

# Why Seventh-day Adver



LOUIS T. TALBOT, CHANCELLOR  
BIBLE INSTITUTE OF LOS ANGELES

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**The following letter to the editor of *The King's Business*, written by an un-named former Seventh-day Adventist, introduced Talbot's article when it was first published in 1957. Based on the mail we receive, this letter could have been written this year.**

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.

God has greatly blessed us as we labor for Him together. It is indeed wonderful to know that one is saved now and not have to wait till Jesus comes to know whether you will be or not.

We have met with plenty of opposition both from my family and the SDA church. But God has seen us through every trial and given us the words to speak. It has meant real Bible study on our part in order to cope with the many questions and accusations that have come to us.

The recent articles in Eternity have been disgusting to us. Someone sends a Review & Herald [the official Adventist magazine written for members] to me once in awhile, and they still print the very things Eternity says they now deny. I have known some pretty disgusting things and beliefs that have gone on in the SDA church 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.

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 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 5:4. 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)**

# ntism is not evangelical

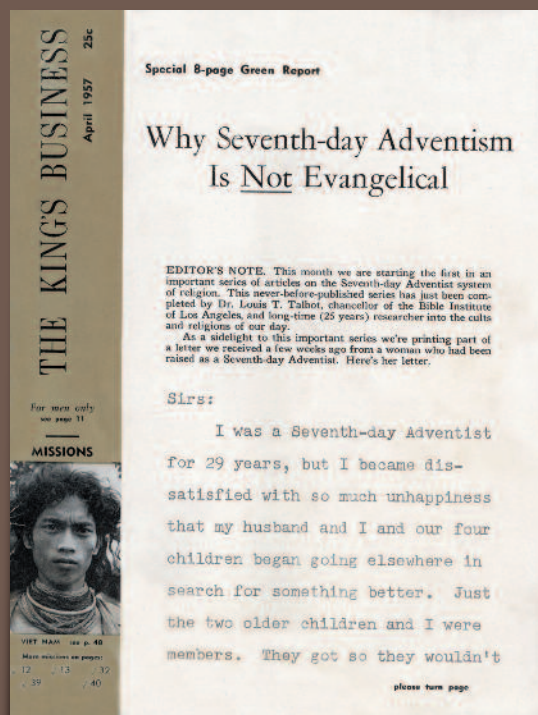
**R**eaders of *The King's Business* are well acquainted with the stand of this magazine on false religious systems, also that of the Bible Institute of Los Angeles, Inc., of which it is the official publication. Since its first issue in 1910, this periodical has accepted the responsibility not only to declare (to the best of its ability) “the whole counsel of God” in its purity, but also to obey 1 John 4:1 and 2 John 19, 11: “...believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. If there come any unto you, and bring not this doctrine [the doctrine of Christ], receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”

This position of fidelity to scriptural counsel has involved the exposure of false teaching in the light of God's Word. In following this course *The King's Business* has had “good company” in the persons of some of the most gifted Bible teachers the Lord ever gave His church—such stalwarts of the faith as I. M. Haldeman, C. I. Scofield, A. C. Gaebelain, W. G. Moorehead, W. L. Pettingill, J. M. Gray, A. T. Pierson, W. E. Biederwolf, and a host of others now with the Lord.

But since God never leaves Himself without witness in any respect, present-day expositors of the Word such as Martin R. DeHaan, Charles E. Fuller, Wilbur M. Smith, William Culbertson, John R. Rice, John. F. Walvoord, Charles L. Feinberg, and many others are following in the train of these giants of the past generation in this dual ministry of proclaiming truth and disclosing error under the lens of Holy Writ.

## Cult exposé important phase of ministry

My own “cult ministry” (not by any means the major part or the most enjoyable aspect either of the labors of the Lord has committed to my hands) came into being in 1932 when I was called as pastor of the historic Church of the Open Door in downtown Los Angeles, which city was then fast becoming known as “the



**This article first appeared in the April, 1957, edition 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. Dr. Talbot directly responds to Donald Barnhouse's publications in *Eternity* magazine in which he introduced Seventh-day Adventists as brothers in Christ. We reprint this first in a series of articles by Louis Talbot with permission from Biola University.**

cult center of America.” I shortly discovered that I should have to do something about the unscriptural systems of religion which were encroaching upon the Body of Christ, confusing and leading astray many of the lambs of the flock.

