Why Seventh-day Adventism is not evangelical

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Sirs:

I was a Seventh-day Adventist for 29 years, but I became dissatisfied with so much unhappiness that my husband and I and our four children began going elsewhere in search for something better. Just the two older children and I were members. They got so they wouldn’t go to church any more. Then two years ago we were all converted and became members of a Conservative Baptist church.

We have met with plenty of opposition both from my family and the SDA church. But God has seen us through. I only wish I had the nerve to leave it long ago. We children were always afraid to go against our sister is published quarterly by Life Assurance Ministries, Inc., P.O. Box 11587, Glendale, AZ 85318. Copyright © 2010 Life Assurance Ministries, Inc. All rights reserved. Editorial Office, phone: (909) 794-9804, toll free (877) 349-6984.

LOUIS T. TALBOT, CHANCELLOR
BIBLE INSTITUTE OF LOS ANGELES
Reprinted from The King’s Business, April, 1957

The Adventists are so filled up with Mrs. White’s interpretations that they will only read what she prescribes for them to read and seem afraid to read before and after to find the real meaning of a verse.

I was impressed to speak to my brother and sister-in-law only recently. They seemed so unhappy. They said they have always felt empty—just like something was missing. The sister-in-law is now ready to step out, but my brother is afraid. They, too, were told that all they had to worry about was keeping the law, and we weren’t even to have any feeling. If we did, it was spiritualism working in us. Believe me, you know when you are saved and have Christ as your Savior, and you don’t need someone to tell you.

Before two years ago I wouldn’t listen to my husband when he read the Bible until one day he read to me Galatians 6:4. I began to see the light and began to do some studying on my own. It’s all so wonderful I want to shout His praises to all.

(The writer’s name was withheld by the editors)
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We have met with plenty of opposition both from my family and the SDA church. But God has seen us through since I was 16. I only wish I had the nerve to leave it long ago. We children were always afraid to go against our parents' wishes.

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I have always felt empty...just like something was missing. The sister-in-law is now ready to step out, but my brother is afraid. They, too, were told that all they had to worry about was keeping the law, and we weren’t to have any feeling. If we did, it was spiritualism working in us. Believe me, you know when you are saved and have Christ as your Savior, and you don’t need someone to tell you.

Before two years ago I wouldn’t listen to my husband when he read the Bible in the evening, but now I begin to see the light and began to do some studying on my own. It’s all so wonderful I want to shout His praises to all.

(The writer’s name was withheld by the editors)
The Seventh-day Adventist Church had a similar opportunity in the 1950s. When meeting with Martin they had the chance to come clean about their anti-trinitarianism, multi-phase atonement, identification, “sunday worship” with the mark of the beast, and their rejection of E llen White and many other unorthodox beliefs. They instead chose to rework the wording of their positions to appear acceptable to Evangelical circles.

Seventh-day Adventism has been able to inflate the evangelical community because key leaders deceived Martin into believing they were evangelical Christians (albeit with a number of heresies). Under this facade, however, the church has never renounced or stopped teaching its founding doctrines, and now, with the election of Ted Wilson as General Conference president, there is renewed emphasis on proclaiming and embracing true Adventism.

Regardless of the church’s corporate stance, however, individual Seventh-day Adventists always have the opportunity to admit the truth. Jesus is called, “Come, all who labor and are heavy laden, and I will give you rest.” Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your soul” (Mt. 11:29).

The voice from heaven in Revelation 18 calls all those caught in its embrace, “For her sins have made her great as heaven, and God has remembered her iniquities” (Rev. 18:4–5, ESV).†

Endnotes


3 NAUM, JOHN, “Reactions to the Seventh-day Adventist ‘Great-God-Guardian’ and Quotation of Seventh-day Adventists,” 1915–1917, doctoral dissertation, 2005, p. xi. While this dissertation did not see it that way, there is no reason to employ the volume of his publication as he wishes. This decision on his part saddens me greatly for I feel that this espousal of a system so full of heresy will hinder greatly those who are attempting to enlighten others as to the truth regarding what the word of God says by way of salvation by grace alone. It will also lessen the prestige of Seventh-day Adventism, we are convinced that it will not only

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Later in his presentation, Wilson again refers to the Spirit of Prophecy.

The first of these denials reads:

unusual declaration. Following ten affirmations are ten denials. Ministry on Ellen White. This statement was published in the July 15, 1986, his Worldwide Church of God labeled Armstrong’s writings heretical, repented of its errors, and joined the greater Christian community.

Here is one Fundamentalist (and, of course, I speak for our entire Bible Institute of Los Angeles’ constituency at home and abroad now numbering in the thousands) who does not extend the hand of fellowship to those whose official textbooks, both new and old, at present teach:

1) That the Lord Jesus at His incarnation assumed a sinful, fallen human nature
2) That the atonement was not finished on the cross of Calvary
3) That immortality is conditional
4) That the Spirit of the believer does not go immediately into the presence of Christ at death but instead “sleeps” in the grave until His second advent
5) That souls who reject Christ do not really “perish” (that is, endure eternal punishment) but that they will be annihilated eventually
6) That Satan as “the scapegoat” has some part in the bearing away of our sins
7) That we are not saved by grace alone; apart from works of any kind
8) That the seventh day Sabbath is God’s test and seal.

I believe every one of the above mentioned teachings to be false and unscriptural, as well as other Seventh-day Adventist views about the coming of Christ and the millennium in heaven, and dietary restrictions, Mrs. White’s prophecies, etc.

Given this definition of “lie,” the simple answer to the question must be a clear “Yes, Adventist leadership lied to Walter Martin.” We can go to great lengths to discuss the specifics of the word-smithing they did when explaining their doctrines, comparing the language of QOD to earlier written positions. Unfortunately very few readers who were a part of that experience. Those who were there, such as Herbert Douglass, are clear that Questions on Doctrine was not in harmony with historic Adventist positions, and it resulted in a deep and long-lasting controversy within the Adventist Church.

George Knight, an accomplished historian and scholar, has documented well many of the issues that arose from QOD. His book A Search for Identity and his detailed annotations in the republished Questions on Doctrine provide many important details that indicate the Adventists involved in drafting QOD were not fully honest in the way they articulated Adventism’s doctrinal positions.

Later in his presentation, Jukyoh Nam extensively documents the history of QOD from before its publication until 1971. He provides documentation on reactions from outside and inside the Adventist Church. These include private letters, not intended for publication, which have direct and significant bearing on exactly how and why the Adventist participants in the 1956 meetings conceded the teachings.

Walter Martin stated the facts himself on the John Ankerberg Show in 1985. It’s now time to admit that the Adventists did not tell Martin, Barnhouse, and their evangelical colleagues the truth. It’s time to set the record straight.

Let me state first, without equivocation, that I believe these editors who are thus interpreting present-day Seventh-day Adventism as “evangelical” and advocating that the Christian church should receive its adherents with all of their heresies as “brethren believed,” are utterly wrong, both in their methods and in their conclusions.

The conclusion is wrong because the premise is wrong. These terrible heresies when considered in the light of God’s holy Word, especially the Galatian system, “the Jew ish system with a Christian dress”; they are not at all difficult to understand Seventh-day Adventism if one can read. The only way to “mollify” (the word means “soften”): these heresies is to close your eyes to them. In their determina-

tion to make Adventism “evangelical” that is just what these editors have done. Furthermore, Adventists are not “winning men to Jesus Christ”—they are winning them to Him and their Galatian system, “the Jewish system with a Christian dress”; they do not preach “matchless, redeeming grace” alone, but grace, plus-law, grace-plus-sabbath-keeping!

What does fellowship with other Christian workers involve? It means that you pray for God’s blessing upon their labors, that you...
What does fellowship with other Adventist workers involve? It means that you pray for God's blessing upon their labors; that you contribute offerings to their work. I could not in all conscience do this for Adventists as they are now constituted. I will, however, help any dear soul entangled in Adventism to see the way out of bondage into the liberty whereunto Christ has made us free! In order for Adventists to enjoy fellowship with evangelicals, they must repudiate every single heresy that I have mentioned and a good many more and "come clean" all along the line.

The issue is too clear-cut: you have to be on one side or the other.

What think ye of Christ? The test

In this introductory article, space permits us to discuss only two reasons why I have written a book on the fellowship of the church among us and the church of the world, as well as the church of the ages. Ordinarily, one could not in all conscience do this for Adventists as they are now constituted. I will, however, help any dear soul entangled in Adventism to see the way out of bondage into the liberty whereunto Christ has made us free! In order for Adventists to enjoy fellowship with evangelicals, they must repudiate every single heresy that I have mentioned and a good many more and "come clean" all along the line.

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The authors at times push the facts a bit too far on such issues as Adventism's historic understanding of the Trinity and they even present their data in a way that creates a false impression of the human nature of Christ. GEORGE KNIGHT

...
Despite His human limitations and with the terrible weight of humanity’s sins crushing Him, He withstood the pressures which Satan put upon Him. He did not succumb to the most destructive temptation man faces.19

Christ stood at His symbolic tree of knowledge of good and evil.

More important, the salvation of man hung in the balance, and the trial of Christ in the wilderness would decide man’s eternal fate.20

Martin soon outgrew the error of his earlier age, a fact that had a chance to overcome his sinful nature.21

Christ’s victory was as complete as had been Adam’s failure.22

Since God has designated the seventh day as a sign of His authority, anyone who spurns His command to honor the Sabbath virtually rejects His leadership. Those who profess to follow Christ cannot enter into the rest of faith (Hebrews 4:9) while willfully breaking the Sabbath, for to reject one is to reject the other.23

Since the beginning in 1844 of the investigative judgment propounded by Daniel, the Sabbath has truly become a test to the Christian world.24

The statements condude Jesus’ statement that all things—even the Sabbath—have been handed over to Him by the Father (Matt. 11:27-29). Reiner included 58 pages of quotations from Ellen White to substantiate his view of the Adventist church.

