Seventh-Day Adventism and the Bible

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SEVENTH-DAY ADVENTISM and the BIBLE

By Louis T. Talbot
Seventh-day Adventism
And the Bible
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And the Bible
(Revised Edition)

By

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FOREWORD TO SECOND EDITION

By DR. MARTIN R. DeHAAN

A year ago, it was my privilege to write the Foreword to the first edition of this booklet by my friend Dr. Louis T. Talbot. In that Foreword I made the following statement: "Modern day Seventh-day Adventism contains some truth, but it is not the truth. The fact that their errors are covered with a veneer of truth makes it all the more deceptive, subtle and dangerous. What little truth the Seventh-day Adventists teach is cleverly used as a disguise to cover up the many errors in their system. The history of the Seventh-day Adventist system is a history of unbroken deception."

Now that, happily, the first edition is exhausted, and it is time for a second edition of this useful booklet, I desire greatly to write a more lengthy Foreword. The convictions I expressed in the first one have been deepened by what has transpired in the meantime. I will explain.

As a result of an excursion into heresy on the part of some Eastern editors, who had planned a defense of this sect late in 1957 the Seventh-day Adventist Review and Herald Publishing Association of Washington, D. C. published a new book on doctrine entitled Seventh-day Adventists Answer Questions on Doctrine. However, this title in itself is misleading; it should simply read QUESTIONS ON DOCTRINE??? because it actually does not answer the questions submitted, but raises a multitude of others in a verbose vindication of the Seventh-day Adventist position.

The flyleaf contains the sentence: "Prepared by a representative group of Seventh-day Adventist leaders, Bible teachers and editors," and as such, it is the very latest official statement of the creed of this cult.

With great anticipation I had long awaited this volume for I had been assured repeatedly that it would contain a turn-about-face of the old Seventh-day Adventist position, and
a repudiation of many of its objectionable heresies. Friends of this sect had claimed that some drastic revisions of their stand had been made, and that their views had been changed greatly to conform with evangelical Christianity. Therefore my disappointment was very great when I found, upon examining the book, that there had been no essential change in the historic teachings of Seventh-day Adventism. Some of their statements have been modified slightly and rephrased cleverly, but essentially it is the same old error in a slightly altered garment. The book abounds in double talk and flagrant contradictions. A better example of “talking out of both sides of the mouth” could not be found anywhere.

As admitted by the authors at the outset, this volume was not intended to be a repudiation of any of the previously-held views of the Seventh-day Adventists. I quote paragraph 2 on page 8: “The replies were prepared by a group of recognized leaders, in close counsel with Bible teachers, editors, and administrators. The goal was to set forth our basic beliefs in terminology currently used in theological circles. This was not to be a new statement of faith, but rather an answer to specific questions concerning our faith. It was natural that these answers would come within the framework of the official statement of Fundamental Beliefs of Seventh-day Adventists which appears in the Church Manual. In view of this fact, these answers represent the position of our denomination in the area of church doctrine and prophetic interpretation.”

From this statement of purpose by the authors, the following is clear:

1) This is not a new statement of faith; therefore it must be the old stand.

2) The goal is to employ a new terminology in propagating their old views.

3) No change in any former beliefs is represented, for the authors state that the views expressed “come within the framework of the official statement of fundamental beliefs of Seventh-day Adventists which appear in the church manual.” This church manual has not been revised.

There is not the slightest hint in this book that there has ever been any intention to retract, modify, alter or repudiate any of the doctrines which have always been considered unscriptural, false and God-dishonoring by evangelicals. It is the same old error in a new terminology. All of this is in the face of loudly-heralded promises that the Seventh-day Adventists had made such drastic changes in doctrines that evangelicals would be set back on their heels and obliged to change their whole evaluation of this sect.

After devoting a few pages to the areas in which the Seventh-day Adventists are purported to be in agreement with evangelicals, the remainder of the book is composed of three parts:

1) A defense of the distinctive beliefs of the Seventh-day Adventists concerning conditional immortality, soul sleeping, total annihilation of the wicked, the year-day theory pointing up in 1844, the three angels of Revelation, the investigative judgment, the cleansing of the sanctuary, the scapegoat heresy, pork ordinances, health rules, the mark of the beast, etc.

2) A vindication of the Seventh-day Adventist prophetess, Ellen G. White, exalting her to a place of authority and inspired utterance equal with many of the Old Testament prophets, and John the Baptist (p. 91). The Roman Catholic Church scarcely gives a higher place to the Virgin Mary, or the Christian Scientists to Mary Baker Eddy, than the Seventh-day Adventists assign to Mrs. White. To the Seventh-day Adventists she is as infallible as the Word of God. As a result, the book bristles with hundreds of quotations from the writings of Mrs. White. Over and over, when trying to prove their point, the Adventist theologians resort to the writings of their prophetess. Page upon page of quotations from her writings are presented as proof of their position. In fact, there is an appendix at the back of the book of over 50 pages composed of quotations from her writings. Before reading very far, one finds unmistakable evidence that Mrs. White is still the last word in Seventh-day Adventism.

3) A carefully-worded but basic purpose of the book is to establish the long-held, but erroneous view, of Seventh-day Adventists that they comprise the one true remnant church of the end time. Although in one portion of the book they flatly deny this, it is nevertheless perfectly clear that they still con-
sider themselves "the remnant church" as they have always
done, to which group the spirit of prophecy (contained in
Mrs. White's writings and ministry) has been manifested, and
to which God gave her writings which they hold to be inspired
(pages 89, 92, paragraph 2).

Now all of the above statements will be denied with one
corner of the mouth, while clearly implied with the other.
The volume is so full of confusing contradictions it would
take volumes to cover them. Here are a few:

1) Of Mrs. White's writings it is stated: "... We do not
regard them in the same sense as the Holy Scriptures ..."
(p. 89).

Contradictions: On page 91 it is stated that Mrs. White
was inspired in the same way that Simeon, Agabus and John
the Baptist were (and others mentioned in the Old and New
Testaments). We quote from the book: "The messages that
came through these prophets, it should be recognized, came
from the same God who spoke through those prophets whose
writings were included in the Sacred Canon."

In other words, it was the same inspiration and the
same authority, only they were omitted from the Canon!
This is another example of the double talk and deception
which pervades the book.

2) They claim that one who truly understands and ac-
cepts the teachings of the Seventh-day Adventists can assured-
ly know that he is born again, and fully accepted of the Lord.

Contradiction: On Page 15 we are informed that not un-
til the end of the "investigative judgment" now going on in
heaven, will it be finally determined "who of the myriads of
those sleeping in the dust of the earth are worthy of a part in
the first resurrection."

3) On page 153 we read: "Seventh-day Adventists do not
rely upon their Sabbathkeeping as a means of salvation or of
winning merit before God."

Contradiction: "But in these 'last days,' when we be-
lieve, all truth is to be restored before Christ's second coming,
and the message with divine import is to come to mankind
on the Sabbath of the fourth commandment, there is a moral
accountability for obedience on the part of those to whom
light and conviction have come." (p. 178). A flat denial of
the above!

4) On page 188 we read: "No one has yet received the
mark of the beast. The testing time has not yet come."

Contradiction: The Seventh-day Adventists hold the
mark of the beast 'to be, in essence, the attempted change of
the Sabbath of the fourth commandment of the Decalogue by
the Papacy, its endeavor to impose this change on Christendom,
and the acceptance of the Papacy's substitute by individuals.

We believe that in the end of time, in the light of clear divine
prohibition, all men will be brought face to face with a de-
cision to accept or reject Sunday observance" (p. 181). Sunday
observance then will be the mark of the beast and the seal of
the living God will be Sabbathkeeping. To say that it is not
now the mark of the beast, but will be in the last days, still
makes Sunday keeping the mark of the beast. Yet these Sev-
enth-day Adventists want the endorsement of the Sunday-
keeping worshippers of Satan! A great deal is made of the
teaching that the sabbath will be the mark of the beast in the
last days, but on page 178 we are definitely told that we are
now living in these last days. Hence, it must be in effect now:
more evidence of double talk and confusion!

5) On page 191 we read: "Those who will feel the full fury
of the dragon's wrath are spoken of as 'the remnant of her
seed', or in Adventist language, 'the remnant church.' It is in
a spirit of deep humility that we apply this Scripture to the
Advent Movement and its work, for we recognize the tremen-
dous implications of such an interpretation. While we believe
that Revelation 12:17 points to us as a people of prophecy, it
is in no spirit of pride that we thus apply the scripture. To us
it is the logical conclusion of our system of prophetic inter-
pretation."

Contradiction: While the Seventh-day Adventists thus
boldly affirm that they are the 'remnant church', yet they
admit there are believers in other churches. But unless they are
Seventh-day Adventists, they are not of the remnant. What,
then, are these members of other churches? In other Seventh-
day Adventist literature they are plainly called "lost," and
they can be quite clearly identified as a part of the "Babylon"
described in the chapter answering Question 21 of this book.
6) On page 440 we read: “Seventh-day Adventists therefore repudiate in toto any idea, suggestion, or implication that Satan is in any sense or degree our sin bearer.”

Contradiction: Two entire chapters of this book are devoted to proving that Satan ultimately will bear our sins. Much is made of the word, azazel, (a marginal reading) to prove their old heresy that the scapegoat of Leviticus 16 was Satan. While acknowledging that the first goat mentioned in this chapter typically represented the Lord Jesus Christ, it is stated on page 399 concerning the second goat: “The other goat, we believe, stood for Satan, who is eventually to have rolled back upon his own head, not only his own sins, but the responsibility for all the sins he has caused others to commit.” This is subtle language, but one thing is clear, and that is that they believe this scapegoat to be Satan. The 21st and 22nd verses of Leviticus 16 reveal the repulsive blasphemy of such a claim:

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

In the face of all this, the Seventh-day Adventists claim that they abhor the doctrine of Satan’s being a sinbearer, while they go to all lengths to prove that the scapegoat on which the sins of people were laid was none other than Satan! What contradiction, what blasphemy, what unholy twisting of the Scriptures! If the Seventh-day Adventists were sound in everything but this one gross error, they would still have to be considered by Bible believers as an unscriptural cult. Compare, for instance, the words of Peter: “Who [Christ] his own self BARE our sins in his own body on the tree” (1 Pet. 2:24)

7) On page 497 we read: “The work of judgment may well involve a careful investigation of the records of evil men and a decision regarding the amount of punishment due each sinner for this part in the rebellion against God.”