To refute these false doctrines, I did not rely upon books written by others, however good they might be; but I went directly to the headwaters of this flood of heresy, that is, to the books and other writings of the founders and leaders of these systems. I prepared hundreds of slides, using quotations verbatim from these authoritative writings and in “lecturing upon the cults” threw on the screen these statements side by side with the scriptural passages which proved them false. God was pleased to bless this method in a marked way, and to His glory I am glad to say that many were led out of these entanglements into the life of faith in Christ.

The statements from their own books could not be gainsaid by adherents of these systems. Sometimes many were present in my meetings, not only in the Church of the Open Door but also in churches throughout the country and occasionally delegations from these sects would wait upon me after the services to take me to task for my preaching. However, since it was God's Word I was proclaiming, it was not

hard to defend my position; it was not with me they were arguing but with the Bible.

*But please note this, my friends:* In all the 25 years of this unique and sometimes disagreeable ministry of exposés of false teaching, *I have never been accused by the adherents of these sects of misrepresenting their teachings.* How could I be? I quoted from the writings of their own fully accepted leaders and their own official publications put out by their own well-established publishing houses. Of course, frequently I was told by these followers of false systems that I was wholly wrong in my view; that I did not comprehend their teachings; that the Bible was not the only authority because “later light” had been revealed to certain men—and women. But I was not charged with failure to state truly what they believed and taught.

At the urgent request of friends who had heard these messages, *The King's Business* asked me to publish them and the series ran in 1954-1955, after which the articles were printed in booklets. These exposés are not literary masterpieces but they do contain the essence of the teachings of these systems, corroborated by quotations from their own writers. They were prepared for distribution to friends, relatives and acquaintances confused by these cults; brief, that "he who runs may read."

I reluctantly make these personal references for two reasons: 1) to assure the readers that I am not a *novice* when it comes to studying the "textbooks" and to dealing personally with followers of these false religions; and 2) to explain why I am again writing on this subject with which I thought I had concluded in 1955.

### Urged to reply to magazine articles

Since that time evangelical circles have become disturbed over what appears as a phenomenon: The hitherto highly-regarded *Eternity* magazine devoted much of its space in its September, October, November 1956 and January 1957 issues to a defense of one of these systems, Seventh-day Adventism, declaring it to be an evangelical denomination and insisting therefore that, as a Christian body, it should be received as part of the true Church of Christ.

These articles were no surprise to me, for the editor-in-chief of *Eternity* magazine (a personal friend of many years) had advised me in advance of his plan to publish them. I tried most energetically to dissuade him from this course but he did not see it that way; and, of course, it is his right to employ the columns of his publication as he wishes. This decision on his part saddened 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 of God regarding the way of salvation by grace alone. It will also lessen the prestige of *Eternity* magazine among evangelicals where it has always enjoyed an enviable reputation for faithfulness to the Word.

Since the release of the articles in *Eternity*, I have been besieged with requests to reply to them. That is why I again take up the subject of Seventh-day Adventism.

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 beloved," are utterly wrong, both in their methods and in their conclusions.

By methods, I mean this: It is claimed by *Eternity* magazine editors that Seventh-day Adventism has abandoned many of its old beliefs, and that "sometime in 1957" a book is to be published by top Seventh-day Adventist leaders, setting forth the "new Adventism." Well, even if this is the case, why should an evangelical magazine take upon itself the responsibility of speaking for the sect? Why should not the published statements regarding promised alterations in its creed come first from the official heads of the sect? And while these Seventh-day Adventist officials are the proper spokesmen for a new position (if there is actually to be any) these views must be ratified by the hundreds of individual Adventist churches before they can be considered as

representative Seventh-day Adventism. One book—or a dozen books—are not going to change the minds of those who have been indoctrinated with their teachings for more than half a century.

