4; Filimonu 1:3; 2. Petrova 1:2; 2. Jovanova 1:3)?
32. Zašto je Isus potpuno izostavio Duha Svetoga kada je izjavio da vječni život zavisi o poznavanju Boga i Njega (Jovan 17:3)?
33. Ko je i zbog čega krivotvorio tekst u 1. Jovanovoj 5:7, dionici poznatoj kao Comma Johanneum? Da li zbog podrške dogmi o trojstvu koja ne postoji u Svetom Pismu?
34. Pošto je Petar na Pedesetnici, **svega desetak dana** posle poslednjih Hristovih uputa prije Njegovog uznesenja na Nebo (Matej 28:19-20; Djela 1:2-3), propovijedao da se „svako... krsti u ime Isusa Hrista“ (Djela 2:38), da li to znači da je već bio „zaboravio“ trojstvenu kršteničku formulu, da nije bilo validno njegovo nadahnuće pod kojim je propovijedao, ili da je ova formula u Matejevom jevanđelju krivotvorena u IV vijeku, baš kao i (naučno dokazano) Comma Johanneum (1. Jovanova 5:7)?
35. Kako to da u Novom savezu ne postoji nijedan zabilježen primjer da je neko kršten „u ime Oca i Sina i Svetog Duha“, već samo u ime Isusa Hrista (Djela apostolska 2:38; Djela apostolska 8:12; Djela apostolska 8:16; Djela apostolska 10:48; Djela apostolska 19:5; Djela apostolska 22:16; Rimljanima 6:3; 1. Korinćanima 1:13 i Galatima 3:27)?
36. Zašto Biblija nikad ne uči da volimo, obožavamo ili se molimo Duhu Svetom?
37. Isus izjavljuje da je samo Sin vidio Oca (Jovan 6:46; Luka 10:22). Kako Sveti Duh može biti doslovno biće, a da nikada nije vidio Oca?
38. Zašto je apostol Jovan izostavio Svetog Duha kada kaže da je „naša zajednica s Ocem i sa Sinom Njegovim Isusom Hristom“ (1. Jovanova 1:3)?
39. Kako to da Biblija govori samo o prestolima Oca i Sina, a presto Svetog Duha nikad ne pominje?
40. Zašto Otac nikada nije razgovarao sa Svetim Duhom?
41. Zašto Isus nikada nije razgovarao sa Svetim Duhom?
42. Zašto Sveti Duh nikada nije razgovarao s Isusom?
43. Zašto Sveti Duh nikada nije razgovarao s Ocem?