The Seventh-day Adventists reject the idea of eternal punishment, but point with pride to the fact that they have now somewhat modified their position and now believe that there will be future suffering of a longer or shorter duration for the wicked before final annihilation. The duration or severity will depend upon the record of sins. This is dealt with indirectly,—inferred, rather than taught,—and is rather vague, but thus we have been made to understand that the new Adventism is willing to admit that there will be a period of torment and suffering in hell for the wicked before final total destruction.

Contradiction: The Seventh-day Adventists actually believe no such thing. They teach that when the wicked and the saved die, the soul immediately falls asleep. The whole person goes to the grave, and “While asleep in the tomb the child of God knows nothing” (p. 523). Since, according to this teaching, when a person dies, he loses consciousness immediately, he cannot suffer. Since, according to the Seventh-day Adventists, he is not raised until the judgment at the great white throne, the suffering would have to follow this resurrection. But they deny this flatly. Here are several quotations: “True, all sinners will be punished with eternal death, but eventual extinction can hardly be conceived of as a graduated punishment” (p. 498); “Then, from the great white throne, the sentence of doom is pronounced upon the wicked. And the sentence is followed by immediate execution” (pp. 505-6); “Neither evil angels nor wicked men are now receiving final punishment for their transgressions. Such punishments are still future” (p. 556); “The drama of the ages ends in Satan’s final and irrevocable overthrow, and his utter extinction—as well as that of all who follow him—when fire comes down from God out of heaven and devours him” (p. 506).

So when the Seventh-day Adventists claim that they do make room for a period of conscious torment in hell before annihilation, they mean nothing of the sort. There is no place in their theology for this. From death to resurrection both saved and lost “sleep”—not suffer—and at the final resurrec-
tion the unsaved experience *utter and immediate extinction.* Where is the time for suffering? This is only more double talk for the unsuspecting and untaught.

Space does not allow the further examination of this final official doctrinal statement of Seventh-day Adventism. The volume QUESTIONS ON DOCTRINE has been only a confirmation of my suspicions, that in this attempt to secure the blessing and endorsement of evangelicals, the Seventh-day Adventists have resorted to Trojan Horse tactics. It is evident that there is no desire on their part to enter the evangelical camp except for the purpose of using the approval of evangelicals in order to secure more proselytes for their "remnant church." If the Seventh-day Adventists wanted to be considered "evangelical" and not a "cult", they could have covered the subject in sixteen pages, instead of producing a volume of 720 pages. The entire volume is practically a justification of their unaltered position and a defense of Ellen G. White, their prophetess. The prominence of her name in the volume,—more than four hundred quotations from her writings,—is ample evidence of this. By eliminating the passages from Mrs. White's writings, and the many chapters of laborious attempts to establish their heresies, the book could be condensed into a pamphlet and be more lucid than the confused maze of fantastic interpretations of which it is now composed. The old proverb applies perfectly: "The mountain labored, and brought forth a mouse."

Seventh-day Adventism has not changed one iota. It is the same bigoted movement of error and clever deception it has been from its inception.

The exposé of the teachings of this sect which follows may be corroborated one hundred per cent by reference to this 1957 doctrinal treatise of Seventh-day Adventism. I recommend Dr. Talbot's booklet to you with all my heart. "Take heed that no man deceive you by any means."

Martin R. DeHaan, M.D.

Radio Bible Class,
Grand Rapids, Michigan.

INTRODUCTION

It was my intention to include in this second edition a review of the 1957 Seventh-day Adventist publication Questions on Doctrine, but since my dear friend, Dr. Martin R. De Haan, one of the most beloved and honored Bible teachers in our land, has dealt with this matter so thoroughly in the foregoing Foreword, I will take only sufficient space to state that I too have gone through this voluminous work and agree perfectly with what Dr. De Haan has said about its containing the same old heresies in a different dress. However, the wolf is quite clearly revealed through the new sheep's clothing. In fact, I was astounded at the lack of subtlety on the part of this sect. I had expected a more wily cover-up of its heresies in view of all the negotiations during the last two years with those who sought to whitewash the cult for acceptance among evangelicals. It is my opinion that this sect did not dare risk an upheaval in its ranks such as that which has occurred in my native land—Australia—and in New Zealand, where in 1956, certain outstanding Adventist leaders were dismissed by the hierarchy for preaching justification by faith and for questioning the Divine inspiration of Mrs. White's writings. I have in my office the transcript of the trial of some of these courageous and conscientious men from which I quote:

"It was laid down that the writings of Mrs. White were to be received and believed as from the same source and with the same faith as the Bible. The actual statement was, 'The writings of Sister White are inspired by the same Spirit that inspired the Bible; therefore we must have the same faith in the writings of Mrs. White as we have in the Bible.' Secondly, it was then claimed that the writings of Mrs. White possessed the same degree of inerrancy as the Bible in the following: 'We have never claimed infallibility for the spirit of prophecy, neither have we claimed infallibility for the Bible. The same
apparent contradictions that we have in the Bible we find also in the writings of Sister White; as we can explain the difficulties in the one, so we can in the other. Thus the Ellen G. White publications were made equal with the Bible both as to source and inerrancy."

No wonder this new book of Seventh day Adventist doctrine goes overboard to keep Ellen G. White on the throne as the inspired prophetess of the movement. It is to her writings—not to the Bible—that these authors appeal in over four hundred quotations for corroboration of their basic teachings, and in them, as always, the old heresies are plainly discernible. So, as I have always declared, as long as the word of this de­luded woman is the voice of God to these people, this sect can never be considered as scriptural or evangelical, but its leaders must be classed among those whom Paul described as: "False brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"

"To whom we gave place by subjection, no, not for an hour" (Gal. 2:4-5). Nor do we.

Yours in the Coming One,

Louis T. Talbot.

The Bible Institute of Los Angeles,
Los Angeles, California

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Seventh-day Adventism
And the Bible

I consider Seventh-day Adventism to be the most de­ceptive of all the cults because it hides its identity and origin so well that many true Christians fall into its trap without being aware of what it actually teaches, and thus go into darkness and confusion.

Many Protestants believe that the only difference be­tween Seventh-day Adventists and evangelical Christians is that they keep the Jewish sabbath, or Saturday, while we worship on the first day of the week, in commemoration of the resurrection of Christ. Nothing could be farther from the truth. It is true that their insistence that keeping the seventh day is necessary to salvation does itself separate them from genuine Christians. But in many other doctrines they differ as radically from orthodox Christianity as do Christian Scientists, Mormons, Jehovah’s Witnesses, Rosicrucians and the like. They display the Bible prominently and thus attract many Christians who are soon in bondage to this "Jewish system with a Christian dress." May God use these brief messages to deliver those who are so enslaved!

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When I was delivering these lectures in the Church of the Open Door in Los Angeles, a man wrote me as follows: "I am sorry you are taking up these cults. In business we do not spend time knocking the other fellow’s goods. We simply press the superiority of our own. I have competitors in my business, but I never mention them. So why don’t you lay off the cults, and spend your time declaring what you understand the Bible to teach?"

I replied: "My friend, I see your point, and it is well taken. The major part of my time is taken up just as you have
suggested—giving out the Word of God as I understand it. But I want you to consider this for a moment: Suppose a competitor were using a counterfeit of your product. You had the original, but he copied it and was selling it with your label on it. He was adding some innovations of his own, but was calling it by your name. What would you do then?"

He hadn't a word to say.

These cults all come in the name of Christ, all claiming their teachings to be the only true revelation of God. Of all of them the Seventh-day Adventists are the most successful in posing as true evangelicals for they use the words salvation, coming of Christ and other Christian terms in a way that misleads. They do not mean the same thing by these terms that the Bible does, as we shall soon see.

On their "Voice of Prophecy" radio broadcast the Adventists are careful not to emphasize their heretical teachings. As a consequence, thousands of Christians are supporting this program without knowing its source or its sponsor. I myself over the years have received many letters asking me about it.

Seventh-day Adventists have no fellowship with true Christians, but they are not above using their names to further their cause. In the book of their false prophetess, Mrs. Ellen G. White, entitled The Great Controversy, much is made of Luther, Wycliffe, Huss, Jerome, the Waldenses, the Wesleys and other great church leaders, although not one of these believed or taught the peculiar Adventist doctrines, nor did they keep the Jewish sabbath.

Not long ago the Adventists tried another trick to make it appear that evangelical Christians were on their side. They sent requests for articles to men like Dr. Oswald J. Smith of the People's Church, Toronto, Canada; Dr. V. Edman of Wheaton College; Dr. Clarence McCartney of the First Presbyterian Church of Pittsburgh, Pa.; Dr. Billy Graham, foremost evangelist of our times; Dr. Walter Wilson of Kansas City, Mo., and others, without revealing the fact that the magazine was a Seventh-day Adventist publication. The men generously and kindly responded with short articles on subjects such as salvation, the judgment and the return of Jesus, to be incorporated under a general title, Here We Stand, based upon Luther's famous declaration, "Here I stand." It was to the astonishment and embarrassment of these men that they found that they had sent articles and their pictures for a four-page spread in a Seventh-day Adventist publication. The magazine is entitled These Times, and the issue is August, 1954.

Of course, these tactics will not bolster Adventism, but will be used of God to discredit their unscriptural teachings, for these evangelical leaders will make much of the fact that they did not know they were being used to appear to be on the side of Seventh-day Adventism. God will use the words they wrote, for they were based upon the Word of God. But it is an illustration of the deceptive nature of the sect. It is exactly as the late D. M. Canright, who for many years was a prominent worker among the Adventists and later discerned their heresies, and left them, stated: "There is a streak of deception in the whole work of Seventh-day Adventists, from first to last."