In retrospect, it is clear that, although the Adventist church published QOD using words that sounded much more like mainstream Christianity than any of their previous publications, the underlying attitude was not changed. They were simply treated like the many cults with which they dealt. In keeping with his conviction, when Martin appeared with William Johnsson (then editor of the Ankerberg Show) in 1985, Martin and Ankerberg often referred to William Johnson as “brother,” encouraging him to continue speaking truthfully about his own convictions as well as about the beliefs of the Adventist church.

Johnsson states that, in agreement with General Conference president Neal C. Wilson, he was to “appear as the church’s representa- tive that Ankerberg had been publicly calling for.”25 Nevertheless, Johnsson claims he refused to quote Wilson during the interviews. “I could have easily included our words of the 1944 edition of the older book, Bible Readings for the Home Circle, and on page 174, as in the 1888 edition, the statement appears. Now this is important so please follow along. You can get hold of these volumes at libraries and Adventist bookstores and check yourself out. At least from 1888 to 1944, and maybe longer, the book Bible Readings for the Home Circle went into Adventist homes to be read by their chil- dren. This book states, ‘Tell them the words of God. That is a long time—56 years! Do you think this statement ‘just hap- pened to get in’? That is too absurd to consider. This is an offi- cial textbook of Adventism. I quoted this passage in my booklet, What’s Wrong with Seventh-day Adventism? and I feel it is neces- sary to do so again.

Here is the quotation on page 174: ‘In His humanity Christ partook of our sinful, fallen nature. If, then, He was not made ‘like unto his brethren,’ He was not ‘in all points tempted as we are,’ did not overcome, and is not, therefore, the complete and perfect Savior man needs and must have to save. The idea that Christ was born of an immaculate and sin- less mother [Protestants do not teach this, as Adventists very well know], inherited no tendencies to sin, and for this reason did not sin, removes Him from the reality of a fallen world, and from being the great High Priest for the race, and the mediator of the new covenant. Christ inherited just what every child of Adam inherits—a sin- ful, fallen nature. On the divine side, from His very conception He was ‘spotless Son of the eternal Father,’ and therefore from the human side, Christ inherited just what every child of Adam inherits—a sin- ful, fallen nature. On the divine side, from His very conception He was a ‘perfect, spotless Son of God,’ and therefore from the human side, Christ inherited just what every child of Adam inherits—a sin- ful, fallen nature. On the divine side, He was essentially Spotless Son of God, eternal Son of the eternal Father, might have been made ‘like unto His brethren,’—‘in the likeness of sin- ful flesh’… .’ How just that ‘likeness’ goes a mystery of the incarnation which men have never been able to solve. The Bible clearly teaches that Christ was tempted just as other men are tempted—‘in all points, like as we are.’ Such temptation must necessarily include the possibility of sinning; but Christ was without sin.

Now instead of clearing up this great ‘mystery,’ which is no mystery at all to anyone who goes to the Word of God and learns from it that the incarnation made no change in Christ’s essential nature, the writer of the foregoing attempts to divert the reader’s attention to something extraneous: ‘There is no Bible support for the teaching that the mother of Christ, by an immaculate conception, was cut off from the sinful inheritance of the race, and therefore her Divine Son was incapable of sinning.’ The latter is an absurdity.

The second program included a discussion of the investigative judgment and Hebrews 9 during which Johnsson claimed expertise in the exegesis of Hebrews 9 and 10. These two chapters had been the subject of his doctoral dissertation, Disfemnt and Purification in the Book of Hebrews, which he had written under the direction of pro- fessor L. E. Keck at Vanderbilt University. He reports the exchange: Just for a few minutes I found a respawn—Martin moved into the book of Hebrews. Soon, however, he realized that He was well versed in that area, so he dropped Hebrews and went to a different subject.

The transcript, however, reveals a different picture. Following a discussion of the Greek term ta hagia and whether it refers to the sanctuary in general or to a specific apartment of the sanctuary, Martin and Johnsson had this exchange:

“Might not anyone who studies to be theological, who were the sixtieth century writer, in the sixth century book but I have the 1844 edition of the older book, is now entitled, The under- standing of the Lord Jesus Christ when they dare to sug- gest that the omnipotent, omniscient, omnipresent, spotless Son of God, eternal Son of the Eternal Father, might have fallen prey to Satan’s temptations, and that the Father was risking our eternal salvation on one who might have failed!”

Mr. White and her followers are certainly not thinking rightly of the Lord Jesus Christ when they dare to suggest that the omnipotent, omniscient, omnipresent, spotless Son of God, eternal Son of the Eternal Father, might have fallen prey to Satan’s temptations, and that the Father was risking our eternal salvation on one who might have failed!
The Adventist heresy in regard to the nature of Christ grows out of their complete misunderstanding of His humanity. His humanity was just as perfect as His deity. His humanity was just as sinless as His deity. His humanity was wholly unique.

W. E. Read wrote articles on the investigative judgment, its biblical basis, and the time for this phase of the judgment. Roy A. Haynes wrote an article arguing for conditional immortality, and Edward Hegelmann wrote two articles on the hour of God's judgment having come. In his introductory endnote to Doctrinal Discussions, President R. R. Furgus assured the readers of this new book that “the Bible, we believe, clearly establish[es] the solid scriptural foundation of Seventh-day Adventist doctrines.” As one reads the articles in The Ministry and Doctrinal Discussions, however, it becomes clear that the writers could not define Adventist doctrines from the Bible alone; the articles contain at least 18 references to the writings of Ellen G. White in support of various positions.

The Adventist heresy in regard to the nature of Christ grows out of their complete misunderstanding of His humanity. His humanity was just as perfect as His deity. His humanity was just as sinless as His deity. His humanity was wholly unique.

Will they make such outright declarations as these: “We repudiate our former man-invented, wholly unscriptive teaching of the sanctuary, conditional immortality, investigative judgment—and unreservedly renounce them all”?21

We have seen repeated in the Seventh-day Adventist press in regard to the sinlessness of Christ and of His finished work on Calvary; of the way of salvation by grace alone apart from works of any kind—expiation of the Second Advent, of the dead; of the certainty of an everlasting hell; and we now come over on to the side of evangelical Christianity in these views?22

We publicly repudiate the writings of these persons formerly connected with the Adventist press, because these persons are heretics?”23 This would need to be followed by names of authors, titles of books, dates and all essential data.

It does not seem likely to me that such statements will be forthcoming from top men in Seventh-day Adventism, but even if such a thing were to be, one such book would not stop the thousands of volumes pouring from their presses daily. Much has been said of their withdrawing certain books from publication and sale but books like Emmaus’ Mark of the Beast, Ashoton’s The Bible Sabbath, and Licky’s God’s Spoke to Modern Man were all purchased within the month in Adventist bookstores.

These books are official publications of Adventist Review and Herald Pub. Co., Washington, D.C., and they all contain the teachings to which I have alluded. Will the cor- respondent courses called “Faith for Today” all be withdrawn? I have a complete up-to-date set filled with the same old heresies. I have said before, and I say again, that no one would be happier than I if this set turned from its errors—all of them—but I am very, very

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Ironically, Leroy Froom, one of the key participants in the Evangelical-Adventist meetings, was a typical Adventist and sound- much like the “illicit fringe” to which Andreasen had been relegated. Unlike Andreasen, however, Froom reached out to Martin and Barnhouse in the 1950s. This surprising receptivity belied his earlier hostility toward working with those from “Babylon.” The Adventist Church has always taught that the Pope and his Church are “Babylon,” as they have gone back to Babylon to drink from her wells of wisdom. Oh, for the living waters of truth fresh from the Word! Someone needs to sound an alarm. We need to grip ourselves and halt a growing trend that, if it becomes entrenched, will bring disaster through neutralizing our message… Otherwise we shall go by the way of all other religious bodies before us, who started out with a heavenly message, but who have bogged down in the mire of worldly scholarship with its crudity in loss of vision, and in its blurring of truth, until its vitality and its power to witness have virtually disappeared.

What happened between 1944 and the 1950s to cause Froom to take such an about-face? Apparently avoiding the label “cult” was even more important to Froom than avoiding collaboration with those from Babylon. In the 1940s Froom would have agreed with Andreasen, Cottrell and they succeeded Froom as a professor of New Testament at Nyack Missionary College in New York, a second stipulation of which is, “Babylon is fallen, is fallen… Come ye out of her, my people.” How dare a man contemplate, or have the temerity to present, her expressions used again and again in her descriptions of her “visions?” They were not to be taken in the sense that they were a heavenly message, but who have bogged down in the mire of worldly scholarship with its crudity in loss of vision, and in its blurring of truth, until its vitality and its power to witness have virtually disappeared.

Wordsmiths—why did the Adventists change their language? Although approving of many positions articulated in QOD by the delegated committee, Raymond Cottrell and others later admitted that there were serious problems in the text. Cottrell believed the book was telling “only part of the truth as to what Adventists believed on [certain] points.” Nichol stated: “It seems evident that some statements were clearly made to accommodate the views of some type of person who believes that heresies are abandoned, as heresies are abandoned, as the degree of doctor of divinity, gained in the universities of Babylon, as a credential for teaching or preaching this threshold message, the second stipulation of which is, “Babylon is fallen, is fallen… Come out of her, my people.”

I entered. I passed through a door before I came to the first vail (sic). This vail was raised and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with the seven lamps, and the table on which was the shewbread, etc. After viewing the glory of the Holy, Jesus raised the vail, and I passed into the Holy of Holies. In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub with the other six. The four on the first table shone brighter and H e offered up the prayers of the saints with the sm b Yned glory of the Holy, Jesus raised the vail, and I passed into the Holy of Holies. In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub with the other six. The four on the first table shone brighter than the rest. In the holy of holies, I saw two cherubim, standing, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, made such a show that appeared like one where God dwelt, Jesus stood by the ark. And as the saints’ prayers came up to Jesus, the incense in the censer would smoke, and He offered up the prayers of the saints with the smoke of the incense, etc.