44. Zašto se Sveti Duh manifestovao u formi goluba na Isusovom krštenju (Matej 3:16) ako je i sam bog? Zar to ne bi bilo direktno kršenje Božjeg Uputa o zabrani idolatrije i prikazivanja Božanstva materijalnim stvarima (2. Mojsijeva 20:4; 5. Mojsijeva 4:15-19)?
45. Zašto Pavle kaže da postoji samo jedan Duh (Efescima 4:4), dok Biblija govori o „Duhu Božjem“, „Duhu Hristovom“ (Rimljanima 8:9), „Duhu Gospodnjem“? Da li je to zasebno biće ili Duh o kojem govori cijelo Sveto Pismo: „Bog... poslao Duh svog Sina“ (Galatima 4:6); duh putem kojeg Otac i Sin prebivaju u vjernima (Jovan 14:23; Efescima 2:18; Galatima 2:20; Filipljanima 1:19; 1. Petrova 1:11)?
46. Koliko ima „svetih duhova“ ako je tačna dogma o trojstvu?
47. Kako to da o „danu ili času“ Hristovog drugog dolaska „niko ne zna, ni anđeli na nebu ni Sin, već Otac“ (Marko 13:32)? Zašto nije spomenut Sveti Duh kao ravnopravni Bog koji bi takođe morao to znati?
48. Zašto Sveto pismo naziva „antihristima“ one koje poriču doslovnog Oca i Sina (1. Jovanova 2:22-23; Juda 1:4)?
49. Kako to da je Sin Božji jedino biće koje poznaje Oca (Luka 10:22)?
50. Kako to da su Otac i Sin jedina božanska bića koja neko može mrziti (Jovan 15:23-24)?
51. Kako to da su samo dva bića uključena u posredovanje za nas ako je prema dogmi o trojstvu Sveti Duh posrednik: „Jer jedan je Bog, i jedan je posrednik između Boga i ljudi, čovjek, Hristos Isus“ (1. Timoteju 2:5)?
52. Zašto se u istom stihu (1. Timoteju 2:5) eksplicitno ističe da postoji „samo jedan Bog“ i zašto Isus nije makar nazvan „bogočovjekom“?
53. Zašto „spasenje (dugujemo) našem Bogu, koji sjedi na prestolu, i Jagnjetu“ (Otkrivenje 7:10)? Zar Sveti Duh nema nikakve zasluge?
54. Ako je Isus Hrist jedan od tri su-vječna boga, kako je mogao umrijeti na krstu i posvjedočiti za sebe da je „bio mrtav“ (Otkrivenje 1:18), ako znamo da je Bog jedini besmrtni (1. Timoteju 6:16)?
55. Kako to da je Stefan u božanskom otkrivenju vidio na Nebu samo „Sina čovečijeg kako stoji s desne strane Boga“ (Djela apostolska 7:56)? Gdje je nestao treći član?
56. Kako to da ćemo biti samo „naslednici Božji, a sunaslednici Hristovi“ (Rimljanima 8:17)? Gdje je treći?
57. Zašto o Hristu ne svjedoči i Sveti Duh, već samo Otac koji ga je poslao (Jovan 8:18)?
58. Zašto Isus kaže „vjerujte u Boga, i u mene vjerujte“ (Jovan 14:1) ako postoji još jedan bog u kojega trebamo vjerovati?
59. Zašto Jovan povezuje vjeru u Isusa Hrista Sina Božjeg sa zadobijanjem vječnog života (Jovan 20:31; 1. Jovanova 5:10-12) ako je Bog zapravo trojstvo tri su-vječna boga?
60. Zašto Jovan kaže da pobjeđuje svijet onaj koji vjeruje da je Isus Sin Božji (1. Jovanova 5:5)?
61. Zašto „antihrist“ poriče samo Oca i Sina (1. Jovanova 2:22,23) ako postoji i bog sveti duh?

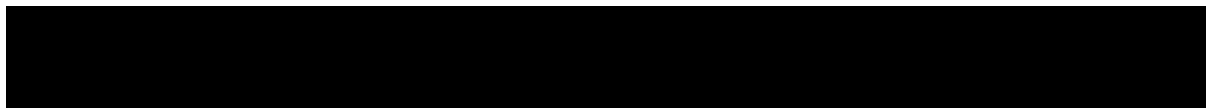
62. Zašto je pečat na čelima 144000 iz Otkrivenja 14,1 pečat Boga Oca a ne pečat Trojstva?
63. Zašto spaseni na Nebu kažu da „spasenje (duguju) našem Bogu, koji sjedi na prestolu, i Jagnjetu“ (Otkrivenje 7:10)? Kako to da ne znaju za „treće lice božanstva“ i zahvale i njemu?
64. Zašto u „kraljevstvu Hrista i Boga“ (Efescima 5:5) nema Svetog Duha?
65. Zašto po realizaciji Plana spasenja na Božjem prestolu opet nema Svetog Duha, već je presto samo Božji i Jagnjetov / Hristov (Otkrivenje 22:1)?
66. Zašto će se Sin „pokoriti Bogu“ po realizaciji Plana spasenja ako je su-jednaki bog (1. Korinćanima 15:27,28)?
67. Zašto poštujemo samo Oca i Sina (Jovan 5:23)?
68. Zašto apostol Jakov kaže za sebe da je „sluga Boga i Gospoda Isusa Hrista“ (Jakov 1:1)? Zar odbija da služi i trećem?
69. Zašto Isus naglašava da je u jedinstvu samo sa Ocem (Jovan 10:30) ako postoji „trojedini Bog“?
70. Zašto je Isus obećao učenicima i hrišćanima u svim narednim vjekovima da nas „neće ostaviti“ (Jovan 14:18) i da će biti „uvijek sa nama, sve do svršetka ovog doba“ (Matej 28:20) ako je Sveti Duh kao zasebno biće taj koji obavlja djelo osvjedočenja, tješnja i dr.?
71. Kako to da Duh istine ne govori od sebe, već je Otac taj koji govori njemu šta da govori, a taj „On“ je Hrist (Jovan 8:28; 12:49; 14:10, 24 i 16:13)?
72. Kako to da je kroz kompletnu Bibliju Bog Otac uvijek Izvor i najviši Autoritet od koga dolazi sve, a Sin Božji božanski kanal, kroz kojega je sve (Jovan 12:49; Jovan 14:10; Jovan 14:24, Jovan 8:28), bilo u fizičkoj ili duhovnoj manifestaciji, ako postoje tri su-jednaka ravnopravna boga (trećeg zapravo nigdje nema, dok kod pomenuta dva očito postoji jasna hijerarhija i domen djelovanja koji se nikada ne mijenja)?
73. Ko je zapravo Isusa uskrsnuo iz groba, ako je Bog trojedini (vidi: Djela 2:24; 2:32; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Rimljanima 4:24; 6:4; 10:9; 1. Korinćanima 6:14; 15:15; 2. Korinćanima 4:14; Galatima 1:1; Efescima 1:20; Kološanima 2:12; 1. Solunjanima 1:10; 1. Petrova 1:21)?
74. Kako to da je Isus Hrist po uznesenju i preuzimanju ingerencija na Nebu (Matej 28:18) imao potrebu da mu Bog Otac daje otkrivenje (Otkrivenje 1:1) ako je i sam ravnopravni sveznajući bog?
75. Ako je Isus su-vječni Bog sa Ocem, zašto je kazao Mariji Magdaleni da se vraća „svom Bogu i vašem Bogu“ (Jovan 20:17)?
76. Zašto u Otkrivenju 3:12 Isus tri puta naziva svog Oca „moj Bog“? Da li na Nebu postoji samo jedan istinski Bog ili možda hijerarhija nižih i viših bogova? Kako se to uklapa u dogmu o „trojedinom bogu“ i tri „su-vječna“ i „su-jednaka“ bića?