Mr. Canright knew what he was talking about, not only from his long service with the Adventists, but as a result of the terrible persecution that followed his departure from them, and his attempt to expose them. His books, and those of Rev. E. B. Jones, of Minneapolis, are the best exposes of this cult ever written. Mr. Jones was a missionary to India for the Seventh-day Adventists, and worked with them for many years, and he too has suffered greatly from their lies about him, and their attacks upon his character. But God is using his writings, and through them helping many people to learn what Adventism really teaches.

It is strange that the Adventists seek to move in Christian society and use their leaders for a cloak when they not only hold so many heretical views but also have such a hostile attitude toward all organized churches.

Their prophetess, Mrs. White, of whom I shall tell you more later on, wrote: "I saw the state of the different churches since the second angel proclaimed their fall [1844]. They have been growing more and more corrupt. Satan has taken full possession of the churches as a body. The churches were left as were the Jews, and they have
been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches. Yet they profess to be Christians. Their professions, their prayers and their exhortations are an abomination in the sight of God. Said the angel, God will not dwell in their assemblies. Selfishness, fraud and deceit are practiced by them without the reproving of conscience.” (Spiritual Gifts, Vol. 1 pp. 189, 190.)

How absurd for the Adventists to accuse of fraud and deceit!

The following appeared in the Review and Herald, official Adventist publication, dated May 3, 1887.

"He [God] has not been with the popular churches in a marked manner since they rejected the Adventist message of 1843, 1844."

The organized Christian church of today is called Babylon by the Seventh-day Adventists even as it was stated as far back as April, 1850, in Present Truth:

"Babylon, the nominal church, is fallen. God’s people have come out of her. She is now the synagogue of Satan."

This teaching that they are the only group who have the revelation of God is characteristic of all the cults.

Thank God for the thousands of Protestants in hundreds of Christian groups, who, though they may not agree on every non-essential point, still unite around the cross of Christ, believe in Him as the only Saviour and are united in one purpose of evangelizing the world for Christ ere He returns for His own! The Adventists are outside of this fellowship because of their heresies, which we will now examine under the lens of Holy Writ.

ORIGIN OF SEVENTH-DAY ADVENTISM

This system began in the imagination of a simple, uneducated farmer named William Miller, who was born at Pittsfield, Mass. in 1782. He moved to Low Hampton, New York, where at the age of 61, he gave himself to a study of the Scriptures and Ussher’s chronology. Taking the fourteenth verse of Daniel 8 as his basic text, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” Miller predicted that Christ would return and the world would end “about the year 1843.” He wrote a pamphlet entitled, Evidence from Scripture and History of the Second Coming of Christ about the Year 1843.

Although the Lord Jesus Christ had plainly stated “Ye know not when the time is” (Mark 13:33); “Watch therefore: for ye know not what hour your Lord doth come” (Matt. 24:42); “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matt. 24:36); Miller declared that he knew.

Here are his exact words: “I believe the time can be known by all who desire to understand . . . Between March 21, 1840 and March 21, 1844, according to the Jewish mode of computation, Christ will come” (Life of Miller, p. 172).

Here are some reactions from his followers: “This is God’s truth; it is as sure as the Bible”; “There is no possibility of a mistake in this time”; “Those who reject this light will be lost”; “Those who do not accept this argument are backsliders” (History of Advent Message p. 596).

Miller went about preaching “the time.” Those who did not receive the message were branded enemies, evil servants, rejected of God and lost. Amazing as it now seems, this movement spread like wildfire from Maine to Ohio and in a short time the deluded farmer had 50,000 followers. Fanaticism took hold on the people. They discarded their possessions, gave up their property, neglected their business, allowed the harvest to rot in the fields, refused to sow new crops, took their children out of school and everywhere announced that they knew the day and the hour of Christ’s return.

It has been related that on the night predicted, some of these fanatics arrayed themselves in white muslin robes, and sat on hill sides and roof-tops, awaiting the great event with songs and prayers and shouting. It was really pathetic, but had they read and believed the Word of God and not relied upon the word of a mere man, they would not have been disappointed and disillusioned. When Christ did not come, as scheduled by William Miller, the people were panic-stricken. He was found to be a false prophet according to Deut. 18:22: “When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the
thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."

Immediately Miller tried to retrieve his influence by stating that he had made a mistake in the first calculation by following the Hebrew chronology when he should have followed the Roman. So he set another date, a year later, Oct. 22, 1844, and excitement was renewed among his followers. Again they watched and waited but nothing happened. The movement as formed in one body by Miller broke up in confusion. A number of his dupes went into other groups and some suicides followed this bitter experience.

Miller and his followers had claimed that Daniel 8:14, which refers to the "cleansing of the sanctuary," meant that Christ was coming to earth in 1843 and then in 1844, to cleanse it with fire. When He did not, they looked in the Bible and found "heavenly sanctuary" mentioned in Hebrews 8:2, and "the temple of God" referred to in Revelation 11:19, and so they invented a new theory,—since Jesus did not come to earth, He came to heaven. They had their explanation. He entered into an outer heaven, outside of the presence of God, when He ascended, they stated; but in 1844 he entered into the sanctuary in heaven, to cleanse it. Later, I will discuss a little more fully this ridiculous sanctuary theory for which there is not one scriptural proof.

This lame explanation for the failure of Christ to come to earth as predicted, when people had disposed of all their possessions did not work too well. The Millerites split into four parts, the Seventh-day Adventists, Advent Christians, Churches of God in Jesus Christ and Life and Advent Union, the largest of which is the Seventh-day Adventists. William Miller lived six years longer, dying Dec. 10, 1849, a broken man. Before he died he made this statement concerning Adventism: "We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest. I have no confidence in any of the new theories that grew out of the movement" (History of the Advent Message, pp. 410, 412).

These "new theories" that Miller referred to were a whole new brood of heresies the most of which are tenets of the Seventh-day Adventists today,—annihilation of the wicked, soul sleep, Satan as the ultimate sin-bearer, sabbath worship and of course date-setting and the sanctuary heresy.

Nevertheless, the harm that Miller had started could not be undone. The movement lived on through his followers, uneducated, but very strong-minded people: Elders Bates, Holt, Rhodes, Edson, Andrews and the very influential Elder James White and his neurotic, fanatical, dictatorial wife, Mrs. Ellen G. White, who after his death became the prophetess for the movement. The Whites were married very young in 1846 and were part of the date-setting movement of 1845-1844. Although not learned at all, they really took over the movement in 1846, and ruled it with an iron hand. Mrs. White was given to "visions" which she wrote in her Testimonies. She made claim to having been "caught up into heaven" and to having conversed with angels and even with Christ Himself in person! Her writings are considered by the Adventists to be "divine revelations." In them are found their teachings of the Jewish sabbath, soul sleep, foot washing, tithing, a radical health diet, the annihilation of the wicked, etc. Actually at one time Mrs. White insisted upon a peculiar kind of dress which she claimed she was told "in a vision" to impose upon the women—a kind of forerunner of the slacks of the present day—but it caused so much contention in homes that it had to be abandoned. Present-day Adventists never refer to the "pantaloon dress"!

It has sometimes been claimed that the Whites did not sanction Miller's original predictions. Nothing could be more false.

Elder White wrote: "We hold that the great movement of the Second Advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God, Mr. Miller was raised up to do a specific work" (Life of Miller, p. 6).

The work that the unschooled and deceived farmer did was to so discredit and bring shame upon the true teaching of the premillennial return of the Lord that Bible teachers had great difficulty in interesting people in prophetic matters for some time. However, in His great mercy God never leaves
Himself without a faithful witness. In the years after the Adventist debacle, God raised up men like Dr. Scofield, Dr. Pentingill, Dr. Gaebelein, Dr. Simpson, Dr. Haldeman, Dr. Torrey, Dr. Gray and a host of other sound premillennialists whom He used to bring back true prophetic teaching into the church without the fanaticism, date-setting and serious errors that followed in the wake of false prophet William Miller.

Mrs. White made this startling statement about Miller's mistake in setting the date for 1843: "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures" (Early Writings, p. 64). In the 1945 Edition of "Early Writings" an entire chapter is given to this subject entitled "The First Angel's Message" pp. 232-237. That was nothing but blasphemy—to blame God for Miller's erroneous calculation.

Here are some of Mr. and Mrs. White's additional statements in regard to Miller's predictions; these are for 1843:

"I saw that God was in the proclamation of the time of 1843" (Spiritual Gifts, Vol. 1, p. 13).x

"I found myself happy in the faith that Christ would come about the year 1843" (Life Incidents, p. 72).

"With carefulness and trembling we approached the time when our Saviour was expected to appear" (Testimonies, Vol. 1, p. 56).

And now for 1844:

"I stated my conviction that Christ would come on the tenth day of the seventh Jewish month of that year [on Oct. 22, 1844]. (Life Incidents, pp. 166, 167).x

"It is a well-known fact that many are expecting the Lord to come in the seventh month, 1844. That Christ would then come we firmly believed" (A Word to the Little Flock, p. 22).

"Our hopes now centered on the coming of the Lord in 1844" (Testimonies, Vol. 1, p. 55). Mrs. White said of the churches that would not accept Miller: "As the churches refused to receive the first angel's message [Miller's teaching], they rejected the light from heaven and fell from the favor of God" (Early Writings, p. 287).x

SEVENTH-DAY ADVENTISM AND ITS BOOKS—NOT "THE" BOOK

That which characterizes all of the other cults I have discussed is typical of Seventh-day Adventism as well. It does not hold that the Bible is the only revelation of God. It brings its books. Christian Science comes with Mrs. Eddy's Science and Health with Key to the Scriptures; Jehovah's Witnesses bring the writings of Russell and Rutherford; Mormonism brings the writings of Joseph Smith and the book of Mormon. Seventh-day Adventism presents the visions of Mrs. Ellen G. White which were entitled Testimonies, and her other books including The Great Controversy—about seventy volumes in all. These the Adventists claim to be as fully inspired as anything David, Daniel, Matthew, Mark, Luke, John, Paul or Peter ever wrote.

Consequently, according to Adventism, if you want the full revelation of God, you must add these books to the Scriptures.