Babylon, as they have gone back to Babylon to drink from her wells of wisdom. Oh, for the living waters of truth fresh from the Word! And then the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy; there was a signal shout of victory over the Beast, and over his Image. The “the jubilee” is described. We quote again: “Soon appeared the great white cloud. It looked more lovely than a rose, and more white than snow. You might see Jesus on the cloud, as it drew near the earth, we could behold His lovely person… Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the commandments of God and had a right to the tree of life.” You see, Elder Bates had settled on the doctrine of the seventh-day Sabbath and Mrs. White’s forgoing “vision endorsed it. The Réserve and Supplement of August 14, 1883 plainly declared: “Our position on the Testimonies [Mrs. White’s writings] is like the keystone to the arch. Take that out, and there is no logical support for the whole structure of the message; the message is gone. Nothing is surer than this, that the message and the visions belong together, and stand or fall together.”

For once, I fully agree with an official Seventh-day Adventist statement. Nadaie White has said the following: “Will the ‘keystone of the arch’ be removed and thus all the superstructure fall in a heap? This will have to be done if the heresies are abandoned, as Eternity claims. 1
Why Seventh-day Adventists

LOUIS T. TALBOT, CHANCELLOR
BIBLE INSTITUTE OF LOS ANGELES

Reprinted from The Kings Business, May, 1957

In the last issue of Proclamation! we ran part one of a three-part series of articles written by Louis Talbot, then the chancellor of the Bible Institute of Los Angeles (now Biola University), in The King's Business in 1957. This series was a direct response to Dr. Donald Grey Barnhouse's articles in Eternity magazine in 1956 in which he announced that Seventh-day Adventists were evangelical based on the conferences with Walter Martin and representatives of the Adventist Church.

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1. that the Lord Jesus Christ in His incarnation assumed the sinful, fallen nature of man, and that the atonement was not completed on the cross.

2. that Christ is at present conducting an "investigative judgment" of the records of all who have taken upon themselves the name of Christ, upon which investigation their immortality is conditioned.

3. that the soul of the believer does not go immediately into an imaginary "sanctuary".

4. that souls who reject Christ actually do not "perish", that is, are not saved by grace alone apart from works of mercy.

5. that the soul of the believer does not go immediately into an imaginary "sanctuary".

6. that Satan as "the scapegoat" has some part in the bearing of sins for ever, sat down on the right hand of God as Free Methodist, Mennonite, Nazarene, etc.

7. that we are not saved by grace alone apart from works of mercy.

8. that the Lord Jesus Christ in His incarnation assumed the sinful, fallen nature of man, and that the atonement was not completed on the cross.

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11. that souls who reject Christ actually do not "perish", that is, are not saved by grace alone apart from works of mercy.

12. that the soul of the believer does not go immediately into an imaginary "sanctuary".
I will let one of the best-known Adventist writers explain it in his own words from his book. Adventist Reaction to Eternity which was recently awarded as a book-of-the-month premium to students of the Voice of Prophecy Adventist correspondence course.

Mr. Fughr, a former Adventist who has renounced the cult, has exposed its errors, and has written some of the best exposes obtainable in such books. There is not the slightest misunderstanding.

“There is Seventh-day Adventism and ever shall be. So this sect is not evangelical!”

The views of Mrs. White regarding the nature and redemptive work of Christ may be reassuring to an Adventist, but they are not to one who relies upon the revelation of the Word of God and not upon man-made theorems. Of all the fables and vagaries ever devised by man, this sanctuary, scapegoat, investigative-judgment hereby is one of the worst. It ranks with the Roman Catholic view of purgatory and all such extrascientific ideas.

Even the editor of Eternity himself called it “the most colossal face-saving phenomenon of all time!” Because it is so inextricably woven into the teaching of the atonement of our Lord and Savior Jesus Christ, it cannot be dismissed as an eccentricity of a strange religious group, but must be considered seriously under the light of God’s Holy Word by which test it is proved to be completely false.

Where is the proposed change?

Before discussing this teaching in detail, I want to quote a few more sentences selected from Mr. Fughr’s article in Review and Herald:

“With many of our [Adventist] distinct points of faith, such as the Sabbath and the state of the dead, they [Eternity editors] continue to differ, although they recognize that not a few leading Christians have held our view on these subjects at plainly taught in the Scriptures. The sanctuary, investigative judgment, health reform, are also matters of sharp disagreement. While they do not accept Sister White as the Lord’s messenger to this people as we do, they recognize her to be a true and sincere Christian” (italics mine).

There is the slightest hint here that the Adventists have any intention of altering their views on anything. To this date, I have not seen any published statement by the Adventists that includes a renunciation of any heresy they have ever taught. Of course, they will have to “spill it out,” stating in effect that “whereas we once taught such-and-such, we now renounce it utterly,” giving titles of books, names of authors, chapters and verses, if faith is to be kept with the public. I do not consider it unreasonable to demand such evidence. That would be much more effective than abusing us and accusing us of publishing “based upon publications the Adventists have officially repudiated.”

Adventist Reaction to Eternity Articles

Last month I made reference to official Adventist reaction to the Eternity articles as expressed by president Henry G. Fishgar in the Adventist Review, Review and Herald, for December 11, 1956. Some of its statements are quite significant. After much flattery for the Eternity editors, Mr. Fughr writes: “The great point of misunderstanding has been in the matter of Seventh-day Adventists’ belief regarding Christ—His nature, the completeness of His atonement, and His mission, as our sole hope of salvation. We have been charged with being legalists, who believe in salvation by our works, either entirely or in part. This has been a point of very serious misunderstanding!”

Any misunderstanding—and I do not acknowledge there has been any—has come from the simple process of our reading what the Adventist leaders themselves have written over the years. It is disagreement, not misunderstanding!

I continue to quote from President Figur: “On this fundamental issue, it has been so reassuring to turn to the writings of Sister White, where Christ, His nature, His mission, and the completeness of His atonement are so clearly and unquestionably set forth.”

Is not this rather startling in view of the claim of contemplated changes in Adventist doctrine? For in Mrs. White’s writings all one finds is the heresies I have listed, and more! In spite of all the fanfare about an alteration of creed, we are right back where we started from.

The Adventist stand has not differed from that expressed in the Adventist Review and Herald Supplement back in 1883: “our position on the Testimonies [Mrs. White’s writings] is like the keystone to the arch. Take that out, and there is no logical stop-place to the whole system. If the message is gone. Nothing is surer than this, that the message and the visions [of Mrs. White] belong together, and stand or fall together.”

According to this declaration and that of Mr. Fughr, we need consult no other books than Mrs. White’s for Seventh-day Adventist doctrine. It is as I have believed always, that Mrs. White is Seventh-day Adventist and ever shall be. So this sect is no nearer to being evangelical than it has been from the beginning.

I continue to quote: “There [in this imagin- nary sanctuary in heaven] Christ ministers in the sinner’s behalf. He spreads His nail-scarred hands before the Father and pleads that because He Himself paid the penalty, the sinner should go free. To this the Father agrees, and Christ lifts the burden of guilt from the sinner and substitutes His own right- eousness instead” (p. 276). Now this sounds as if the matter of sin were settled, does it not? But immediately it is made clear that the “the sins are borne into the sanctuary, of which Christ is the priestly minister; and although they are forgiven, the record of them must remain until they are blotted out in the time of the judgment” (p. 276). But John the Baptist declared of Christ: “. . . Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

Seventh-day Adventists believe those sins are in heaven in the very presence of God. How does Mr. Branson write? “Those, therefore, who have through the years accepted Christ’s death as a sacrifice for their sins, and who have in penitence turned from them, have by those acts being sent their sins into the heavenly sanctuary for judgment” (p. 277). He goes on to explain that this procedure has only to do with those who have accepted Christ, the sinner having no part in this priestly ministry of Christ’s. Yet it is clear that the Christian can have no assurance of sins forgiven either. For John came to the heart of the investigative but teaching: “When sins are confessed and forgiven are they entirely removed from the sinner? Yes, so far as the individual is concerned. But this does not mean that the sins are at the time finally disposed of. Christ removes them from the record in the book of heaven, but they are then charged against Him. He takes the responsibility for the sins and imputes His righteousness to those who have confessed and forgiven. God forgets, but He has not cast your sins into the depths of the sea” (Ps. 103:12; Isa. 43:25; Micah 7:19). When God forgives, He forgets, and by Him we are justified from all things, from which we could not be justified by the law of Moses” (Acts 13:19).

The Adventists use the term “justification,” but apparently agree, and Christ lifts the burden of guilt from the sinner. The record of sins still remains, only now they stand for His substitute. Christ, his substitute. He has become the sin-bearer (Numbers 18:1); but the record of sin, now transferred to the sanctuary, must remain until the judgment.

“Again it may be asked: ‘Why wait until the judgment to blot out and make an end of confessed sins? Why should they not be immediately disposed of?’ We answer, ‘There must first be an investigation of the records’” (p. 277).

You see, this is completely arbitrary. This is the Adventists’ decision. One may not know until Christ comes whether he is saved or not, and consequently cannot enjoy the assurance of salvation or the joy of freedom!

This is plainly stated in the next sentences: “let us illustrate: Take an individual who accepts Christ as his Savior and humbly confesses his sins to God. But should he then by His acceptance his sins are transferred to the sanctuary. But they cannot at that time be blotted out. The final blotting out must wait until the end of his life or until probation closes for him. Why? Because he may not continue in the faith. . . . Thus, before the Lord can blot out the sins from the record books, a very careful examination has to be made to see whether those who accepted Christ are still worthy” (p. 278).

My friends, this is not evangelical. No matter how much the Adventists protest that they teach the gospel, as long as this heresy constitutes a part of their doctrine, there is no possibility of fellowship with them in the work of Christ.