84. Video predavanja

Lothar Mueller - Istorija adventističke nauke o Trojstvu:



Danny Vierra + June (Moss) Rieck - Napadi na poslednju Božju crkvu pred Isusov dolazak – Infiltracija Jezuita – dr LeRoy Froom:



U Crkvi Adventista
Sedmog Dana



Vladimir Babić - Kratka Ilustracija Trojstva:



Dustin Butler - 1888 The God we worship:



Judgment Hour - Ellen White and Dr. Kellog:



Aleksandar Petrović – Dr Froom je bio mason i jezuita



Nick Ionashku – Froomism:



Nader Mansour - Trojstvo i 666



Nader Mansour - Novi „Bogovi“:



Nader Mansour - 7 Duhova



Nader Mansour - Feast Days vs. The New Covenant:



Dr. Ingo Sorke - Kako sam pronašao staru istinu:



Prof dr Ingo Sorke je jedan od najpoznatijih teologa u krugovima GK. Tamo je dobio zadatak, da pripremi posebno jake dokaze Trojstva koji bi se izneli svim adventistima u celom svetu. Kroz to istraživanje je pronašao staru istinu, i čim je to rekao, sledeći dan (kraj 2020.) je otpušten sa posla. Od tada je posebno aktivan u misionstvu i pozivu adventistima da se vrate 1. zapovesti dok vreme milosti još traje. English+Deutsch: www.ingosorke.com

Goran Šušljic - Pitanja i odgovori:

Moja snimljena predavanja potiču iz vremena kada još nisam posedovao dokaze o falsifikatima, i zato sam tada iznosio samo dokaze, da čak i u tom slučaju ne bi postojala mogućnost egzistencije Trojstva.