Do not take my word for this. Here are some quotations to show you how audacious were her pretensions:

"It is God, and not an erring mortal, that has spoken" (Testimonies, Vol. 3, p. 257). She is not referring here to the book of Romans, or Revelation, but to her own writings!

"If you lessen the confidence of God's people in the Testimonies He has sent them, you are rebelliously against God as did Korah and Dathan and Abiram" (Testimony No. 31, p. 62).

Does not this remind you of Russell's statement about his books, that without them, you would go into darkness, even if you had the Bible?

And does not this statement recall Mrs. Eddy's placing her book—in the same type of binding even—side by side with the Scriptures?

"Rule No. 1 is this: We will not neglect the study of the Bible, and the Testimonies" (Adventist Review, July 2, 1889).x

But Mrs. White goes farther. Self-appointed prophets and prophetesses are inclined to do this. They get carried away by their own Satan-inspired claims. She stated that not only were her books inspired, but even her personal letters were
"the precious rays of light shining from the throne" (Testimony No. 31, p. 63).

One of the standard textbooks for Seventh-day Adventism is the volume to which I have previously referred: *The Great Controversy between Christ and Satan*, by Mrs. Ellen G. White, which has undergone a number of revisions and rearrangement of material, so that one has to check in the various editions to find the material he is seeking.

Now in the 1903 edition, the preface, written by some other Adventist, contains this statement in regard to the author, Mrs. White:

"We believe that she has been empowered by a divine illumination to speak of some past events which have been brought to her knowledge with greater minuteness than is set forth in any existing records, and to read the future with more than human foresight."

What is "more than human foresight" but divine foresight?

Another Adventist writer made this wild statement regarding their prophetess:

"As with the ancient prophets, the talking is done by the Holy Spirit through her vocal organs. The prophets spake as they were moved by the Holy Ghost—2 Peter 1:21" (Lake Union Herald, Nov. 7, 1941).

Thus she is put on a par with the writers of the Bible. The fact that her predictions did not come to pass daunted the Adventists not one whit.

F. M. Wilcox, one of their foremost leaders, and longtime editor of their official publication *Review and Herald*, had this to say about Mrs. White: "As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of his captivity, as John the Baptist came as a special messenger of God to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the church today." (Issue of Oct. 4, 1928).

She is ranked with the prophets of the Old and New Testaments. And yet the Adventists claim to be devoted to the Word of God.

Only those chosen by God to set down the record for us may be said to be inspired of God. We believe in verbal inspiration of the Bible, word-for-word inspiration, in the original text: and we believe that with the book of Revelation, the canon of Scripture was closed the revelation was completed. All that come after and claim for their writings inspirations are false prophets and prophetesses.

Here are Mrs. White's own claims of inspiration for her *Testimonies* in which she incorporated her visions and upon which Adventism is really built:

"I took the precious Bible and surrounded it with several *Testimonies* to the church" (Testimonies Vol. 2, p. 605).

"They are what God has opened before me in vision" (Testimony No. 31, p. 63).

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the *Testimonies* of his Spirit" (Testimony No. 33, p. 189).

It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentality [her *Testimonies*] that He has appointed to lead them" (Testimony No. 33, p. 208).

But I say one could scarcely offer a greater insult to God than to claim that the writings of a neurotic woman are on a par with His inspired Word.

Here are some things Mrs. White predicted that did not come to pass: That no sinners would be saved after 1844; that Christ would come in person and abolish slavery; that slavery would stir up a second American rebellion; that England would declare war on the United States during the Civil War period. So she was proven false even as was William Miller.

The sect has ever backed up all of Mrs. White's assertions about herself and her literary productions. Nowhere have I found either in their early or later writings any repudiation of her.

*The Review and Herald* of August 14, 1885 stated:

"Our position on the *Testimonies* is like the keystone to the arch. Take that out and there is no logical stopping-place till all the special truths of the message are gone . . . Nothing is surer than this, that the message and the visions belong together, and stand or fall together."

Words could not be plainer than that. Mrs. Ellen G.
White stands in the same relation to the Adventists that Mrs. Eddy does to the Christian Scientists.

For a sect to rely upon the visions of any woman—and especially one whose mentality was such that she felt herself the equal of Daniel, and Paul and all the other apostles and prophets—certainly places it in anything but a Christian category.

Well, Elder White and his remarkable wife are dead. Who is now the voice of the Seventh-day Adventists? No single individual.

Mrs. White laid down the principle herself: "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon earth, is exercised, private independence and private judgment must not be maintained. It must be surrendered" (Testimonies for the Church, Vol. 9, pp. 260, 261).

Well, the Vatican exercises no greater power over the Catholics than that! As D. M. Canright stated: "Seventh-day Adventism is a system of popery." The Adventists' highest administrative body is the voice of the Lord to them. That is why if one who has been with them a long time sees fit to repudiate their teachings and join some other group, he is hounded all his days, as illustrated by the two men I have mentioned previously. Our country is a land of religious liberty. One has the right to believe as he pleases, and to take whatever action his conscience dictates. There is no reason why, if one loses confidence in a certain religion, that he should not be allowed to resign and serve the Lord elsewhere. But woe unto anyone who raises his voice against Seventh-day Adventism!

With such a basis for their doctrines—that one must defer to other writings than the Scriptures—it is no wonder that the Adventists, who have some truth, have so obscured it by error that those who are enlightened by the Word cannot remain with them.

Very accurately did W. C. Whitmarsh state in The Criteria for Prophecy, Oct., 1930: "The Bible and Early Writings [of Mrs. White] stand in absolute antagonism one to the other. To accept the Bible as the inspired, authoritative

Word of God, is to reject Mrs. White's 'inspiration.' To accept Mrs. White's 'inspiration' is to reject the Word of God as the source of final appeal."

**SEVENTH-DAY ADVENTISM AND THE LORD JESUS CHRIST**

Having first applied to Seventh-day Adventists the test of what they do with the Word of God, we will now make the second test: How do they deal with the Lord Jesus Christ?

We have seen from their slavery to the writings of Mrs. White that they dishonor the Word of God. So they failed the first test, and it is not surprising that they fail in this one as well.

What does Adventism do with our Lord Jesus Christ in His deity and His sinless humanity?


On page 178 of this book appears this question: "How fully did Christ share our common humanity?" And here is the answer: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Then there is this explanatory note on page 174: "In His humanity Christ partook of our sinful, fallen nature. If not, then, He was not made 'like unto His brethren,' was not 'in all points tempted like as we are,' did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother [Protestants do not claim this for the virgin Mary], inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful, fallen nature. On the divine side, from His very conception He was begotten and born of the Spirit. And this was done
to place mankind on vantage-ground, and to demonstrate that in the same way every one who is 'born of the Spirit' may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame (Rev. 3:21). Without this birth there can be no victory over temptation, and no salvation from sin (John 3:3-7) (ital. are mine).

Although in later editions this statement is subtly rephrased, in the 1944 Edition published by Southern Publishing Company, Nashville, Tennessee (an Adventist Publishing House) this quotation appears exactly as given above on the very same pages! So for at least thirty years this slander against the sinless human nature of Christ went into Adventist homes as “devotional” reading!

Analyze this terrible statement for a moment. If Christ did not have a sinful nature, then He was not a complete and perfect Saviour. On the human side, He had a sinful nature, exactly like ours, and had the same battle with the flesh that we do. This puts Him on a par with us, and takes away His deity.

It is almost unbelievable that a sect that talks so much about the Lord would deal so unjustly with Him. Not one word of this statement is backed up by Scripture. We read in Hebrews 7:26, 27: “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”

And here are other verses from the Word of God that show the awfulness of the lie that Adventism is here perpetrating: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). “... the prince of this world cometh, and hath nothing in me” (John 14:30). “And ye know that he was manifested to take away our sins; and in him is no sin” (1 John 3:5). “Who his own self bare our sins in his own body on the tree” (1 Pet. 2:24). This verse indicates clearly that while Christ bore our sins in His body, He did not bear them in His nature. If He had taken our sins in His nature, Christ would have carried them for 33½ years before He was crucified and this would violate all the statements He made concerning His sinless humanity. At Calvary, God laid our sins on Him in the body. In that body, He bore them as Isaiah 53:6 states, “The Lord hath laid on him the iniquity of us all.”

Further, when the angel announced the coming of the Messiah to Mary, note the language as so carefully recorded by Luke, the physician: “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). Of course, “that holy thing” referred to His sinless humanity, His holy human nature. We are not born with sinless natures. But He was God. “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man” (James 1:13).

Dr. I. M. Haldeman makes this statement in regard to this matter: “He was begotten of God from the seed of the woman, by and through the Holy Ghost. That which was begotten was not a person but a nature—a human nature. This human nature was holy; Scripture calls it that holy thing. It was the holiness produced of and through the Holy Ghost. It was the holiness produced by and out of God. Since its quality was the holiness of God, there was no sin in it, and no possible tendency to sin. This holy sinless human nature was indissolubly joined to the eternal personality of the Son.”

The Adventist Christ is not the Christ of the Bible, who said when He was here upon the earth: “Which of you convinceth me of sin?” (John 8:46). Dr. C. I. Scofield had this to say: “Were the teaching of the Seventh-day Adventist church true, we would have a monstrosity—deity inheriting a sinful nature. If this could have been so, there could have been no sinless sacrifice, no hope for sinners, no Saviour.”

True, the Father allowed the devil to tempt Christ, and while it was a bona fide temptation "in all points like as we are," yet there was never any risk involved for there was nothing in our holy, spotless Saviour to respond to Satan’s solicitations.

This Adventist conception that Christ obtained victory
over, His sinful nature in the same manner that we do come very close to making Christ just what the Christian Scientists have made of Him—just a "wayshower," not a Saviour at all.

L. A. Wilcox, an Adventist writer and prominent leader of the sect during earlier days, wrote in *The Signs of the Times*, March 1927:

"In His [Christ's] veins was the incubus of a tainted heredity, like a caged lion, ever seeking to break forth and destroy. . . . Temptation . . . attacked Him where, by heredity, He was weakest—attacked Him in unexpected times and ways; and that, with equal tendencies toward evil, in spite of bad blood and inherited meanness by the same power to which I have access, He conquered." (p. 5, col. 2). (ital. mine).