The cover of the April issue of The Kings Business, the official publication of the Bible Institute of Los Angeles (now Biola University), and the largest Christian periodical of its day, is shown above.
Mr. Figuhr claims their views are based upon Scripture, and with this we disagree. We will examine their teachings under the lens of Holy Writ, as time and space permit, in advance for it would have saved many “man hours.” I agree to note what Mr. Figuhr says about placing the emphasis, for it was about to enter the Promised Land. So also, I saw that the sanctuary heresy is this: the Jew ish tabernacle with its two compartments, the holy place and the holy of holies, has its counterpart in heaven; and instead of coming to the earth on Eternity is a lot of philosophizing on the part of others as to what these systems teach. Their own official writings contain the sum and substance of their creeds. The Sanctuary Heresy It is generally known that the sanctuary heresy grew out of what the Adventists call “the Great Disappointment,” their great blunder in accepting the prediction of William Miller that Christ would return October 22, 1844. When the Lord did not appear according to their schedule, some of the Adventists such as Miller himself, Himes, Fitch and others admitted they were mistaken. But Ellen White, Bates, Holt, and still others, including the 17-year-old Ellen Harmon who later became Mrs. James White, wrote that God did not concede that they were wrong. To cover this mistake, Owen R. L. Crosier in 1846 deliberately invented the sanctuary teaching and subsequently Ellen White came out with the truth of the correctness of this prophecy? There surely did. Just prior to that time there was a great religious awakening and ministers of every faith became interested in the prophecies of Daniel. They were all united in one conclusion that the great event was going to happen in the year 1844. The world was stirred with their message, and multitudes mistakenly believed that the world would end in the year A.D. 1844. The world did not end as they had predicted, but instead Jesus began the work of cleansing sin from the heavenly records of forgiven sinners. Those whose names are retained in the book of life will be citizens of the kingdom of heaven.” Since there is nothing here to indicate that it was this very first group of Adventists who began this, and since these lessons are not marked as Seventh-day Adventist literature, untouched people are being indoctrinated with these teachings without being aware of what they are getting into. The Adventists loudly proclaim that they believe in a completed, finished atonement. Here is a refutation of this from Lesson 28, page 3 of this same Adventist correspondence course: “It was God’s plan and the privilege of the covenant people to return our sin to God. Then He entered heaven to complete our atonement with God. It is at the Father’s throne that He makes an end of the atonement. This is the final court of appeal for all sin.” Mr. Smith, a prominent Adventist of the past, stated in his book, Looking Up to Jesus: “Christ did not make the atonement when He shed His blood upon the cross” (p. 237). A former president of the Adventists’ General Conference, C. H. Watson, wrote In The Atoning Work of Christ: “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” (pp. 95, 113). I shall reproduce one of Mrs. White’s visions in which the sanctuary is featured at the close of this article. Meantime here are a few sentences from her book, The Great Controversy: “important truths concerning the atonement are taught by the typical service. The typical cleansing of the earthly was accomplished by the sacrifice of the lamb, and the vessels of the sanctuary were cleansed by the smoke and the fire. By the offering of the blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come, but he was not yet entirely released from the condemnation of the law” (p. 420).

Then she makes the application to Christ and the Christian: “And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by removal, or blotting out, the sins which are there recorded. But before this can be accomplished, there must be an examination of the books to determine who through repentance of sin and faith in Christ are entitled to the benefits of His atonement” (pp. 421, 422).

In an excellent tract entitled, “Seven-day Adventists and Atonement” published by my good friends, Loizeaux Brothers (New York, New York), appears this comment on these words of Mrs. White: “A substitute was accepted in the sinner’s stead, but the sin was not canceled by the blood of the victim,” says Mrs. White. And this in the face of Leviticus 17:14: “It is the blood that maketh atonement for the soul.” Without shedding of blood is no remission” (Heb. 9:22), and “The blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7). “A means was thus provided by which it was transferred to the sanctuary; we are told. Thus is the precious blood of Christ only a means of carrying sins into the holy of holies—the very presence of God, and not making atonement for them.” If this be true, Paul (sic) was quite mistaken when he wrote to the Hebrews about the Lord as High Priest who by His own blood entered in once into the holy place, having obtained eternal redemption for us ‘now to appear in the presence of God for us’ (Heb. 9:24). My friends, this is not evangelical truth. No matter how much the Adventists protest that they teach the gospel, as long as this heresy constitutes a part of their doctrine, there is no possibility of fellowship with them in the work of Christ. Investigative Judgment “The investigative judgment” is the Adventist-cointed term used to describe the work now supposedly being performed by the Lord, Jesus Christ in this second compartment of the “heavenly sanctuary,” the holy of holies. Indeed, according to this teaching, He has been engaged in this task since October 22, 1844! Of course, it is all fancy without a verse of Scripture to support in absurdities.

The Adventist stand has not differed from that expressed in the Adventist Review and Herald Supplement back in 1883: “Our position on the Testimonies [Mrs. White’s writings] is like the cornerstone 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 [of Mrs. White] belong together, and stand or fall together.” According to this declaration and that of Mr. Figuhr, we need consult no other books than Mrs. White’s for Seventh-day Adventist doctrine. It is as I have believed always, that Mrs. White is Seventh-day Adventism and ever shall be.
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Mr. Figuhr claims their views are based upon Scripture, and with this we categorically disagree. We will examine their teachings under the lens of Holy Writ, as to their fulfillment, in this series of articles. Before leaving Mr. Figuhr’s article, note this comment: “Naturally, what is written in these journals is not always worded as we would wish, nor is the emphasis placed where we would like to see it placed [italics mine]. This is to be expected. No non-Adventist can even adequately and satisfactorily tell what the Seventh-day Adventists believe.”

It is too bad the Eternity editors were not informed of this in advance for it would have saved many “man hours.” I agree to this extent: let the cults speak for themselves in their own words. What we do not need is a lot of philosophizing on the part of others as to what these systems teach. Their own official writings—the great mass of literature circulated by them over the years—contain the sum and substance of their creeds.

Note what Mr. Figuhr says about placing the emphasis, for this is important in Adventism. There is some truth in Adventism but not all the truth, and the emphasis is placed upon the views which deviate from the truth. They believe that they as the “remnant church” have a special message which includes the Sabbath, the sanctuary, and their peculiar teaching in regard to the second coming of Christ. Let us watch for these things as we look at their writing.

The Sanctuary Heresy

It is generally known that the sanctuary heresy grew out of what the Adventists call “the Great Disappointment,” their great blunder in accepting the prediction of William Miller that Christ would return October 22, 1844. When the Lord did not appear according to their schedule, some of the Adventists such as Miller himself, Himes, Fitch and others admitted they were mistaken. But Ellen White, Bates, Holt, and still others, including the 17-year-old Ellen Harmon who later became Mrs. James White, would not concede that they were wrong. To cover this mistake, Owen R. Crosier in 1846 deliberately invented the sanctuary teaching and subsequently Ellen White came to believe it. White herself, so it is claimed, decreed that they were right.

Lessons 28 and 29 of the current Bible correspondence course called “Faith for Today,” which is mailed out by the Seventh-day Adventists without their identification, describes this theory exactly as Mrs. White taught in her book, The Great Controversy.

I note that Christ is called Michael (p. 2, Lesson 28), and this explanation appears on page 4 of the same lesson. “Did anything happen in 1844 to convince us of the truth of this prophecy? There surely did. Just prior to that time there was a great religious awakening and ministers of every faith became intensely interested in the prophecies of Daniel. They were all united in one conclusion: great events will happen in the year 1844. The world was stirred with their message, and multitudes mistakenly believed that the world would end in the year A.D. 1844. The world did not end as they had predicted, but instead Jesus began the work of cleansing sin from the heavenly records of forgiven sinners. Those whose names are retained in the book of life will be citizens of the kingdom of heaven.”

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Investigative Judgment

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Seventh-day Adventism says those sins are in heaven in the very

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their sins, and who have in penitence turned from them, have by

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has only to do with those who have accepted Christ, the sinners

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that the Christian can have no assurance of sins forgiven. Why?

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Even the editor of Eternity himself called it “the most colossal face-saving

phenomenon of all time!” Because it is so m eanly w orked into the teaching of the

atonement of our Lord and Savior Jesus Christ, it cannot be dismissed as an eccentricity

of a strange religious group but must be considered seriously under the light of

God’s Holy Word by which test it is proved to be completely false.

Where is the proposed change?

Before discussing this teaching in detail, I will first give you a few more sentences selected from Mr. Figuhr’s article in Review and Herald:

“With many of our [Adventist] distinct points of faith, such as the Sabbath and the state of the dead, they [Eternity editors] con-

inue to differ, although they recognize that not a few leading

Christians have held our view on these subjects at plainly taught in

the Scriptures. The sanctuary, investigative judgment, health

reform, are also matters of sharp disagreement. While they do not

accept Sister White as the Lord’s messenger to us as we do, they recog-

nize her to be a true and sincere Christian” (italics mine). We are not the slightest hint here that the Adventists have any intention of altering their views on anything. To this date, I have not seen any published statement by the Adventists that included a renunciation of any heresy they have ever taught. Of course, they will have to “spell it out,” stating in effect that “whereas we once taught such-and-such, we now renounce it utterly,” giving titles of books, names of authors, chapters and verses, if faith is to be kept with the public. I do not consider it unreasonable to demand such evidence. That would be much more effective than abusing us and accusing us of publishing

articles “based upon publications the Adventists have officially repudiated.”

Adventist Reaction to Eternity Articles

Last month I made reference to official Adventist reaction to the

Eternity articles as expressed by presi-

dent Figuhr in the Adventist publica-

tion, Review and Herald, for December

13, 1956. Some of his statements are

quite significant. After much flattery

for the Eternity editors, Mr. Figuhr

writes: “The great point of misunder-

standing has been in the matter of

Seven-day Adventists’ belief regard-

ing Christ—His nature, the complete-

ness of His atoning sacrifice, and His

mission, as our sole hope of salvation.

We have been charged with being

legalists, who believe in salvation by

our works, either entirely or in part.

This has been a point of very serious

misunderstanding!”

Any misunderstanding—and I do not

acknowledge there has been any—

has come from the simple process of

our reading what the Adventist leaders

themselves have written over the

years. It is disagreement, not misun-

derstanding!

I continue to quote from President

Figuhr: “On this fundamental issue, it

has been so reassuring to turn to the

writings of Sister White, where Christ, His nature, His mission, and the completeness of His atonement are so clearly and unquestionably set forth.”

Is not this rather startling in view of the claim of contem-

plated changes in Adventist doctrine? For in Mr. White’s writings

one finds all of the heresies I have listed, and more! In spite of all

the fanfare about an alteration of creed, we are right back where

we started from.