Goran Šušljic - Adventisti i Trojstvo 1:



Goran Šušljic - Adventisti i Trojstvo 2:



Goran Šušljic - Adventisti i Trojstvo 3:



Goran Šušljic - Božji narod poslednjeg momenta 1:



Goran Šušljic - Božji narod poslednjeg momenta 2:



Goran Šušljic - Božji narod poslednjeg momenta 3:Goran Šušljic -



Goran Šušljic - Dani pred Hristov dolazak i Adventisti - Audio:



85. Moje posebno iskustvo sa Bogom - Goran Šušlić

Želim da sa vama podelim iskustvo mog čudesnog izlječenja Božjom silom, da bismo razumeli da čak i najzdravija ishrana bez Boga nema smisla. Ja sam 2010. sa 38 godina dobio moždani tumor prečnika oko 4cm. Tada sam prešao na zdravu vegansku ishranu, praćenu visokokoncentrisanim biljnim ekstraktima kao npr. tamjan, Green Magma i sveže ceđeni sokovi, tako da se tumor umirio, a velika biopsija je potvrdila samo neaktivno tkivo. Pošto sam tada bio jako slab od bolesti, nisam bio u stanju da donesem pravu odluku, a danas ne bih dopustio biopsiju, jer ona donosi nadražaj koji aktivira tumor. Čak i kad postoji rak, njegov razvoj i aktivnost može da se posmatra kroz MR i samo kod eksplozivnog rasta (npr. Glioblastom) neka intervencija, koja inače donosi više štete nego koristi, ima smisla.

Ali kod većine tumora pri prelasku na ekstremno zdravi život može samo da se posmatra njihova neaktivnost ili preostali ožiljci. Meni je nažalost biopsija pored aktivacije tumora (kroz iritaciju) donela povredu na jednom mestu koje izaziva nestabilnosti, tako da sam radi toga bio primoran da uzimam otrovne antiepileptike, koji su u određenoj meri sprečili potpune efekte mog zdravog života.

Posle operacije biopsije sam izgubio oko 10 Kg i postao jako slab. Ali pošto sam počeo da živim potpuno po zdravstvenim principima, dobio sam uskoro vecu snagu od one pre bolesti. Moja izgubljena težina se vratila u mišićnoj formi, bez da sam dirnuo meso ili mleko, ili primenio teške treninge (koji su posle operacije glave bili i nemogući). Osećao sam se tako dobro kao nikad ranije u životu, tako da nisam više osećao želju za bližim kontaktom sa Bogom ili da donesem jasnu odluku pripadnosti samo Njemu. Nakon jedne godine je MR kontrola pokazala da je moj mozak u stabilnom stanju bez povećanja tumora. Tada sam se još dalje odvojio od Spasitelja i odlučio da mi nije potrebna ni tako "ekstremno" zdrava ishrana, pošto sam tako "jak" i "zdrav".

Već mesec dana kasnije došlo je do eksplozije bolesti u mozgu, gde je narastao dodatni, novi veliki proces na drugoj do tada nedirnutoj polovini mog mozga, i koji je kroz eksplozivni rast dodatno napravio i nekoliko krvarenja, najveće kao kugla od skoro 3 cm. Slobodno se može reći da mi je gotovo ceo mozak bio simbolički "pojeden". Da pre toga nisam primenio mnoge aspekte prirodne medicine, koja potiče iz Božje apoteke, takvo krvarenje bi i kod mene izazvalo apopleks pucanjem tkiva sa oduzimanjem jedne strane tela ili čak i trenutnu smrt. Ali pošto moje tkivo nije bilo nagriženo suviše nezdravim životom, ono je bilo elastično, tako da sam ja uprkos svim krvarenjima mogao normalno da hodam i da se pomeram. Radi jake glavobolje sam ponovo završio u bolnici, gde su mi doktori saopštili, da treba da odem kući da se oprostim od porodice, jer je izlječenje nemoguće, a smrt neposredno preda mnom. Razmišljao sam o mom bez Boga besmislenom životu i odlučio da Ga celim srcem ponovo prihvatim, bez obzira šta će mi se dogoditi. Te subote sam pozvao nekoliko vernih ljudi sa propovednikom u naš dom da se obavi molitva pomazanja. Bio je dan sa plavim nebom bez i jednog oblaka na nebu i suvim vazduhom.

Molili smo se sa suzama u očima da mi Svemogući pokloni život ako je Njegova volja. Nakon molitve je odjednom bez najave došao veliki grad, iako to kod onakve atmosferski vremenske konstelacije nije bilo moguće. Imali smo utisak da se plafon trese od jakih gromova. A ja sam se odmah osetio bolje.