I want to tell you, my friends, that at no time was there any possibility that the Son of God would fall into sin, or fail to accomplish our salvation. Back in the Garden of Eden the Father had promised: "... it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The prophet Isaiah spoke long before Calvary as if it were an accomplished fact, as it was in the mind of God: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

In Revelation 13:8 we read that He was "the Lamb [of God] slain from the foundation of the world." In His High Priestly prayer before He went to the cross, Jesus said, "I have finished the work which thou gavest me to do" (John 17:4). Shortly after that He cried on the cross, "It is finished: and he bowed his head, and gave up the ghost" (John 19:30).

Mrs. White could not have been more mistaken than she was when she wrote in *The Desire of the Ages*, p. 26, 1956 Ed.: "Into the world where Satan claimed dominion God permitted His Son to come, a helpless Babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss" (ital. are mine).

No wonder the Adventists are never sure of their salvation, with such a conception of the Lord Jesus Christ as this!

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SEVENTH-DAY ADVENTISM AND SALVATION

It is not surprising to find that after considering these revelations of their dealings with Christ personally that the Adventists should be in error in their understanding of the way of salvation. It is the logical outcome of lack of knowledge of and trust in a perfect Saviour.

It is here that this cult is so deceptive. They do not tell the complete story of their doctrines in the writings they first distribute to inquirers or in their radio broadcast *The Voice of Prophecy*. But when one searches very far into their basic teachings, he finds they do not hold an evangelical position at all in relation to salvation.

In the first place, they do not believe in salvation by faith alone. Here is the definite statement: "The . . . dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption . . . The condition of eternal life is now just what it always has been . . . perfect obedience to the law of God" (Steps to Christ, pp. 65, 67; 1908 ed.; ital. are mine).

The answer to this is found in Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast."

Mrs. White again declared: "The desire for an easy religion . . . has made the doctrine of faith, and faith only, a popular doctrine . . . the testimony of the Word of God is against this ensnaring doctrine of faith without works" (The Great Controversy, p. 472; 1911 ed., p. 587, 1945 ed.)

What Mrs. White calls an "ensnaring doctrine" appears in the Word of God. The entire books of Galatians and Romans are built upon it. We quote only two passages: "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin . . . But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:20-22). "But that no man is justified by the law in the sight of God, it is evident: for, The just
shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (Gal. 3:11, 12).

Under the lens of Holy Writ, Adventism is found to utterly repudiate the doctrine of salvation by grace through faith in the redemptive work of Jesus Christ alone. Theirs is a salvation by works, by keeping the law.

Their criticism of evangelical Christians for not regarding the law of Moses as they do is based upon a willful ignorance of the true Christian position. Having believed upon the Lord Jesus Christ, we seek to please Him by our lives and works and service, but do not regard them as a means of salvation. That is the law of the spirit of life in Christ Jesus. We cannot save ourselves by anything we do. He did it all for us on Calvary. But every born-again believer loves his Saviour, and his greatest joy is to walk worthy of his calling as a Christian. There is no willful disregard on the part of real believers of the exhortations of the Word of God to walk in holiness, in separation from the world and to be about the Father's business unceasingly.

The Adventist cannot have real assurance of his salvation if he believes it can only be by his own works. We read again in Gal 5:4: "Christ is become of no effect unto you whosoever of you are justified by the law; ye are fallen from grace.

Mrs. White speaks of this: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or feel that they have been saved. This is misleading . . . Those who accept Christ, and in their first confidence say, 'I am saved', are in danger of trusting to themselves" (Christ's Object Lessons, p. 155, 1900 ed.; ital. are mine.)

The Adventist says: The work of Christ plus the law, plus sabbath keeping, saves. The Bible declares: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"; " . . . He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 1:12; John 5:24). Salvation is in the present tense. We may know we are saved when we receive Jesus Christ as our personal Saviour. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

What else does investigation under the lens of Holy Writ reveal of the Adventists' conception of salvation? Not only are they putting themselves back under the old covenant, the laws of Moses, the Ten Commandments, the ceremonial law, but they even observe dietary laws of the Jews not as means of health but as part of their "obedience."

In Testimonies for the Church (Vol. 2, pp. 61, 67, 70; Vol. 3, p. 21) Mrs. White announced: "The fat of animals which God in His Word expressly forbids . . . It is just as much a sin to violate the laws of our being as to break one of the Ten Commandments." Not only does she forbid eggs and cheese and pork, but "all flesh meats, butter, spices, rich cake, mince pies, a large amount of sugar and all sweet substances used as food." Then she states that this diet must be used: "A plain simple diet composed of unbolted wheat flour, vegetables, Virtuals prepared without spices or grease."

Long ago Paul took care of this matter in First Corinthians 10:25: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof." And Jesus gave direction to His disciples: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you" (Luke 10:8).

Their efforts at self-saving go beyond keeping the law: "Those who are willing to make any sacrifice for eternal life, will have it; and it will be worth suffering for, worth crucifying self for" (Testimonies for the Church, Vol. I, p. 126). Does not this remind one of Mrs. Eddy's "self-immolation?"

Not only do Adventists believe that the offering of Christ on Calvary was insufficient, and that one must keep the law to be saved, but they also believe in probation.

"Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life" (Testimonies for the Church, Vol. I, p. 199). This is an extremely contradictory statement. If Christ purchased salvation for us, then it is a free gift according to Romans 6:23.

But the Adventist does not believe that Jesus completed the atonement upon the cross. We quote from Uriah Smith,

"What shall the law be then? It hath been said, A MESSIAH shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (Gal. 3:11, 12).

Under the lens of Holy Writ, Adventism is found to utterly repudiate the doctrine of salvation by grace through faith in the redemptive work of Jesus Christ alone. Theirs is a salvation by works, by keeping the law.

Their criticism of evangelical Christians for not regarding the law of Moses as they do is based upon a willful ignorance of the true Christian position. Having believed upon the Lord Jesus Christ, we seek to please Him by our lives and works and service, but do not regard them as a means of salvation. That is the law of the spirit of life in Christ Jesus. We cannot save ourselves by anything we do. He did it all for us on Calvary. But every born-again believer loves his Saviour, and his greatest joy is to walk worthy of his calling as a Christian. There is no willful disregard on the part of real believers of the exhortations of the Word of God to walk in holiness, in separation from the world and to be about the Father's business unceasingly.

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in *Looking Unto Jesus*, p. 237: “Christ did not make the atonement when He shed His blood upon the cross.”

And from a former president of the Adventist General Conference, C. H. Watson, in *The Atoning Work of Christ*, pp. 95, 118, we read: “It is impossible to conclude that a complete work of atoning for sin was wrought upon the cross . . . The work of the atonement must continue as long as probationary time shall last.”

Anyone reading this booklet who still believes that Adventists hold the evangelical position on the atonement, the plan of salvation, the deity of Christ or the coming of the Lord had better begin all over again, and read all of these quotations from the authorities of the Adventist denomination, as well as the Scripture verses which show them to be in error.

Their teaching of probation is one of their weirdest doctrines. It is completely man-made, or woman-made, with not one line of Scripture upon which to base it. They teach that while a substitute was accepted in the sinner’s stead, his sins were not then blotted out by the death of the victim. By the offering of blood, the sinner simply admitted the authority of the law and asked for pardon. Then when Christ ascended, He began pleading His blood before the Father in the behalf of sinners, but their sins remained on the record until Oct. 22, 1844, which they claim was the end of the 2,300 days of Daniel 8:14. This was when they made their switch from earth to heaven—a slight mistake in locality—in order to try to explain away William Miller’s mistaken predictions. Then they say it was then that Jesus entered the sanctuary in heaven to begin the work of investigation of sin. This is what is known to Adventists as “the investigative judgment of sin.”

Mrs. White wrote: “The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated” (*The Great Controversy*, pp. 485, 486).

In other words, Christ is now examining our sins, trying to prevail upon the Father to blot them out. Evidently the Adventists do not believe John 3:16 at all, that the Father loved us enough to give His Son; that He had part in our salvation. This teaching makes the death of Christ on Calvary of none effect, and puts Him to open shame, trampling under foot the efficacy of His shed blood.

Do not be deceived by the “nice things” they say about Christ. They will not look sincerely into God’s Word and get set straight on this whole matter of eternal life. We do not have to wait for a long examination to be made before we know we have eternal life. “He that believeth on the Son hath everlasting life” (John 3:36). “This is the work of God, that ye believe on him whom he hath sent” (John 6:29).

**Seventh-day Adventism and Its Sanctuary Theory**

This is the naive explanation of the Adventists for their formation of this fantastic teaching as found in *Belief and Work of Seventh-day Adventists*, by Alonzo L. Baker, published by the Pacific Press Association in 1942, p. 13:

“That date [1844] came and went, but Christ did not appear as had been predicted. Tens of thousands who had believed in their preaching and who had stood on the heights of hope fell away into the slough of despond. Many became victims of spiritual discouragement and religious apathy.

“Those who maintained their belief in Christ’s imminent return soon diverged into two groups: one of whom believed that a mistake had been made in the date. They began to set other dates, and in time split up into several bodies. The other group, out of which the Seventh-day Adventist denomination came, held that the date was correct but that the event predicted for the date was wrong.

“They opened their Bibles, and with determination studied the prophecies anew. Soon they discovered their mistake. The sanctuary of Daniel 8:14 was not the earth, as they had supposed, but, instead, was the sanctuary in heaven. . . . After diligent study of the sanctuary question, they found that Christ, our great High Priest (see Heb. 8:1, 2) upon His ascension to heaven entered the holy place of the heavenly sanctuary, and that in 1844 He entered the most holy place, there to cleanse it by blotting out the sins of all those who have accepted the sacrifice He made on Calvary. They
learned that the great antitypical Day of Atonement began at the time they had supposed Christ was to appear. Furthermore, they discovered that when Christ finishes His work in the sanctuary, He will come to visit judgment upon the earth—an event, of course, still future” (ital. are mine).