The Adventist stand has not differed from that expressed in the

Adventist Review and Herald Supplement back in 1883: “our position on the Testimonies [Mrs. White’s writings] is like the

keystone to the arch. Take that out, and there is no logical stop-

ping-place to the arch. Without the message the message are gone.

Nothing is surer than this, that the message and the visions [of

Mrs. White] belong together, and stand or fall together.”

According to this declaration and that of Mr. Figuhr, we need

consult no other books than Mrs. White’s for Seventh-day

Adventist doctrine. It is as I have believed always, that Mrs. White

is Seventh-day Adventist and ever shall be. So this sect is no

longer to be hearing evangelically than it has been from the beginning.
If you study Seventh-day Adventism carefully, you will find at the heart of all their doctrines an innate legalism. It is part and parcel of their system. You simply cannot escape it if you go beneath the surface.

This sanctity and investigative-judgment teaching robs the Christian of his eternal security. Salvation is dependent upon something outside of Christ's redemptive work—whether it be faithfulness, law-keeping, worthiness! The very editors claim this is just the same as the Armistic of such holiness groups as Free Methodist, Menonite, Nazarene, etc.

I disagree utterly.

While I believe our friends are wrong who teach it is possible to “fall from grace,” that is cease to trust in Christ as one’s only Savior after being born again, yet I have never heard any such un Biblical views from them as this: that our sins are still recorded on the books of heaven against us and that Christ has been continuing a work of atonement since He ascended.

All evangelical groups believe that when one comes to Christ for salvation and trusts in His vicarious work on the cross on his behalf, that then and there he is forgiven and justified. “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” (John 1.12, 13). Adventism is a system of probation. One’s sins can be held over his head as a threat even after he has believed.

How blessed to come back to such verses as these: “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9.11,12).

The fact of the matter is that no such “investigation” as the adventists have conceived even went on in the Jewish tabernacle. The sinner brought a lamb, identified himself with it by placing his hand upon its head; the priest slew the sacrifice and shed its blood for the sinning Israelite. By faith the believing Israelite looked forward to the true Lamb of God who would in the future appear to die for sinners. Of course, the tabernacle worship was imperfect. It was just a type of the true—shadow of the substance. But Christ’s redemptive work was perfect and complete: “And every priest standeth daily ministering and offering often-times the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, sat down on the right hand of God” (Heb. 10.11,12).

There was no chair in the Jewish tabernacle. The priest never sat down because his work was never finished. Our Lord Jesus Christ offers a great contrast to this, for when He had finished His work on the cross, He sat down and set down. He did not concern Himself with making His way into an imaginary “sanctuary.” There is no record of His ever again taking up the sins for which He once laid down His life. All of His redemptive work was done on earth. He hung upon the cross for three hours in agony and blood for your sins and mine, and when He died He cried, “It is finished!” And it was! His vicarious sufferings were over. He could rest in His finished work. And so may we! The Scripture tells us, “he ever liveth to make intercession for us,” and that means prayer on our behalf as He prayed for Peter, saying, “... Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not” (Luke 22.31). We can sing with all our hearts, “Love’s redeeming work is done, Fought the fight, the battle won, Alleluia!”

The drama of redemption was performed on this earth and no part of it has been transferred to heaven’s throne. Christ is praying for His own and awaiting the day when He shall return for us. He is not keeping books, looking after files of the sins of Christians who can only remain His children if they are worthy. If He should “mark iniquity, who would stand?” It is done. Ours is not a “do-it-yourself” religion.

Listen to Mr. Branson again: “In addition to the books containing the names of the righteous, God also has books of record, that are kept by the unerring hands of angels. In these books are exact transcripts, faithful records, of each life... From these record books the righteous will be judged. By what is written in these books the Lord will determine who have remained steadfast in their faith in Christ and in following Him. Those who have been ‘faithful unto death’ will be given a ‘crown of life.’ Their names will be retained in the book of life and they will be sealed for heaven” (pp. 280, 281).

This sanctuary and investigative-judgment teaching robs the Christian of his eternal security. Salvation is dependent upon something outside of Christ’s redemptive work—whether it be faithfulness, law-keeping, worthiness!
“Crown Him with many crowns, The Lamb upon the throne!”

The Messages of Three Angels

In her book, Early Writings, 1945 edition (often repaged, reprinted and revised), Mrs. White describes the various visions, messages and views of the Adventists with regard to the advent of the angel's message. Dr. A. C. Gaebelein's first angel's message represents the blessed effect of the work of Christ, that the sins of the people are forever out of sight. It is in blessed harmony with the two birds used in connection with the cleansing of the leper. But Adventists do not believe in these “out of sight.”

Branson has this to say of the sceptor: “Christ the High Priest, will lay aside His priestly garments, will gird Himself in kingly attire, and will come forth from the heavenly sanctuary bearing the sins of His redeemed people. He will roll them back upon the head of the Satan, the great instigator of all evil, who is primarily responsible for all transgression the blood of Christ has covered. Just as the sceptor was carried away from the camp of Israel—so Satan will be cast into the ‘bottomless pit’—where he will have to suffer sin’s utmost penalty before he finally perishes.

When you realize how the sanctuary idea snowballled into this intricate doctrinal system involving the veneration of Christ, you can readily see that there is something more than mere human thinking back of the entire movement.

in the flames. It is in this manner that the sanctuary will be cleansed, and Christ our High Priest will make an end of sin” (p. 285).

Our blessed Lord is not only represented by the Adventists as having to continue dealing with the sins for which He died on the cross, but He is shown as negotiating with His archenemy, Satan about our sins and requiring him finally to bear the penalty for the same guilt for which He paid the price. My friends, this is the entire movement.

“Sure-footed.” There will be times when we feel we are going against the current, or the Lord returns, He is able to present us faultless—pure and spotless—His love, then I have to keep myself in His love.

Confidence in God on whom we depend (verses 22-23)

Jude describes three groups of people for whom we are to care. First he says we are to be merciful to those who doubt. These are the people who come under the influence of the false teachers.

Next are the endangered who need to be snatched from the fire. These take another step beyond doubt and are in danger of falling into eternal destruction. The third group are somehow “toxic,” who are about to plunge into destructive beliefs and practices. Jude describes the various visions, messages and views of the Adventists with regard to the advent of the angel's message.

Our goal: compassion toward those for whom we contend (verses 22-23)

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Next are the endangered who need to be snatched from the fire. These take another step beyond doubt and are in danger of falling into eternal destruction. The third group are somehow “toxic,” who are about to plunge into destructive beliefs and practices.

Gary Jung joined the staff of Trinity Church as senior pastor in September of 1992 after many years of fruitful ministry in California and Dallas. He holds D.Min. and Th.M. degrees from Dallas Theological Seminary. He has authored nine books and has taught in various capacities in many seminaries and Bible colleges. He and his wife Elizabeth have three children and eight grandchildren.
Christians are not called to be "lone rangers"; rather, we are to be in fellowship with one another (Heb. 10:25). We contend for the faith by building up our own lives and each other on the truth and by means of the truth.

The dynamics of false teaching

We need to be aware of the danger of false teaching. Not all false teaching will follow the pattern outlined in Jude, but there will always be false teachers seeking to distort and distort the truth of the gospel of our Lord Jesus Christ. False teaching is going on in our churches today.

There are some who add to the gospel. The book of Galatians was written to such a group. "It's great to trust in Jesus, but you've also got to keep the Old Testament law, and be circumcised, and keep the Sabbath and the Old Testament rules—and then we've got a few other suggestions for you..." They distort the gospel by addition.

In 1 John there were those distorting the gospel by subtraction, denying Jesus' humanity, and there are others who deny His deity—or His death or His historic reality. There are leaders in mainstream denominations who deny every distinctive point of faith including the reality of a personal God—yet they are allowed to retain their positions.

Others distort the gospel by adjusting it to the culture or morality of the times. Much of the discussion currently going on about issues such as homosexuality is this sort of adjustment to the gospel. We have to decide: Is this what we embrace the faith for once all delivered to the saints?

We must also be willing to defend the gospel and to be faithful in our generation. We must ground our children in the fundamentals of the faith so that they can live for them under living circumstances. This mandate requires not that we be well-versed in false things, but that we know, live, and declare the truth of the gospel of our Lord Jesus Christ. False teaching is not just responsible for ourselves. Christians are not called to be "lone rangers"; rather, we are to be in fellowship with one another (Heb. 10:25). We contend for the faith by building up our own lives and each other on the truth and by means of the truth. It is both the foundation and the means of our growth.

Pray in the Spirit

The false teachers, according to verse 19, do not have the Holy Spirit. They are not born again. When we place our faith in the Lord Jesus, however, the Holy Spirit indwells us and changes the way we think about God. By the Spirit we realize we are His adopted children. We have a new relationship with Him, and we are called to pray in the Spirit who indwells us.

Whatever you may think about praying in tongues and how that fits into the Christian life, that is not what Jude is talking about. The phrase "pray in the Spirit" occurs also in Ephesians 6:18 where Paul says, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and prayer for all the saints." Notice the word "all" in this text. Paul isn't describing a special kind of prayer; rather, he is challenging us to pray in every situation with the Holy Spirit as our moving and guiding power—a prayer life God has made possible by putting His Spirit in us. Romans 8:26-27 describes this prayer further. Even when we don't know what to pray, the prayer intercedes for us with groanings too deep for words. Our prayers are not rote, formal words; rather, prayer is "family talk." Even when we don't know what to say, the Spirit will take our jumble of feelings and thoughts and present it to the Father as it ought to be given.

Praying in the Spirit is praying by depending upon the work of the Spirit who connects us to the Father. Samuel Zwemer said, "True prayer is God the Holy Spirit talking to God the Father in the name of God the Son, and the believer's heart is the prayer room." We are to pray stimulated by, guided by, and empowered by the Spirit. This praying is essential in our being able to contend for the faith.

Keep yourself in the love of God

The word "build" in this passage is a construction term. It is not just responsible for ourselves. Christians are not called to be "lone rangers"; rather, we are to be in fellowship with one another (Heb. 10:25). We contend for the faith by building up our own lives and always be on the truth and by means of the truth. It is both the foundation and the means of our growth.