To those who have any acquaintance with this sect, it has been obvious for many years that Seventh-day Adventism is most eager for the approval of evangelicals in order to propagandize its own peculiar "message." (What this "message" actually is will become evident as we continue these articles.) Take for instance, this statement which appeared in the *Signs of the Times*, an official Adventist publication, for October 2, 1956 under the heading, "Adventists Vindicated," in which the *Eternity* articles are discussed:

"As to the effect of Dr. Barnhouse's courageous reappraisal of Seventh-day Adventism, we are convinced that it will not only create a sensation in evangelical circles, but will lead thousands of the best people in all denominations to restudy the 'message' which Seventh-day Adventists feel called to give to the world in these last days."

Please note that it is here claimed that "Adventists [are] Vindicated" as they are at present, not as they are to be when they make the changes that the leaders have told the *Eternity* editors they are going to make and these editors in turn have told the Christian public! There is no mention here of any proposed change in *their* views.

Sentiment has no place whatsoever in dealing with doctrine. While I have only true Christian compassion in my heart for those unsuspecting persons who, in their ignorance of the Scriptures, are deluded by false systems, I feel no compunction at all in striking out at the heretical systems themselves. We are not living in the Dark Ages but in the era of an open Bible. The Word of God is available to all who would see light in its light. Let false teachers, in a spirit of humility and with a hunger for the real truth, come to the Word and be set straight and then cease their practices of leading others into darkness and confusion. Let them read the book of Galatians and identify themselves with those "false brethren" who sought to bring the believers into "bondage," of whom Paul wrote: "To whom we gave place by subjection, no, not for an hour..." (Gal. 2:4, 5;). No shred of man-made heresies as that of the sanctuary theory, annihilation and the "scapegoat Satan" or any that I have listed will be found in the blessed Book. *When* they have altered their views, then let them come to Bible-believing churches. *Eternity* editors have reversed the order. Are evangelicals to seek fellowship with error in order to correct it? God forbid! This is utterly at variance with New Testament principles.

The news magazine, *Time*, in its December 31, 1956 issue, took up this subject of Seventh-day Adventism under the title, "Peace with the Adventists." The writer of this piece stated: "As a result of his researches [that is, those of the editor of *Eternity*], Fundamentalists have stretched out a hand, and Seventh-day Adventists have accepted it gladly."\* *Eternity* does not speak for Fundamentalists. The information furnished *Time* by *Eternity's* editors simply represented the interpretation of Seventh-day Adventism by *Eternity's* editors. I have received letter after letter from Fundamentalists deeply deploring this action.

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 Christ 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 the resurrection
- 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 Jewish 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 prophetism, etc., I have mentioned the foregoing eight which seem to me to be the most destructive, and in all consistency I repudiate them.

At the same time I find it impossible to reject the views without rejecting the inventors and purveyors of them. No such logical incompatibility appears to trouble the *Eternity* editors. Having committed themselves to the unworthy cause of championing this sect, *whatever it teaches*, they have involved themselves in a strange untenable position.

In all fairness to them, they have stated emphatically that they do not believe these heresies I have listed. At the same time they must not regard them with the seriousness with which the majority of evangelicals do else they surely would have required an abandonment of these views before they took on the advocacy of the denomination. The more I consider it, the more my astonishment grows at the wonder of orthodoxy coming to the defense of a system including such heresies. Of course, in order to justify this the heresies are passed over rather lightly.

For instance, in the September 1956 issue of *Eternity* magazine one reads that the infamous "scapegoat" teaching "while admittedly strange is not heretical," and that Sabbath-keeping while a "more serious doctrine" yet "is not sufficient to bar Seventh-day Adventists from the fellowship of true Christians, but which makes such fellowship very difficult because of the overtones of legalism that has a tendency to gnaw at the roots of sovereign grace to unworthy sinners."