U ponedeljak je MRT pokazao da su novi proces na drugom delu mozga i cela velika lezija i sva krvarenja potpuno nestali kao da nikad nisu ni postojali. Čak kada se takva velika krvarenja i prežive, njima treba par meseci da nestanu, a lezija bi ostavila barem ožiljke. Tim profesora je nakon toga saopštio da to sa prirodnim naukama i medicinom nije objašnjivo, a kod nekih su se mogle videti vlažne oci, pošto su i sami mogli da prepoznaju Božje čudo i da On zaista postoji.

Sa druge strane je Bog tada ostavio primarni tumor na drugoj strani mozga kao opomenu, da moram potpuno da se promenim, naravno samo kroz Božje vodstvo i silu. U Bibliji stoji opis, kako je naš sveti i slavni Bog na gori Sinaju lično predao deset zapovesti Svom proroku Mojsiju.

Pri tome se celo vreme mogla čuti jaka grmljavina. Naš Stvoritelj se time potpisao, da niko ne bi pomislio da je Mojsije sam izgravirao tih deset zapovesti, nego da bi svi dobili dokaz od Koga one dolaze. Upravo tako se naš Spasitelj potpisao i kod mog čudesnog izlečenja, da niko ne bi mogao da tvrdi, da je to "spontano" izlečenje, kako se Božje čudesno delovanje često označava, da bi se utišala savest koja poziva na promenu života i prihvatanje istine. Uprkos svemu, ja tada još uvek nisam potpuno došao ka Bogu, nego je moj religiozni život nosio oblik sinusne krivine.

Posle odredjenog vremena sam polako ostavio i ekstremno zdravu isranu i biljne ekstrakte kao npr. tamjan. Bog je morao i dalje da me teše da bi Mu prišao još bliže. Moj tumor se ponovo aktivirao i eksplozivno narastao. U Avgustu 2018. sam celu noć bio pri doslovnom umiranju, ali su moja mama i supruga proveli celu noć na kolenima, podržani molitvama od strane velikog broja poniznih ljudi. I Bog je smrti rekao NE! Ja sam ostao u životu, i prenet sam direktno u bolnicu. Doktor su mi rekli, da ne očekuju mogućnost da kod ovakve konstelacije ostanem u životu, ali da će makar pokušati da me operišu, iako ću i tada, ukoliko uopšte preživim operaciju, živeti verovatno samo par nedelja do 2-3 meseca.

Hirurg mi je nakon operacije rekao da je držao mali isečeni deo mog tumora u ruci, i da je to najopasniji i najbrži tumor Glioblastom (stepen malignosti 4). Ja sam tek nako toga potpuno shvatio da ponovo umirem, i predao sam život potpuno Bogu. U jednoj dubokoj molitvi sam Mu obećao da ću svakim atomom svoje snage objaviti NJEGOVU STARU pregaženu istinu naših pionira o Bogu Ocu i o Njegovom doslovnom Sinu Isusu, a ljudima ovog sveta deliti Veliku Borbu kao najavu neposrednog Isusovog dolaska.

Odmah pri završetku molitve sam čuo izuzetno jasan glas:

- **"JA neću večno dopustiti da umreš."**

Reč "večno" nikad nije bila prisutna u mojem izražavanju, tako da mi je Bog i time pokazao da su ovo zaista bile Njegove reči, a ne moje misli! Moje razumevanje je, da mi je On time rekao, da ću ostati živ sve do Isusovog dolaska (naravno samo ukoliko ostanem u zajednici sa Njim). Da bi Bog i praktično dokazao da su to zaista bile Njegove reči, nekoliko sati nakon toga sam dobio poziv na mobilni (što u Nemačkoj nije uobičajeno) od strane glavnog doktora tog medicinskog područja, koji nije bio nadležan za moj slučaj, i koje ranije nisam video. A on je sa drhtavim i šokiranim glasom rekao, da je došlo do neshvatljive promene dijagnoze mog tumora. Analiza tkiva je pokazala da je tumor druge forme, kod koje (iako je i kod nje stepen malignosti bio 3) je teoretski moguće lečenje (ne izlečenje, nego samo usporavanje rasta) hemoterapijom u kapsulama i fotonskim zračenjem!