The King's Business

So our blessed Lord is not only represented by the Adventists as having to continue dealing with the sins for which He died on the cross, but He is shown as negotiating with His archenemy Satan about our sins and requiring him finally to bear the penalty for the same guilt for which He paid the price. My friends, this is not the gospel! It is not even remotely connected with it.
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 Dr. Peirce 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 commendable work by the Rev. P. Peirce, C.S.S.R., entitled, A Manual of Theology for the Layman, bearing the official imprimatur and Nihil Obstat. In this we read: ‘The first Christians, besides, kept Sunday holy also, because on that day the Savior rose from the dead, and the Holy Ghost came down on the apostles. Later on, however, a dispute arose 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 REMOVE THIS ERRONEOUS IMPRESSION, and to free her children from the ceremonial law of Moses, the church decreed in the Council of Laodicea (A.D. 364) that all Catholics should keep holy Sunday as the Lord’s Day (Apoc. 1:10) AS HAD BEEN DONE IN APOSTOLIC TIMES (Acts 2:16; 1 Cor. 16:2). This change the church was authorized to make by the power conferred upon her by Jesus Christ’ (p. 126). While it is not necessary for us to refer to the papacy for proof that the first day of the week was the day of worship for the early church, we cite this as evidence that the Adventists will withhold what seems best to them, and quote only those portions which are expedient for them."

It is interesting in connection with Dr. Rowell’s conclusions to refer to the mark of “Roman Catholicism has never been a day of worship. What distinguishes that system from all other religious bodies is their belief in the supremacy and infallibility of the papacy. Neither Constantinople nor the Council of Laodicea “changed the day”, as claimed by the Seventh-day Adventists. They only approved the observance of the first day of the week, on which day the Christian church had worshipped from its beginning. To claim otherwise is to deny the facts of history.

Where is the Sabbath in the New Testament?

The Seventh-day Adventist is hard put to it to explain why not once in the New Testament is there given a command to keep the seventh or the Sabbath day. He endeavours to put such commands in the mouth of the Lord Jesus and resorts to such absurdities as twisting Matthew 24:20 into a Sabbath precept. This verse, obviously a prediction of the then soon-coming destruction of Jerusalem (in 70 A.D.), states: “But pray ye that your flight be not in the winter, neither in the solemn season, and naturally it refers to the difficulties of travel on those occasions. It is no more a reference to keeping the Sabbath than it is to keeping the winter season!”

The Seventh-day Adventist forces Mark 2:27, 28 (“And he said unto them, ‘The Sabbath was made for man, 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. 3:14; Col. 2:15). 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 heedless soul to the observance of a day, as a means of salva-

Keeping of the Sabbath Discouraged

The Seventh-day Adventist further claims that the fact that because that term Sabbath days used in Colossians 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.

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.

This installment concludes our publishing of the three-part series of articles written by Louis Talbot, then the chancellor of the Bible Institute of Los Angeles (now Biola University), in The King’s Business in 1957. This series was a direct response to Dr. Donald Grey Barnhouse’s articles in Eternity magazine in 1956 in which he announced that Seventh-day Adventists were evangelical.

Based on the conferences with Walter Martin and representatives of the Adventist Church.
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 on them 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 friend—that the law was chosen by God and the lost, according to what they do with the offer of free salva-

sion in the Person of the Lord Jesus Christ, the Son of God, the Lamb of God, man’s only Savior.

When Did the Sabbath Begin? No one denies the assertion of the Seventh 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 com-

ments: “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 Case of Exodus 16:21-30 | A favorite argument of the Seventh Adventists who attempts to prove that the Sabbath was given to Israel alone, to remind that nation that by His call, His covenant and “ceremonial” law. All this the Law-Giver became the Law-Fullfiller. | 15 |

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. This is a clear and rates both in the history of the doctrine 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 20:11-13. 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 15:32-16. 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 31. Here there was no Sabbath observance and the sit-

uation in Numbers 15. They had no precedent by which to pro-

ceed, 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 mooted upon them on Exodus 20, but they did not enter into it. Man has never priz ed 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 in-

cate any help to the legalists on the supposed perpetuity of the law. The case was single, was circumcised to one person, and applicable for a limited time, or until the giving of the law.”

The Sabbath for Israel Alone (view in 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 believ-

ers: “Speak thou also unto the children of Israel, saying, Verily my Sabbath ye shall keep: for it is a sign betw een me and you through your generations; that ye may know that I am the Lord that doth sanctify you” (Ex. 31:13); “Wherefore I caused them to go in the land of Egypt, and I brought them into the wilderness. And I gave them my statutes and my judgments which I speak in your ears this day, that ye may learn 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 who are all of us here alive this day.”

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 believ-

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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 was not mentioned 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 5:1-3: “…H ear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may know  that I am  the Lord that doth sanctify you” (Exod. 20:1-12). But the Seventh-day Adventists get around this by claiming that “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 a peculiar treasure through which to reveal His love and mercy to all the world. God delivered the law in its entirety to Israel. “The gathering in of the seventh day was a ‘ceremonial’ law. All the third year, I charge you, keep the Sabbath day holy . . .” was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). The Law-Giver became the Law-Fullfiller.

In the [last] issue we attempted to explain the fantastic, man-

made, Satans-inspired Seventh-day Adventist teachings of the sanctuary, investigative judgment, unfinished atonement and the snapecast-Satan error. We allowed the Seventh-day Adventist authors to state these gospel-conflicting views which came into being as an emergency measure to cover the embar-

rassment suffered by the sect’s founders when the prediction of William Miller, Adventist’s spiritual progenitor, that Christ would return in 1844 failed of fulfillment. Since there are no Scriptures to support these doctrines, they must be repudiated by anyone who relies upon God’s Word and who calls himself evan-

gelical. The editors of Eternity themselves reject these views but defend those who teach them! I consider this position untenable and inconsistent.

The Seventh Adventist Sabbath

Now we come to a consideration of the favorite—or at least, the most zealously advocated—teaching of the Seventh-day Adventists. 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 develop-

ement of this Seventh-day Adventist doctrine, nor many con-

fused 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 com-

mandment, as it was first proclaimed. “Remember the Sabbath day, to keep it holy.”…..None could fail to see that if the earthly 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...
ing 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 pre pared for judgment, it is necessary that men should keep the law of God” (pp. 435, 435—italic 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.”

Where is the Emphasis?

Early this year I was conducting meetings in the Central Presbyterian Church of St. Petersburg, Fla., when to my surprise, upon opening the local newspaper one morning I was greeted with a half-page advertisement appearing in the section reserved for church announcements for the forthcoming Sunday. In a condensed form we are reproducing that ad [below]. Immediately I cut out one of these advertisements and sent it to the editor of the Christian Review with the following comment, in substance, if not in exact words.

“The enclosed announcement appeared in the St. Petersburg paper this morning. You contend that the Seventh-day Adventists believe in the deity of Christ and other truths of the Word, but it is very evident from the enclosed that this is not where their emphasis is. It is upon the keeping of the Sabbath!

Please note 1) The claim that the Seventh-day Adventists have turned one million Christians from worshiping on the first day of the week to the seventh day. They have reason to boast, for this is the objective of their message. 2) This meeting was not held on the seventh day, but on Sunday in order to catch unconverted Baptists, Presbyterians and those of other denominations. It is sponsored by Adventist Magazine. Where is the Seventh-day designation? You and I are both ‘Adventists’ by faith that is meant in belief in the second coming of Christ. A number of good, sound Adventists believe my day, but they are not Seventh-day Adventist. This too is misleading. If the million Sabbath-keepers increase to two million, the Seventh-day Adventists will be greatly in your debt.”

I received no reply.

The pastor of the church in which I was ministering sent a stenographer to this widely-publicized service and she took down the message verbatim. It is an understatement to remark that the report was most enlightening! One of the things that struck me most was the way in which the Seventh-day Adventist “evangelist” introduced the subject. Said he: “This evening we shall take into consideration why it is that most of the Christian people of the world are keeping Sunday. In the language of Deuteronomy 31:19: ‘I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live.’ Friends, it is a life and death matter we have before us this evening, because it deals with one of the Ten Commandments by which we shall be judged.”

Please note 2) The “evangelist’s” belief as universally held by them that Sabbath-keeping is essential to salvation—was not the question of receiving or rejecting the Lord Jesus Christ as their “reason” or belief that 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 as one of the greatest achievements of the Adventist movement. 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 Preb’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 7:24, 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. Do you remember when people were buying the advent message? In 1878, which gave the Sabbath the significance of a testing, sealing Sabbath. I understand that this kind of meeting is by no means an isolated case, but it came to my personal attention as an illustration of the emphasis upon this subject. 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 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. 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 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.

TRIAL BY JURY

SABBATH OR SUNDAY…which is the Lord’s day for Christians?

Defense Attorney will give 19 reasons for keeping Sunday (Evangelist) will speak for Saturday


All Seats Free, Sponsored by Adventist Churches in this area.

The Most Unusual Church Service Ever Held in St. Petersburg

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The Seventh-day Adventist Sabbath

Origin of “the Seventh-day Adventist Sabbath” As O. R. L. Crozier (with Edison and Hahn) was responsible for actually formulating the Adventists’ sanctuary teaching (afterwards reviving it and Seventh-day Adventism as well), it was Jones 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 Eldridge [sic] White and his editor, Elvira Kelly, who was willing to use this Sabbath doctrine, the sect’s chief mark of legalism and salvation, without assurance of salvation.

He cannot rejoice in such Scriptures as 1 John 5:13: “These things have I written unto you which are the name of the Son of God; that ye may know that ye have eternal life, and that ye have everlasting reward.” “A more ambitious work, History of the Sabbath and of the First Day of the Week, by J. N. Andrews, followed. Mrs. White confirmed as one of the greatest achievements of the Adventist movement. In five years this crude fallacy was abandoned by both Bates and the Whites, but the Sabbath teaching grew in power...”