It is too bad that when the originators of Adventism thus searched the Scriptures, as they claimed, and especially looked into the books of Hebrews, that they did not read 1:3: “... when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” He “sat down” because the work of redemption was finished. The only “work” Christ is said to do at the present time on behalf of His children is to pray for them “... seeing he ever liveth to make intercession for them” (Heb. 7:25).

One would think that the Adventists, and all datesetters such as the Jehovah’s Witnesses, would learn from experience that if they made such a glaring mistake in one instance, some of their other guesses might be wrong too! Will they in the future have to seek for an explanation of their error in adopting this sanctuary theory? Certainly they have the imagination for it; and as they do not go to the Word of God for their views, it is comparatively simple to make a mistake.

When Christ ascended, He went directly into the Father’s presence, and has been there ever since, awaiting the hour known only to God when He is to return for His church. God “raised him from the dead, and set him at his own right hand in the heavenly places” (Eph. 1:20). “He that descended is the same also that ascended far above all heavens that he might fill all things” (Eph. 4:10).

The visionary Mrs. White stated: “The sanctuary in heaven in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy... The holy places of the sanctuary in heaven are represented by the two compartments in the sanctuary on earth... As in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of man is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2,300 days of Daniel 8:14 ended. At that time, as foretold by Daniel the prophet, our High Priest entered into the most holy. Instead of coming to earth at the termination of the 2,300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the last division of His solemn work—to cleanse the sanctuary” (The Great Controversy, 1945 Ed., pp. 472, 480).

In the first place, the 2,500 of Daniel 8:13, 14 has no reference at all to prophetic years, but has to do with the 2,500 oblations (evening and morning) or 2,500 twice daily sacrifices.

It seems to me that only the most credulous could possibly accept this as the reason for Miller’s “slight mistake” in saying that Christ was coming to earth when he really meant that He was just moving from one “apartment” in heaven to another! It is completely false, unscriptural, absurd and blasphemous.

But Mrs. White said it and remember the Adventists believe that she is the “voice of God” and as truly inspired as any of the Old or New Testament writers, as we have shown by quotations from her writings and other leaders of this cult.

Rather than accepting the Word of God that the Lord provided “a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:20) they have created a fabrication. It is entirely foreign to the Word that there should be any such division in heaven, that Christ is still carrying on His atonement there. The Christ of the Bible has been sitting at the Father’s right hand for nearly 2,000 years, but Mrs. White says, “The ministration of the priest throughout the year in the first apartment of the [earthly] sanctuary ‘within the veil’ which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. For eighteen centuries this work of ministration continued in the first apartment of the (heavenly) sanctuary” (The Great Controversy, 1953 Ed., pp. 420, 421).

It is through the efficacy of that torn veil, the bleeding flesh of the eternal Son of God, that we draw nigh to God and “... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).

And as for the text in Revelation 11:19, which the Ad-
ventists quote in connection with this sanctuary theory, it has not been fulfilled as yet but will take place during the Great Tribulation upon this earth. Everything in the book of Revelation from the fourth chapter to the end of the book is still future.

The Adventists should take warning from Revelation 22:19: “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

SEVENTH-DAY ADVENTISM AND SATAN AS CO-SIN-BEARER WITH CHRIST

Not only does Seventh-day Adventism teach that sin is not fully atoned for as yet, and that in an imaginary “sanctuary” apart from the Father’s presence Christ is carrying on a work of “investigative judgment”, but they also believe and declare a terrible heresy that Satan, not Christ, is to be the sin-bearer.

Their basis for this elaborate and fanciful doctrine is characteristic of the Adventist type of Bible study! It will scarcely be believed but actually they built this upon one word in a marginal reading of the Authorized Version of the Bible!

Here are the verses from Leviticus 16:7-10 which make reference to the sacrifice of the two goats:

“And he [Aaron] shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

“And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

“And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering.

“But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”

In the margin of the Authorized Version, there is this note in regard to the word *scapegoat*: “Heb. *Azazel*.” Now the Adventists have decided that this “Azazel” is Satan and Mrs. Ellen G. White has it all worked out as follows:

“It was seen also that while the sin offering pointed to Christ as the sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin and the one upon whom the sins of the truly penitent will finally be placed. When the high priest removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ by virtue of His own blood removed the sins of His people from the sanctuary at the close of His ministerations, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty” (The Great Controversy, p. 481).

There is a long and tedious description of “The Investigative Judgment” in The Great Controversy published by the Pacific Press Publishing Association, pp. 545 to 557. As this is so closely connected with their conception of Satan as the one to finally bear away the sins of believers, I will take the space to explain this teaching. According to Mrs. White, the work of the “investigative judgment” (not a Scriptural term at all) and the blotting out of sins will be accomplished before the second coming of Christ. Since the dead are to be judged by their records, their sins cannot be removed until after this judgment where their cases are to be reviewed. When this judgment ends, Christ will return, and give out rewards. So far as the sin-bearer is concerned, Mrs. White teaches that as the priest in Old Testament times confessed Israel’s sins upon the head of a scapegoat, so men’s sins eventually are to be placed upon Satan who will, like the scapegoat, bear them away into the wilderness. He then, not Christ, becomes the ultimate sin-bearer. Mrs. White states that Satan is to be confined to the earth for 1,000 years which will then be an uninhabited wilderness and that finally he will bear the full punishment for sin. Here are her words: “Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.” She further states that this judgment began in 1844.

God’s Word states that our Lord Jesus Christ was the only sin-bearer. “... Behold the Lamb of God, which taketh
away the sin of the world" (John 1:29). "... The Lord hath
laid on him the iniquity of us all... he bare the sin of many"
(Isa. 53:6, 12). "Who his own self bare our sins in his own
body on the tree" (1 Pet. 2:24). Satan is not our saviour nor
does he share with Christ in bearing the penalty of our sin.

I wish to quote from Dr. A. C. Gaebelin in his great
work on the Pentateuch on this matter of the two goats. He
was an eminent Hebrew scholar and one of the outstanding
teachers on prophetic subjects of the last half century. I
believe that this simple explanation, based on both Hebrew
and Greek, will not only satisfy the intellect, but also the
hearts of God's people:

"Azazel is not at all an evil being or Satan. The Hebrew
word signifies dismissal, to depart. It is translated in the Sep­
tuagint (Greek version of the Old Testament) with eis teen
apotompe, which means to let him go for the dismissal.
Both goats are for sin-offering. The first goat represents
Christ dying for the sins of His people. The second goat,
laden with those sins which were atoned for by the blood
of the first goat, represents the blessed effect of the work of
Christ, that the sins of the people are forever out of sight.
It is blessed harmony with the two birds used in connec­
tion with the cleansing of the leper."

This is consistent with the entire teaching of the Word
of God. Fancy building a wild doctrine on one word and
that a Hebrew word of which apparently the Adventists do
not know the meaning! The Jehovah's Witnesses also take a
word or two from Hebrew or Greek and build doctrines
on them. There has never been a great scholar in the Bibli­
cal languages in either of these cults, to my knowledge.

Because so many Christians are misled into believing
that the Adventists are wrong in only one point (a wrong un­
derstanding of the day on which to worship) they are very toler­
ant of them, and do not investigate their heresies. Many
do not even know that they teach the same doctrines of
soul sleep and annihilation of the wicked that the Jehovah's
Witnesses do.

SEVENTH-DAY ADVENTISM, SOUL SLEEP AND ANNIHILATION

The phrase, "sleep of the soul," does not appear any­
where in the Scriptures, nor does the doctrine which it im­
plies. Wherever death is referred to as "sleep," it has to do
with the body. When Jesus raised from the dead the little
daughter of the ruler of the synagogue. He said: "Why make
ye this ado, and weep? The damsel is not dead, but sleepeth"
(Mark 5:39). He said the same of Lazarus: "Our friend
Lazarus sleepeth; but I go, that I may awake him out of
sleep" (John 11:11). And what did Jesus do? He raised the
body after it had actually begun to decompose! In the case of
both Lazarus and the little damsel, the Lord Jesus Christ
brought back the spirit from the Father where it had gone,
to join the body alive again, just as He will with all the chil­
dren of God who thus sleep in the body, but are alive in
the spirit.

... them also which sleep in Jesus will God bring with
Him" (1 Thes. 4:14). Well, it is certain that Christ as He
returns to the earth to raise the bodies of believers will not
bring their bodies with Him (I refer to those who have died,
of course). The bodies will be in the grave. What will
He bring with Him then—the spirits, of course! Surely not
even the imaginative Adventists can conceive of disinte­
grated bodies—dust to dust—in Heaven!

The Bible is filled with references to the fact that only
the body of the believer sleeps in the grave. His spirit is
with the Lord. To quote a few: "And the graves were
opened; and many bodies of the saints which slept arose,
And came out of the graves after his resurrection, and went
into the holy city, and appeared unto many" (Matt. 27:52,
53). "But as touching the resurrection of the dead, have
ye not read that which was spoken unto you by God, saying,
I am the God of Abraham, and the God of Isaac, and the
God of Jacob? God is not the God of the dead, but of the
living" (Matt. 22:31, 32).

Here is a description in Hebrews of the inhabitants of
heaven: "To the angels, and the spirits of just men made perfec­
to the general assembly and church of the first­
born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (12:23).

The basis for the unscriptural soul-sleep doctrine is the
rejection of belief in man's undying spirit; that man is
possessed of eternal existence.
Here is the official Seventh-day Adventist statement:

"Man does not now possess the undying, spiritual nature... except as he holds it by faith in Christ; nor will he until the resurrection. Then, if righteous, he will be made immortal... And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness... All sentient life, animation, activity, thought and consciousness... cease at death, and... all... wait till the resurrection for their future life and eternal reward" (Bible Readings for the Home Circle, pp. 506, 513).

This is an utter denial of Scripture. Paul did not look forward to a long sleep in the grave when he stated that he was "... in a strait betwixt two, having a desire to depart and to be with Christ; which is far better" (Phil. 1:23, 24).

It was hard for him to remain here when he knew it was but a step from earth to heaven into the presence of the Lord he loved.