The doctrine of investigative judgment is called "unimportant and naïve." Of conditional immortality the editor admits

"the most serious difference" and then goes right on to say that Seventh-day Adventists should be acknowledged as "redeemed brethren and members of the Body of Christ" (p. 45). In the January 1957 issue the inconsistency of approving a sect whose teachings are *not* approved is even more marked. I quote: "It [soul-sleep] does not constitute a bar to our having fellowship with them" (p. 13); "investigative judgment...can offer no real objection between Adventists and their fellow-Christians" (p. 38); "The scape-goat interpretation...cannot be cited as a legitimate reason for refusing to fellowship with Adventists" (p. 38); "There is no reason why this view [regarding Mrs. White's counsels] should prohibit Christians of other denominations from having fellowship with Adventists, as long as Adventists do not attempt to enforce upon their fellow-Christians the counsels that Mrs. White specifically directs to them" (p. 38); "This issue [that is, dietary restrictions] fails to justify a refusal of fellowship" (p. 40).

And to climax this whitewashing process: "As noted, the serious disagreement that might most naturally arise in three areas—sleep of the dead (and annihilation of the wicked); the Sabbath; and the sanctuary-investigative-judgment theory—can be greatly mollified by understanding the true Adventist position on these doctrines... True Seventh-day Adventism, despite its differences from us, is one with us in the great work of winning men to Jesus Christ and in preaching the wonders of His matchless, redeeming grace" (p. 40).



**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 beloved," 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, each and every one of them, *make fellowship impossible*. It is 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 determination to make Adventism "evangelical" that is just what these editors have done. Furthermore, Adventists are not "winning men to Jesus Christ"—*alone*; 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



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**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 wherewith 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.**

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#### **What think ye of Christ? The test**

In this introductory article, space permits us to discuss only the first reason I have given for rejecting Seventh-day Adventism as evangelical, and that is their blasphemous teaching in regard to the humanity of our Lord Jesus Christ. Next month we will take up the unfinished atonement sanctuary theory. I will quote from three Seventh-day Adventist authorities regarding the nature of Christ.

Leaders of this denomination have persuaded the *Eternity* editors that some of these statements "occasionally got into print"; that they were not official; and that some of the writers may be considered as being on the "lunatic fringe." I think you will agree with me that the three sources from which I quote are official, impeccable and authoritative; not only that, but it happens that in each case these identical statements have been going into Seventh-day Adventist homes for more than 50 years!

First, we quote from the book by Mrs. E. G. White ("the messenger of the Lord to the Adventist people" as she is described in their official writings) entitled, *The Desire of Ages*, edition of 1898, published by the Pacific Press [Publishing] Association, an official Seventh-day Adventist house. On page 49 of this volume this statement in regard to the incarnation of Christ occurs:

"Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness

of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk God gave His only begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"

On the face of this quotation, it may sound very sweetly sentimental, but when you analyze it, it shocks you. For it was of the Lord Jesus Christ Himself this deluded woman was speaking. There was no "risk" involved in His encounter with Satan. It was as impossible for Christ to sin as for God the Father Himself to sin. For Jesus Christ is God. How true is that

stanza by John Newton:

What think ye of Christ? is the test  
To try both your state and your scheme;  
You cannot be right in the rest  
Unless you think rightly of Him.

Mrs. 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! When you strike at the sinless human nature of the Savior, you are undermining the rock upon which the truth of His essential deity is founded.

My second quotation is from L. A. Wilcox, for many years an editor of *Signs of the Times*, which according to the latest figures given by the Adventists has been published by them for 82 years. Certainly a statement by an editor of that publication may be considered *official*. I am sure anything that Mr. Wilcox wrote did not just "happen to get in." In March 1927 he wrote: "In His [Christ's] veins was the incubus of a tainted heredity, like a caged lion, ever seeking to break forth and destroy. Temptation attacked Him where by heredity He was weakest—attacked Him in unexpected times and ways. In spite of bad blood and inherited meanness, He conquered." And again in the December 1928 issue of the *Signs of the Times* this editor, Mr. Wilcox, stated: "Jesus took humanity with all its liabilities, with all its dreadful risks of yielding to temptation."