Those evangelical writers who have permitted “blind leaders of the blind” to persuade them to throw their influence into the enemy’s cause must also share in the responsibility for this shameful betrayal of the souls of lost men. Instead of employing their gifts and energies as apostles for this cause, they should be working men and women—and young people especially—of the peril of dabbling with error in any form.

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 Savior 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 bears a star which shall cleave the darkness. It 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. It is one, you see, who has the Sabbath sealed, and who shall she write into the seal of Sabbath keeping is essential to salvation?”

Dr. Leroy Froom, prominent Seventh-day Adventist leader of the Seventh-day Adventist church, first received under the binding claim 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 Prophecy of Our Fathers, Vol. IV, p. 959.”)

It is consistent with the sanctuary teaching, which teaches the Lord Jesus Christ as still making atonement in heaven, and the Sabbath doctrine, the sect’s chief mark of legalization and salvation by works, should be “interlocked.” The sanctuary heresy sets forth an incomplete Savior; the Sabbath an unsaved salvation.

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

Where is the Emphasis?

"The enclosed announcement appeared in the St. Petersburg paper this morning. You contend that the Seventh-day Adventists believe in the deity of Christ and other truths of the Word, but it is very evident from the enclosed that this is not where their emphasis is. It is upon the keeping of the Sabbath day.

"Please note 1) The claim that the Seventh-day Adventists have turned one million Christians from worshipping on the first day of the week to the seventh day. They have reason to boast, for this is the objective of their message. 2) This meeting was not held on the seventh day, but on Sunday in order to catch unconverted Baptists, Presbyterians and those of other denominations. 3) It is sponsored by the ‘Prophetic Faith.’ Where is the Seventh-day designation? You and I are both ‘Adventists’ by faith—that is meant in belief in the second coming of Christ. A number of good, sincere Adventists may hold that they are not Seventh-day Adventists. This too is misleading. If the million Sabbath-keepers increase to two million, the Seventh-day Adventists will be greatly in your debt.

I received no reply.

The pastor of the church in which I was ministering sent a stenographer to this widely-publicized service and she took down the message verbatim. It is an understatement to remark that the report was most enlightening! One of the things that struck me most was the way in which the Seventh-day Adventist ‘evangelist’ introduced the subject. Said he: ‘This evening we shall take into consideration why it is that most of the Christian people of the world are keeping Sunday. In the language of Deuteronomy 30:19: ‘I call heaven and earth to record this day against you, that I set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.’ Friends, it is a life and death matter we have before us this evening, because it deals with one of the Ten Commandments by which we shall be judged.’

Please note 2) The Seventh-day Adventists’ belief as universally held by them that Sabbath-keeping is essential to salvation — was not the question of receiving or rejecting the Lord Jesus as personal Savior, but of making a decision with regard to one’s observance of the Jewish seventh day Sabbath! I understand that this kind of meeting is by no means an isolated case, but it came to my personal attention as an illustration being emphasized upon me.

The fourth vital to the salvation of the soul, which characterizes Seventh-day Adventists all the time, everywhere and without which there would be no Seventh-day Adventism at all.

Since I have been writing these articles, my mail has been flooded with Seventh-day Adventist literature. In one day I picked up from my desk a handful of pamphlets bearing these titles: Have the Sabbath Been Lost? The Blessing is the Sabbath; The Sabbath Man Made, Is It the Sabbath’s Vital?; The Sabbath Christ Made, Breaking One Means Breaking Ten, Have Sunday; Keeping Started, Remember the Sabbath Day, and God’s Sabbath-Keeping Church Today. A number of these materials contain the Seventh-day Adventist origin. Do you wonder, friends, that I have concluded that the Seventh-day Adventists’ regard for the Jewish Sabbath virtually amounts to worship of a day instead of a Person? Do you wonder that this is the Sabbath doctrine, the sect’s chief mark of legalism and salvation by works, should be “interlocked.” The sanctuary heresy sets forth an incomplete Savior; the Sabbath an unfinished salvation.

Consequently, it is sadly true that no Seventh Adventist has assurance of salvation. He cannot rejoice in such Scriptures as 1 John 5:13: “These things have I written unto you which believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye might believe on the name of the Son of God. ” They are called ‘blind leaders of the blind’ to persuade them to think the influence of the enemy’s cause must also share in the responsibility for this shameful betrayal of the souls of lost men. Instead of employing their gifts and energies as apostles for this sect, they should be warning men and women— and young people especially—of the peril of dabbling with error in any form.

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The Sabbath, as related to the last days, is described by Mrs. White as follows: “Through a rift in the clouds, there beans a star. The brightness 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 is the Fourth Commandment, the seal of the seal of the church… 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

TRIAL BY JURY

Origin of “the Seventh-day Adventist Sabbath”

As O. R. Crozier (with Edison 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 Elbridge Gary and his wife Ellen upon their respective careers as leaders of the sect. Bates was also mainly accountable for the sect’s formerly held error, “truth” or belief that profession for the world ended on October 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 Pribel’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.

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The Vernon Publication, 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 with the sanctuary teaching, which presents the Lord Jesus Christ as still making atonement in heaven, and the...
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 word Sabbath was not mentioned 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 this. 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 here 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 4:13: “I The statutes and judgments which I speak in your ears this day, that ye may learn 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, 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 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 you, let all flesh go out of his place, let no man go out of his place on the seventh day.”

I am indebted to Dr. Feinberg’s previously mentioned booklet for a clear and rational exposition of this passage 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. The word translated “sabbath” in these verses is the normal word which means an act of rest 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 enacted upon them on 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 circumscripted 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 other 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 the most zealously advocated—teaching of the Seventh-day Adventist doctrine. In Seventh-day Adventism this so-called “truth” ranks as alway the very heart of that legalistic system.

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 Adventists. 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 sanctifying teaching and is the very heart of that legalistic system.

Dr. J. B. Rhysowell 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 confused 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 earthly 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 our sins “in his own body on the tree,” not in His nature. Dr. I. M. Haldeman rightly declared: “He [Christ] 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 humanitarian nature. That is to say, Christ was begotten of God, not through the Holy Ghost, but that he is that holy thing. 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, unless human nature was indissolubly joined to the eternal personality of the Son.”

The Seventh-day Adventists have dragged the Lord Jesus Christ down to the level of unregenerate man in their denial of the impeccability of this Holy One.

In the [last] issue we attempted to explain the fantastic, man-made, Satanic-inspired Seventh-day Adventist teachings of the sanctuary, investigative judgment, unfurthined atonement and the scapgoat Satan error. We allowed the Seventh-day Adventist authors to state these gospel-conflicting views which came into being as an emergency measure to cover the embarrassment suffered by the sect’s founders when the prediction of William Miller, Adventists’ spiritual progenitor, that Christ would return in 1844 failed of fulfillment. Since there are no Scriptures to support these doctrines, they must be repudiated by anyone who relies upon God’s Word and who calls himself evangelical. The editors of Eternity themselves reject these views but defend those who teach them! I consider this position untenable and inconsistent.

The Seventh-day Adventist Sabbath

What about the Pope and the Sabbath?

One of the “tall tales” of the Seventh-day Adventist is the claim that “the pope” changed the day of worship from Saturday to Sunday. Such a statement is not recorded in Bible history. The answer has been forthcoming. Nor will there ever be a reply since there is no historical evidence for this contention. Often the Roman Catholic Church’s Church Councils, compiled by Roman Catholic Rev. Peter Geissner, C.S.S.R., is quoted to the sect and to put them on the alert. This stimulus to the propagandists and proselyters is responsible for new penetration into churches, young people’s organizations and mission fields where, as always, Seventh-day Adventism is working havoc. This sect makes many a mistake. This is attractive is that of the Voice of Prophecy radio broadcast which operated for years without identification of any kind and, since no mention was ever made by its sponsors of the broadcast’s underlying heresies, was often mistaken for an evangelical program. Had the Seventh-day Adventist teachings of the sanctuary, investigative judgment, Sabbath-keeping, annihilation, soul sleep and their Christ-defending scapgoat-Satan error, been propagated, this artful radio broadcast never would have built up its vast listening audience.

To illustrate how misleading this program is, the other day I was listening to it and the speaker in Mand tones referred to “the blood that covers all our sins.” I wondered how many listeners were aware that Seventh-day Adventists have no assurance whatever that their sins are washed away when they take upon themselves the name of Christ. They cannot be certain they are saved until the so-called “investigative judgment” in the supposed sanctuary” is completed. In this regard Mrs. White declared: “It is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated… At the time appointed for the judgment—the close of the 2300 days, in 1844—heaven was opened to receive the dead.”—(Ex. 20:1-12). But the Seventh-day Adventists get around this by claiming to be “true Israel” or “true Israelites” 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 peculiar treasure through which to reveal His love and mercy to all the world. God delivered the law in its entirety to Israel in the giving of the Ten Commandments. None of the Ten Commandments are “ceremonial” law. All the Ten Commandments...” was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). The Law-Giver became the Law-Fulfiller.

Hereies covered in previous articles

In the [first] issue we considered briefly the Seventh-day Adventist teaching that Christ, our holy Savior, was born with a “sin nature” or “sin-sin nature.” We employed by a former writer of an official Seventh-day Adventist publication, The Signs of the Times, was defiled by “inherited meanness,” and that “bad blood” flowed in His veins. The Scriptures teach that the humanity of Christ was as spotless as His deity. Whether in heaven or on earth, there was never any change in His nature; He was from eternity to eternity: “...holy, harmless, undefiled, separate from sinners” (Heb. 7:26). He bore the “set of God” in his own body on the tree,” not in His nature. Dr. I. M. Haldeman: rightly declared: “He [Christ] 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 humanitarian nature. This holy...he is that holy thing. 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, unless human nature was indissolubly joined to the eternal personality of the Son.”

The Seventh-day Adventists have dragged the Lord Jesus Christ down to the level of unregenerate man in their denial of the impeccability of this Holy One.
Why Seventh-day Adventists... Part 6

L O U I S T. T A L B O T , C H A N C E L L O R
B I B L E I N S T I T U T E O F L A N G E L A S

Reprinted from The Kings Business, May, 1957

This installment concludes our publishing of the three-part series of articles written by Louis Talbot, then the chancellor of the Bible Institute of Los Angeles (now Biola University), in The King's Business in 1957. This series was a direct response to Dr. Donald Grey Barnhouse's articles in Eternity magazine in 1956 in which he announced that Seventh-day Adventists were evangelical based on the conferences with Walter Martin and representatives of the Adventist Church.