It is not easy to contemplate separation of spirit and body but if a Christian knows there will be no period of unconsciousness, that immediately after the spirit leaves the body, it goes to be with Christ, he is filled with joy unspeakable and death surely loses its sting and its horror.

Moses, who had died, appeared with Elijah, who had been translated, on the Mount of Transfiguration, and they talked of the death of Christ soon to occur on Calvary. They were not unconscious when they held that conversation.

The rich man in Hades was not unconscious when he cried out that he was tormented and begged for someone to warn his brothers against that awful place.

Nothing could be plainer than Ecclesiastes 12:7: "Then shall the dust [the body formed of the dust of the ground] return to the earth as it was: and the spirit shall return unto God who gave it."

The Adventists deny this. Here is their gloomy view: "The state to which we are reduced by death is one of silence, inactivity and entire unconsciousness" (Fundamental Principles, p. 12).

The Adventists, in company with the Jehovah's Witnesses, do not know what to do with the repentant thief on the cross to whom Jesus said: "Verily I say unto thee. To day shalt thou be with me in paradise" (Luke 23:43).

Certainly He referred to the spirit of the penitent sinner, for shortly thereafter both his body and that of the Lord Jesus Christ Himself were taken down from the crosses on which they had been crucified. The spirit of that man was in the wonderful company of Christ.

Of course, the companion heresy to soul-sleep, for some reason, is always annihilation of the wicked.

Here is an Adventist statement in regard to this teaching:

"The wicked are to be utterly destroyed consumed away into smoke, brought to ashes... Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would only be to perpetuate sin, sorrow, suffering and misery. This fire is called 'everlasting' because of the character of the work it does; just as it is called 'unquenchable' because it cannot be put out and not because it will not go out when it has done its work" (Bible Readings for the Home Circle, pp. 522, 520).

Such double-dealing with words, twisting their meaning to prove their point, is practiced by all false religions. They would not get anywhere if they took words in their self-evident sense. The amazing thing is that they find so many people who are willing to be thus duped. It is not strange either, in view of Second Corinthians 4:3, 4: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

In Romans 2:6 we are told that God "will render to every man according to his deeds", and in Revelation 20:13 it is stated that the wicked are "judged every man according to their works." If the finally impenitent are annihilated they are all punished alike. In the second place, the Bible speaks of "the wrath of God abiding" upon the wicked (John 3:36).

In Matthew 25:46 we read that "these shall go away into everlasting punishment: but the righteous into life eternal," the same Greek word for everlasting being used in both cases, making it clear that the punishment of the finally impenitent is just as everlasting as is the salvation of the saved.

It is merely the false notion of man that eternal punish-
ment is unreasonable and unjust. We are finite; God is infinite. "Shall not the Judge of all the earth do right?" (Gen. 18:25). No man will be lost except by his own choice. To go to hell he must by-pass the cross of Calvary—the greatest exhibition of love this world has ever known.

THE SEVENTH-DAY ADVENTIST SABBATH

Now we come to a consideration of the favorite—or at least, the most zealously advocated—teaching of the Seventh-day Adventist Sabbath. I refer to "the Seventh-day Adventist Sabbath." I call it that because it certainly is not a New Testament or Christian doctrine. In Seventh-day Adventism this so-called "truth" ranks in importance second only to its sanctuary teaching and is the very heart of that legalistic system.

Dr. J. B. Rowell wisely observes: "It is not likely that many Seventh-day Adventists know all the steps in the strange development of this Seventh-day Adventist doctrine, nor how many confessed mistakes in the interpretation of Scripture were made. However, it is well that they should know that it was their unscriptural teaching regarding the heavenly sanctuary, and Satan being the sin-bearer, which led to the emphasis on the Sabbath. I quote directly from their standard work, The Great Controversy... "In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy"... None could fail to see that if the earthy sanctuary was a figure or pattern of the heavenly, the Law deposited in the ark on earth was an exact transcript of the Law in the ark in heaven: and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's Law, and obligation of the Sabbath of the fourth commandment... The work of judgment which began in 1844 must continue until the cases of all are decided. In order to be prepared for judgment, it is necessary that men should keep the law of God" (pp. 435, 436—italics mine). The Seventh-day Adventists, by their legalistic teachings regarding the Law and the Sabbath, practically deny the doctrine of salvation by the free gift of God, and go in direct opposition to the Epistle to the Galatians."

ORIGIN OF "THE SEVENTH-DAY ADVENTIST SABBATH"

As O. R. L. Crosier (with Edson and Hahn) was responsible for actually formulating the Adventists' sanctuary teaching (afterwards repudiating it and Seventh-day Adventism as well), it was Joseph Bates, a former sea captain, who was principally responsible for adding the seventh-day Sabbath doctrine to the Adventist creed. His influence and support launched Elder James White and his youthful wife, Ellen, upon their respective careers as leaders of the sect. Bates was also mainly accountable for the sect's formerly held error, "shut door," or belief that probation for the world ended on Oct. 22, 1844.

In five years this crude fallacy was abandoned by both Bates and the Whites but the Sabbath teaching grew in power. Influenced by a book of Preble's entitled, The Hope of Israel, Bates wrote a tract of 48 pages entitled, The Seventh-day Sabbath, a Perpetual Sign, which in substance contains the views on the seventh-day Sabbath as held by the Adventists at the present time—that the Sabbath was in force from the creation, that it was ratified at Mt. Sinai, that the papacy as "the little horn" of Daniel 7 "changed the day," and that "the third angel's message" (Rev. 14:9-11) requires that the ten commandments, including the seventh-day Sabbath precept, be obeyed.

Subsequently, Bates wrote another tract, The Seal of the Living God, attested by Ellen White who declared, "The seal is the Sabbath." A more ambitious work, History of the Sabbath and of the First Day of the Week, by J. N. Andrews, followed. Mrs. White confirmed Bates' views with her "vision" of April 7, 1847. Claiming to be taken to heaven by an angel, she there supposedly "saw" the ten commandments with the other memorials of Israel's history in the ark.

Of the fourth commandment she writes: "The fourth [the Sabbath commandment] shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was...

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all around it. I saw that the Sabbath was not nailed to the cross... I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear waiting saints.

And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God in heaven above" (A Word to the Little Flock, one of the earliest Adventist publications. Italics mine). In the face of these declarations by "the messenger of the Lord to the remnant church" (as Mrs. White is designated by the Seventh-day Adventists), dare anyone claim that this sect does not teach that Sabbath-keeping is essential to salvation?

Dr. Leroy Froom, prominent Seventh-day Adventist leader of the present day, explains: "Thus the Sabbath, first received under the binding aim of the law of God, was now reinforced by various prophetic passages, particularly of Revelation 14:9 12, which gave the Sabbath the significance of a testing, sealing message for the last days. And the doctrine of the heavenly sanctuary, which explained the Disappointment and enforced the soundness of their basic positions, was now clearly interlocked with the doctrine of the Sabbath" (The Prophetic Faith of our Fathers, Vol. IV, p. 959).

It is consistent that the sanctuary teaching, which presents the Lord Jesus Christ as still making atonement in heaven, and the Sabbath doctrine, the sect's chief mark of legalism and salvation by works, should be "interlocked." The sanctuary heresy sets forth an incomplete Saviour; the Sabbath an unfinished salvation.

Consequently, it is sadly true that no Seventh-day Adventist has assurance of salvation.

He cannot rejoice in such Scriptures as 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." My soul is filled with a righteous indignation when I think of these modern religious leaders who, like the Pharisees of old, "shut up the kingdom of heaven against men," of whom Christ further declared (in figure): "... Ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

Thank God for a present salvation, for hope and joy and peace in believing that our sins are forgiven for His name's sake, for the assurance of eternal life here and now! Salvation-plus-law, salvation-plus-the-Sabbath, is utterly contrary to salvation by grace through faith plus nothing, which blessed spiritual boon is based upon the finished work of a substitutionary, vicarious Saviour on the cross of Calvary.

The Sabbath, as related to the last days, is described by Mrs. White as follows: "Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks of hope and joy to the faithful but severity and wrath to the transgressors of God's law. Too late they see that the Sabbath of the fourth commandment is the seal of the living God... The voice of God is heard from heaven, declaring the day and hour of Jesus' coming and delivering the everlasting covenant to His people" (The Great Controversy, pp. 638, 640). In like manner the Seventh-day Adventist Sabbath as "the test and seal of God" is featured in all Seventh-day Adventist literature. For instance, Uriah Smith, famous for his 46-page Key to the Prophetic Chart upon which so much Seventh-day Adventist eschatology is based, wrote bluntly: "We understand the religious world will be divided into just two classes, those who keep the Sabbath, and those who oppose it" (Biblical Institute, p. 240). It is my understanding too—and I am sure it is yours, my friends—that the world is divided into two classes: the saved and the lost, according to what they do with the offer of free salvation in the Person of the Lord Jesus Christ, the Son of God, the Lamb of God, man's only Saviour.

**When Did the Sabbath Begin?**

No one denies the assertion of the Seventh-day Adventists that "on the seventh day" God rested from His creation labors and sanctified the day. However, there is no implication in the Genesis account or any other place in the Word that this Sabbath was applicable to man. Dr. Charles L. Feinberg comments: "There is no hint here [in Genesis] that God gave
the Sabbath to man. He alone rested. Considered as a day of rest (although God did not rest because He was tired—Isaiah 40:28), the original Sabbath could not logically have been given to man because as yet he had not labored."

The long period of 2,500 years from Adam to Moses is Sabbath-less. Details of the domestic lives and religious rites of the patriarchs are described in the first book of the Bible but no mention is made of a Sabbath. It is not logical to suppose that if the Sabbath were a part of their lives, it would be overlooked in the records. The only reasonable conclusion is that the Sabbath is not mentioned there because prior to Sinai, the Sabbath did not exist for man.

Moses himself clears up the question as to whether the Sabbath was in force for man before Sinai with the words recorded in Deuteronomy 5:1-8: "...Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may hear them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The Lord made not this covenant [which included the Sabbath commandment] with our fathers, but with us, even us, who are all of us here alive this day."