Listen to what the Scriptures say: "Let no man say when he is tempted, I am tempted of God [and our Lord Jesus Christ is God]: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

My third quotation is from one of the favorite devotional books of the Adventists, *Bible Readings for the Home Circle*. The

first copyright date in an old volume which I possess is 1888. The book is now issued in a smaller, more compact edition and is now entitled, *Bible Readings for the Home*. I do not know how long ago the statement I am about to quote appeared in this book but I have 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 me closely. You can get hold of these volumes at libraries and Adventist bookstores and check it yourself. At least from 1888 to 1944, and maybe longer, the book *Bible Readings for the Home Circle* went into Adventist homes to be read to their children, supposedly bearing the true message of the Lord. That is a long time—56 years! Do you think this statement “just happened to get in”? That is too absurd to consider. This is an *official textbook* of Adventism. I quoted this passage in my booklet, *What’s Wrong with Seventh-day Adventism?* And I feel it is necessary to do so again.

Here is the quotation on page 174: “In His humanity Christ partook of our sinful, fallen nature. If not, then He was not made ‘like unto his brethren,’ was not ‘in all points tempted like as we are,’ did not overcome, and is not, therefore, the complete and perfect Savior man needs and must have to be saved. The idea that Christ was born of an immaculate and sinless 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 realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful, fallen nature. On the divine side, from His very conception He was begotten and born of the Spirit. And this was done to place man on vantage-ground, and to demonstrate that in the same way everyone who is ‘born of the Spirit’ may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame (Rev. 3:21). Without this birth there can be no victory over temptation and no salvation from sin (John 3:3-7).”

This poisonous teaching brings Christ down to our level—one who would need a Savior Himself. In the first place, this reference to His being tempted in all points (which would include murder, adultery, every crime in the catalog, if that is what it meant) does not imply that it would have been possible for Him to yield to Satan.

J. N. Darby’s excellent literal translation from the Greek is a great help in understanding Hebrews 4:15: “For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner, sin apart.” Our salvation was not accomplished on the mount of temptation but on the mount of Calvary where Christ once and for all destroyed the power of the devil. The temptations of Satan made no appeal to Christ. They only proved *what* He was and *who* He was. Had it been possible for Him to yield, He would not have been the holy God and Savior that—thank God—He is! Before

we go further into this matter, I want you to recall that this statement from *Bible Readings from (sic) the Home Circle* was published from 1888 to 1944 or longer so that three generations of Adventists have been indoctrinated in their own “home circles” with this slander against the Lord Jesus Christ.

Now in the new edition on another page (p. 120), this passage has been restated under the heading, “Christ’s Humanity and Temptation.” If you read it carefully you will note that it is saying the exact same thing as formerly only in different terms.

Here is the new quotation: “Jesus Christ is both Son of God and Son of man. As a member of the human family ‘it behooved Him to be made like unto His brethren,’—‘in the likeness of sinful flesh.’ Just how far that ‘likeness’ goes is 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.”

O course, there is no scriptural support for the immaculate conception of Mary. That view is held only by the Roman Catholic Church. Why did not the Adventist writer say so? Then he follows with a quotation from Dean F. W. Farrar who was notoriously unsound on the nature of Christ.

All of this is quite misleading. Christ’s sinless human nature had nothing to do with Mary; His was the very nature of God Himself. Mary herself confessed Christ as her Savior: “And my spirit hath rejoiced in God my Savior” (Luke 1:47). “That holy thing,” placed in the virgin’s womb, was the nature of God Himself, housed in that human body for nine months and then clothed with flesh, emerging into the world where He lived in spotless purity for over 30 years, and then went to Calvary as the Lamb of God to die in the body God had prepared for Him—in our room and stead, to redeem us from sin.



**Mrs. 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.

This is explained in 1 Corinthians 15:47: “The first man is of the earth, earthy: the second man is the Lord from heaven.” Cain was the second man on earth but in essence he was just another Adam. With Jesus Christ it was different, He was not a reproduction of Adam at all. He was the Second Adam—the unfallen Head of a new line. He was of a wholly new order. He did not inherit the fallen Adamic nature. In Him the entail of sin, condemnation and death was broken, for He was conceived of the Holy Spirit.