Bog je rekao Svoje! Moj tumor je tada bio neshvatljivih 10×9 cm pre operacije, a nakon nje je ostao još uvek gotovo 8 cm velik. Odmah nakon moje molitve su mnogi pacijenti i zaposleni iz različitih odeljenja bolnice, pa čak i sveštena lica, počeli sami da mi se obraćaju sa pitanjima o pravoj istini, uz prihvatanje istine i Velike Borbe u ruci, čak i od strane katoličkog sveštenika, koji je u razgovoru čuo ko je zver, šta je naša prošlost i šta prethodi Isusovom dolasku, i koji je onda Veliku Borbu podelio sa evangelističkim kolegom.

Mogao bih da pišem još duži tekst koja natprirodna čuda svedočenja su se sve desila u bolnici, gde je Bog doslovno pripremio Svoju decu da dobiju istinu. Mnogi su pokazali potpunu dubinu sreće što su dobili priliku da upoznaju istinu. Mogu samo da kažem da je pozni dažd neprimetno i započeo! U januaru 2019. je u MR ustanovljeno da se tumor sa 8x8cm smanjio na 4x2cm! Ali Božji narod je dalje upućivao molitve za mene, a ja sam nastavio da doživljavam velika iskustva sa nepoznatim ljudima ovog sveta, pri čemu su neki čak i direktno dolazili kod mene i eksplicitno tražili da čuju istinu!

Nakon prihvatanja istine su mnoge osobe rekle da smatraju da je Bog učinio doslovno čudo da bi dobili priliku da čuju istinu. Kod jednog doktora se desilo da je prekinuo medicinski razgovor, i rekao mi, da u celoj sobi oseća Božje prisustvo i da vidi celu sobu doslovno osvetljenu natprirodnim svetlom! Zahvalio mi se celim srcem za Veliku Borbu i doslovno direktno upoznavanje Boga jer pre toga verovatno nije bio siguran da li Bog zaista postoji! Ja sam u junu 2019, nakon pola godine praćene verom i molitvom dragih ljudi, otišao na novu MR kontrolu. Nakon ispitivanja sam kratkim pogledom na na dva različita ekrana sa aktuelnim i snimkom pre nekoliko meseci video, da je na jednom ekranu tumor mnogo veći i u tom kratkom trenutku sam gotovo izgubio nadu na izlečenje.

A onda me je doktor pozvao na razgovor i pokazao mi da je MR slika puno manjeg tumora ona od danas! Kod moje vrste tumora ne postoji smanjenje nego samo eksplozivni rast! Šokiran tom činjenicom doktor nije mogao da me pusti, iako su već više pacijenata čekali na razgovor koji normalno traje maksimalno 10 minuta! On je celo vreme pokušavao da negira Božje čudo, i trudio se da pronađe dokaze njegovog stava, ali je posle sat vremena morao da odustane od svoje argumentacije, i da se pomiri sa činjenicom da Bog zaista postoji!

MR u februaru 2020. je pokazao, da moj nekadašnji maligni tumor mozga koji je imao prečnik od 10×9 cm **više NE POSTOJI!**

Ja sam danas potpuno zdrav i u svakom aspektu normalan kao pre 10 godina. I danas doživljam veliki broj misionarskih iskustava. Gotovo svaki dan poklanjam knjigu od Ellen White „Velika Borba“ i karte za besplatnu narudžbu te knjige, i kroz to dolazim u blagoslovene razgovore sa iskrenim ljudima, i mnogi pokazuju veliku radost što su dobili priliku da čuju večnu istinu. Božji Duh u ovoj poslednjoj fazi pred Isusov dolazak posebno deluje na ljudske umove, i nikada do sada ljudi nisu u tolikoj meri bili spremni da čuju i prihvate istinu, pošto je kraj vremena milosti neposredno pred nama! Neka Bog učini da budemo spremni za skori Isusov dolazak u slavi, i da večnost provedemo zajedno na nebu! Neka nas Bog blagoslovi i dovede do potpune istine i večnog života!

Zahvalnost, slava i čast

Bogu Ocu

i

Njegovom Sinu Isusu Hristu

Internet stranica sa dokazima stare pregažene istine:

SRPSKO-HRVATSKI:

www.adventisti-prva-zapovest-ili-trojstvo.de

DEUTSCH:

www.adventisten-erstes-gebot-oder-dreieinigkeit.de

Zahvaljujem se za posebnu podršku od strane Péter Győrfi i za tekstove od Aleksandra Petrovića

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