**The Case of Exodus 16:21-30**

A favorite argument of the Seventh-day Adventist who attempts to prove that the Sabbath was given to Israel before Sinai is based upon the passage in Exodus 16 which has to do with the gathering of the manna for six days and a rest on the seventh day. Especially do the Seventh-day Adventists pounce upon verse 29: "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread for two days; abide ye every man in his place, let no man go out of his place on the seventh day."

I am indebted to Dr. Feinberg for a clear and reasonable exposition of this portion of Scripture: "Carefully note, first of all, that in this passage, the Sabbath is not included as a commandment to Israel. We do not have here the language or the terminology of commandment as in Exodus 20:8-11. Compare the wording which is clear in both cases. Secondly, mark the absence of penalty for disregard of the Sabbath in Exodus 16 and the penalty for infraction of the Sabbath in Numbers 15:32-36. Both were acts of gathering too, but no death penalty is given in Exodus 16. The Sabbath was not binding on them in this chapter. It cannot be argued that no act was performed. Verse 28 makes it clear that they had refused the provision God had given here for rest on that day. See verses 29 and 30 also. Thirdly, note the unprecedented character of the situation in Numbers 15. They had no precedent by which to proceed, therefore they had to ask God's mind in the matter, which was clearly given. The Sabbath is given to Israel in Exodus 16 before it is enjoined upon them in Exodus 20, but they did not enter into it. Man has never prized the Sabbath either as a gift (Exodus 16), nor has he kept it as a law (Numbers 15). Exodus 16 was a temporary arrangement of which the people did not take advantage. Thus Exodus 16 cannot rightly be used to indicate any help to the legalists on the supposed perpetuity of the law. The case was single, was circumscribed to one people, and applicable for a limited time, or until the giving of the law."

**The Sabbath for Israel Alone**

In view of such Scriptures as Exodus 31:13 and Ezekiel 20:10-12, the Seventh-day Adventist cannot deny that the Sabbath was given to Israel and Israel alone, and for a specific purpose. In no way at all can these words be twisted to apply to Gentile believers: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13); "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:10-12). But the Seventh-day Adventists get around this by claiming to be "the true Israel of God" as other sects have done from time immemorial.
The whole law of Sinai was given by Moses to Israel and the particular law of the Sabbath had a glorious significance for Israel alone, to remind that nation that by His call, His covenant and His miraculous works on their behalf, He had sanctified them—or set them apart—from all the nations upon earth to be His peculiar treasure through which to reveal His love and mercy to all the world. God delivered the law in its entirety to Israel. There is no distinction in the Scriptures between a so-called "moral" law and a "ceremonial" law. All the law "... was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The Law-Giver became the Law-Fulfiller.

WHAT ABOUT THE POPE AND THE SABBATH?

One of the "tall tales" of the Seventh-day Adventists is the claim that "the pope" changed the day of worship from Saturday to Sunday. Many have asked, "Which pope?" but to date no answer has been forthcoming. Nor will there ever be a reply since there is no historical evidence for this contention. Often the Roman Catholic Convert's Catechism, compiled by Roman Catholic Rev. Peter Ceiermann, C.SS.R., is quoted by the Adventists as absolute proof that the day of worship was altered by the papacy. Dr. Rowell calls our attention to something additional written by this same author which is "conveniently" omitted by Seventh-day Adventists as he points out that:

"Either the Seventh-day Adventists do not know all that Peter Ceiermann wrote on this subject, or else they refuse to quote that which makes the difference ... This Romanist theologian actually taught that the Lord's Day was observed from the times of the apostles. I have before me a highly recommended work by this Rev. P. Ceiermann, C.SS.R., entitled, A Manual of Theology for the Laity, bearing the official imprimatur and Nihil Obstat. In this we read: "The first Christians, besides, kept Sunday holy also, because on that day the Saviour rose from the dead, and the Holy Ghost came down on the apostles. Later on, however, a dispute rose between the Jewish and Gentile converts respecting the day which must be kept holy. Many of the Jewish converts maintained that all converts were bound by the entire law of Moses. TO RE-
and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath”, to refer to mankind as a whole, not to the Jews, to whom Christ was directly speaking.

Again, the Adventist makes much of the fact that the Lord Jesus went to the synagogue on the Sabbath day. Of course He did. He was a Jew who obeyed the law of Moses. He lived in Palestine all His earthly life. But when He went to the cross, that was the end of the law, for He was the end of the law (2 Cor. 3:5-11; Col. 2:15-17). He was personally the complete and perfect fulfillment of all the law, including the Sabbath! Paul also preached in synagogues on the Jewish Sabbath, for obviously that was where he could find a Jewish audience.

The Seventh-day Adventist further claims that the fact that Christ rose in triumph over death on the first day of the week was of no consequence; that the gatherings together of the primitive Christians on the first day of the week, as recorded in Acts, were not actually public meetings at all. One has only to refer to the descriptions of such assemblies as in Acts 20:7 to prove this false. First Corinthians 16:1, 2 also throws light on the subject.

There is such a fanatical and unrelenting attempt on the part of the Seventh-day Adventists to make the Scriptures mean what they wish them to teach, that one, in reading their arguments, is impressed that there is indeed something Satanic about such a rabid brand of religiosity. Apparently it is the design of the enemy of men’s souls to divert the attention of the needy soul to the observance of a day, as a means of salvation, and away from the Lord Himself as “the way, the truth and the life.”

**KEEPING OF THE SABBATH DISCOURAGED**

The Seventh-day Adventists claim that because the term Sabbath days used in Col. 2:16 is in the plural, it cannot refer to the weekly Sabbath day. However, in the Authorized (King James) Version, the word *days* is in italics, signifying that it did not appear in the original manuscript, and in the American Standard Version (the Revised), the translation is a Sabbath day. The Sabbatarians will be required to produce another translation for any support of the theory that this verse does not include the regular weekly Sabbath as well as all the other Sabbaths of the Mosaic system.

Dr. Rowell has done the church of Christ a great service as he points out that in the New Testament, duty to keep all other nine commandments is mentioned, but obligation to keep the Sabbath is not once mentioned. Worship of the Lord God only, is found 50 times; idolatry condemned, 12 times; profanity, 4 times; honor of parents, taught 6 times; murder condemned, 6 times; adultery, 12 times; theft, 6 times; false witness, 4 times; and covetousness, 15 times. Dr. Rowell makes this reasonable inquiry: “If, as the Seventh-day Adventists affirm, the keeping of the seventh day is imperative, why did Christ not once command it? And why did the apostles neither command it, nor condemn its non-observance? . . . The Seventh-day Adventists stress the failure to keep the Sabbath as the great sin. Then why is it that in the lists of sins recorded in the New Testament, the sin against the Sabbath is never once mentioned? For example, in Mark 7:21, 22, there are 15 sins listed. Why did our Lord not mention breaking the Sabbath? In Romans 1:29-31, there is a list of 19 sins; in Galatians 5:19-21, a list of 17 sins; and in 2 Timothy 3:1-4, a list of 18 sins. In all the great warnings concerning sins, why was not failure to keep the seventh day given prominence? *It was not even mentioned.*

“One of the best opportunities Jesus had to preach Sabbath-keeping was when a lawyer asked Him, “Master, which is the great commandment in the law?” (Matt. 22:36). In His answer, our Lord made not the slightest reference to the Sabbath. Neither here, nor elsewhere, did our Lord teach the keeping of the Sabbath day, nor did He warn against not keeping it. Jesus said unto Him, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets’ (Matt. 22:37).”

“In the difficulty with the Judaizers in the early church, described in Acts 15, why is there not one single reference to the Sabbath day? The Council at Jerusalem declared what “laws” were to be observed by Gentile converts, and all had...
to do with idol worship! It is obvious that the Sabbath was not binding on those Gentile Christians nor is it binding on any believer today, Jew, or Gentile.

Dr. Rowell also deals helpfully with this matter of Christ’s abolition of the law, including the Sabbath, in these words:

“When the substance is come, we no longer need the shadow (Col. 2:16, 17). If, when walking, we see a shadow overtaking us, our thoughts may be on the shadow; but, when our friend catches up with us, we are no longer occupied with the shadow, but with our friend himself. So, since Christ came, we are no longer occupied with the shadow of things to come, but with the glorious person of our Lord and Saviour Jesus Christ, for Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). Let God’s Word make this clear: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ... that the promise by faith of Jesus Christ might be given to them that believe. Wherefore the law was our schoolmaster to bring us unto Christ, [or until] Christ that we might be justified by faith” (Gal. 3: 24). ‘... Ye are not under law, but under grace’ (Rom. 6: 14). Grace in the power of the Holy Spirit in the heart can effect truest obedience to the will of God more readily than the letter of the law written on tablets of stone, or pages of a book. Hence the Word of God turns us to ‘the glory that excelleth’ and the One who empowers us for its realization. ‘Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty’ (2 Cor. 3: 17).”

What About the First Day of the Week?

The Christian need not concern himself about any change in the day of worship. Actually, there is no connection at all between the Jewish Sabbath and the Lord’s day. The Christian has no Sabbath in the truest meaning of the word. But he has a “rest,” and that precious repose of the soul is in Christ. For the Christian worker, the Lord’s day is not a day of physical rest at all but the day in which he is busiest serving his risen Lord whose resurrection the first day of the week commemorates. For all such it is truly “day of all the week, the best, emblem of eternal rest.” No more blessed words were ever spoken or written than those of Matthew 11:28-30 in which the Lord Jesus Christ invites us: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

Christ is our peace and Christ is our rest. The children of Israel in the wilderness missed this spiritual rest, or rest of faith, as we read in Hebrews 4:9-11. “There remaineth therefore a rest [or a Sabbath—a perpetual cessation from spiritual strain and anxiety] to the people of God. For he that is entered into his [Christ’s] rest, he also hath ceased from his own works, as God did from his. Let us labour therefore [seek] to enter into that rest, lest any man fall after the same example of unbelief.” Those who insist that something must be added—whether it be a day, a religious rite or any work of the flesh—cannot know the true Sabbath, which is rest-of-heart and peace-of-mind which result from relying completely upon the finished work of the Lord Jesus Christ and ceasing utterly from one’s own works.
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