A view of the current controversy occasioned by the recent defense of Seventh-day Adventism by Eternity magazine, I have been endeavoring to put before the readers of The King's Business a few of the reasons why I believe that this sect is not evangelical.

Only lack of space has prevented the consideration of more than eight erroneous teachings of Seventh-day Adventism, although it is my opinion that it contains many additional unscriptural views. In his excellent booklet entitled, Why I Should Not Be a Seventh-Day Adventist, Rev. E. B. Jones, a former missionary of that sect in India, has presented 40 Bible-supported reasons for rejecting its teachings. So in three brief articles, I am barely “scratching the surface” of this subject. However, in spite of the necessarily compressed nature of this series, I trust that the eyes of some may be opened to see how infinitely remote from being evangelical Seventh-day Adventism actually is.

Dr. M. R. DeHaan, distinguished teacher of the Radio Bible class of Grand Rapids, declared: “Modern-day Seventh-day Adventists contain a bit of 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 hide the more deceptive, subtle and dangerous. What little truth the Adventists contain is being eloquently used to deceive the multitude.”

I concur with Dr. DeHaan in these views. Consequently, I am emphatically opposed to the recent attempt of editors of Eternity to put pressure upon evangelicals to approve this sect and to receive its members into full fellowship with Bible-believing churches. Whatever motive prompted these writers to approach the top leaders of Seventh-day Adventism, I do not know; God alone knows the hearts of men. But I do know that their action has brought confusion and harm to the church of Christ and hindered those endeavoring to lead their loved ones and friends out of bondage into the liberty wherewith Christ has made us free. I should not wish to answer to God for this excursion in heresy. To my mind, it is nothing short of treason to the gospel cause, a desertion to the side of the enemy which has left aghast many of the children of God.

I have in my files a letter received from one of the most honored evangelicals in this country, who writes: “This [Eternity] exposal of Seventh-day Adventists is probably the greatest shock I have received in my 35 years of ministry. I cannot conceive of any Bible-taught believers going overboard and not detecting the subtle deception which has been characteristic of the Seventh-day Adventist movement ever since its inception. One ought to know by this time that all of their Adventist leaders’ talks are nothing but the common practice of baiting the hook with pure truth, and then after they [the unawares] are hooked, dumping them into the creel of their numerous errors and vagaries. Surely these are the last days and it makes us tremble and cry unto God to keep us steady and give us a spirit of discernment that we too may not be deceived. Until I have seen a flat, outright, unquestionable repudiation of the many false doctrines of Adventism, and issued officially by the denomination itself, I shall not believe one word of their pious talk.”

This is my view as well. We can only pray that Satan, as he frequently does, may overstep himself in this instance. Let us ask God that all of this controversy and accompanying publicity may be used to draw the attention of believers to the dangers of this...
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 has done the church of Christ a great service as he points out that in the New Testament, duty to keep all other commandments is pointed out by the Apostle Paul. The Sabbath is nowhere once mentioned. Worship of the Lord God only is, found to be profane, condemned, 12 times, 12 times, 4 times, and 4 times, and found to be profane, 9 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 order it once and command that the Sabbath and all its observances be done away with? And why did the apostles neither command it, nor condemn its 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 not mentioned? For example, in Mark 7:21-22, there are 13 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 1:3-4, a list of 18 sins. In all the great warnings concerning sins, why was not the Sabbath kept the seventh day given prominence? It was not even mentioned.

“One of the best opportunities Jesus had to preaching the Sabbath was when He was saying to the scribes and Pharisees: ‘For whatsoever is in the right hand of God, and is not kept, the Sabbath 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 keeping it. Jesus said unto Him, ‘Thou shalt love the Lord thy God and all the people in the heart, and with all their soul, and with all their mind. This is the first and great commandments. 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. 22:37-40).”

In the difficulty with the Judaeans 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 Jew or Gentile.

Of all the Sabbath “conflicts” with the Pharisees in the Gospels, Jesus is not declaring Himself to be greater than the shadow of the Sabbath, but is instead attempting to reform corruptions in Sabbath-keeping and to provide an example to us of how to best keep the Sabbath. In Adventist belief, the resurrected Jesus did not return to the place of greatest honor, glory, and holiness, but was His work finished. The bottom line is that Jesus is the Adventist adherents not the Resurrection and the Life, but the judge who examines our works to see who is accounted worthy of eternal life.

Because of these beliefs, Adventists do not tend to see their identity and destiny as being firmly and permanently established in Jehovah's commandments, death, and resurrection. Many Adventists who truly understand and embrace their belief system and the authoritative teachings of Ellen White, believe that Jesus had no advantage over us, was born with a sin nature, and could have failed in His mission by falling into sin. They see Jesus’ life as an example proving that perfection of character is attainable through personal effort and the assistance of God. Adventists see Jesus’ death as an incompleteness atonement that has purchased a period of probation after which they will have to stand before a holy God, without a mediator, with a purified character attained by grace plus their “own diligent effort” (“Great Controversy” pg. 425). Adventists see the resurrection as eternal life as something for which they wish, attainable only if they can pass the investigative judgment and be found to be entitled to the benefits of atonement. There can be no real certainty about one’s destiny, so there is very little to celebrate in the resurrection that testifies to and authenticates Christ’s complete work (Rom. 4:25). It is in the resurrection that we have our assurance and sure hope. The resurrection was at the very core of the gospel message because it witnessed to Jesus’ work being real, effective, complete, and worthy of all faith.

Since leaving Adventism I have endeavored to be conformed to a biblical worldview. The more time I spend in the Word, the more I am impressed with how central the resurrection is to the gospel. Without the resurrection there is no good news. It is an event worth celebrating! With this conviction I have found that Easter has become a spiritual high point for my family and me. It is a time we greatly anticipate. We eagerly look forward to the joyful and exuberant worship we will share with our brothers and sisters in Christ. We look forward to the family feast we will share together in celebration of the One who has granted us access to the King’s table. Jesus has been the focal point of the celebration while bunnies, eggs, and Jellybeans have faded away into insignificance. It matters not at what dates or traditions may have been celebrated in the distant past. We celebrate our Risen Lord and our place in Him. The focus of our worship gives Easter in significance as meaningful as Easter has become for me, the heart of Easter is a celebration that lasts the whole year through. Each day becomes a celebration of the living Lord Jesus who and I am in Him. I am even now seated with Him in heavenly places, and that is all the assurance and significance I will ever require in life. Each weekly “Third Day” has become a corporate celebration of the risen Lord who has adopted us into the family of God and made us brothers and sisters in Christ. That’s all the identity I will ever require, and it will be my identity throughout eternity. That’s worth celebrating, today, everyday, and in a special way on the day that has come to represent the reason our hope is founded and sure. It is my sincere hope that this Easter Sunday, you will join your brothers and sisters in Christ in a joyful corporate celebration and the transcendent actualization of Jesus’ victory over the power of sin, death, and the grave.

It really is good news. Really is it a big deal? Jesus is the resurrection and the life. 

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belief in order to understand how it informs Adventist theology, including the theology of the resurrection.

In researching the doctrine that gave birth to Adventism, we must again consult primary, authoritative Adventist sources. Fundamental Belief #24 sets forth the investigative judgment (IJ) doctrine as one of the 28 beliefs which are essential to Adventism.

**The second and third angels**

We will now turn our attention to the second message that is believed to define the remnant people of God. The second angel is thought to sound his trumpet on Sunday—out of “Sunday-keeping” churches—referred to as “Babylon.” Given the importance of this message, it can easily be seen why much of Adventist evangelism is focused on proselytizing Christians and converting them to Adventism by means of “Revelation Seminars” held all around the country under various names. The key “truth” used for proselytizing Christians is the seventh-day Sabbath.

Adventists believe the third angel’s message is closely related to the second. The third angel warns that those who worship on Sunday will one day receive the mark of the beast. This fact explains why it would be very difficult theologically for Adventists to celebrate Easter. Imagine running countless “Revelation Seminar” evangelism series teaching that worshipping on Sunday is the mark of the beast, then showing up on Resurrection Sunday to worship!

In essence, the defining message of Adventism is that the eternal destiny of the human soul is determined by observing the Sabbath.

**Why is an IJ needed?**

A #1: To make an appointment [theoretically] the appointment was not completed at the cross (p. 480).

A #2: To determine who is entitled to the benefits of probation, under judgment, and the weight of their works will decide their destiny (p. 480).

A #3: To determine which believers are accounted worthy of eternal life (p. 482).

**Q: How are people judged?**

A: By observing the seventh day of the week as the Sabbath or his day-by-day example. According to Adventist interpretation, in the many works to see if he or she is entitled and worthy. In this anti-gospel, Jesus’ resurrection is the culmination of nothing, settles nothing, and works to see if he or she is entitled and worthy. In this anti-gospel, Jesus’ resurrection is the culmination of nothing, settles nothing, and assures us of nothing. Why celebrate an event of so little import?

A #1: To reject believers who have any unconfessed sins still on the books, to blot those believers out of the book of life, and to erase any good deeds those believers had (p. 483).

A #3: To determine the weight of each work, good or bad, in deciding the believer’s destiny for weal or woe, according to the believer even a completely forgotten sin which he had not specifically confessed (p. 486, 487).

**What should believers do, given that they are on probation, under judgment, and the weight of their works will decide their destiny?**

A: All their souls before God (p. 490).

The investigative judgment is not the gospel. It’s not good news. Rather, it’s an anti-gospel. If a person embraces this doctrine, there is no way one can know if one is saved or not until such time as Jesus comes to his or her name in this supposed judgment and judges his works to see if he or she is entitled and worthy. In this anti-gospel, Jesus’ resurrection is the culmination of nothing, settles nothing, and assures us of nothing. Why celebrate an event of so little import?

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