As the Second Man, the Lord from heaven, He was the sinless Man, the perfect Man—perfect in His freedom from human depravity, the Holy One manifest in the flesh. There was no stain of sin in the virgin’s holy Son nor was there any sin in His divine nature, for He was, from eternity to eternity, whether on earth or in heaven, “. . . holy, harmless, undefiled, separate from sinners. . .” (Heb. 7:26). Jesus Himself said: “. . . the prince of this world cometh, and hath nothing in me” (John 14:30). Satan did come



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to Christ, but there was nothing in our holy Savior to respond to Satan’s solicitation, for He “knew no sin” (2 Cor. 5:21). Dr. C. I. Scofield expressed it very well: “Were the teaching of the Seventh-day Adventist church true, we would have a monstrosity-deity inheriting a sinful nature. If this could have been so, there could have been no sinless sacrifice, no hope for sinners, no Savior.”

#### **Will there be a complete “right-about-face”?**

I have called your attention to the manner in which these quotations from the “Bible Readings” books were handled to put you readers on your guard. When the book by the top Adventist leaders is published this year, I anticipate that it will contain many restatements of their errors rather than out-right repudiations. Of course, I am judging by the past. The Adventist way has always been that of evasion and suppression rather than that of outright repudiation. Their action in the matter of “The Great Disappointment” (“The Great Blunder”?), and the “Shut Door” teaching in the early days of the sect gives abundant proof of that. I fear there will be no real change in the doctrines that I have listed, but there certainly will be an all-out effort on the part of the Adventists to convince evangelicals that such a change has taken place.

Will they make such outright declarations as these:

“We repudiate our former man-invented, wholly unscriptural teaching of the sanctuary, conditional immortality, investigative judgment—and unreservedly renounce them all”?

“We have seen the truth in the Word of God in regard to the sinless humanity of Christ and of His finished work on Calvary; of the way of salvation by grace alone apart from works of any kind—even keeping of the Sabbath; of the consciousness 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”?

“We publicly repudiate the writings of these persons formerly considered our authorities, but now rejected, because of their heresies”? 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 Everson’s *Mark of the Beast*, Ashton’s *The Bible Sabbath*, and Lickey’s *God Speaks 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 I have mentioned. Will the correspondence 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 sect turned from its errors—all of them—but I am very, very

doubtful of it.

Keep in mind that Seventh-day Adventism is not just a few “big shots,” but is composed of hundreds of churches and individual members. Even if these leaders were to repudiate some of their heresies, how about the local churches and their membership who have been “brain-washed” for three generations with such teachings as that of annihilation of the wicked? Will they accept it from stem to circumference of the denomination because these leaders say it is not so any more? What about the proselytes on the mission field who have been led astray from the truth to take up these heresies?

It is our purpose to present to *The King’s Business* readers the “visions” of Mrs. E. G. White in this series of articles. Outside of Seventh-day Adventist circles, the counsels of visions of Mrs. White are practically unknown. I find them quite at variance with the Word of God. I think the Christian public should read enough of these writings to know what kind of religious leader Mrs. White really was. I am quite sure that in the course of the last 25 years I have read all of her books. Friends have supplied me with some ancient editions. *Eternity* editors claim that “No one can fairly challenge her [Mrs. White’s] writings on the basis of their conformity to the basic principles of the gospel” (Oct. pp. 38, 39).

I challenge them on that very basis!

We shall see as we with her are “taken off in vision” and behold what her “accompanying angel” showed her. These are her expressions used again and again in her descriptions of her visions. Her publications have formed the Adventist framework for over 100 years!

We will include in our remaining space what we can of one of Mrs. White’s visions as a sample of what you may expect in articles to come. This vision is recorded in an aged copy of *A Word to the Little Flock*, the first Adventist publication. This is the unexpurgated version. As it now appears in *Early Writings*, some passages are omitted, particularly those having to do with the mark of the beast, shutting the door to heaven, etc. It is an astounding thing that the Adventists who believe these visions came from God would dare to edit them! I shall reproduce the greater part of this vision. Here it is—dated April 7, 1847, at Topsham, Maine:

“...I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil (sic). This veil 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 veil, 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 their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints’ prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron’s rod that budded, and tables of stone folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But 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. If it was the other nine commandments were; and we are at liberty to go forth and break them all as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws. And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God and delivered to Moses in Sinai: ‘But the seventh day is the Sabbath of the Lord thy God.’ I saw that the holy Sabbath is, and will be, *the separat-*

*ing wall* between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God in heaven above. I saw that God had children who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God’s chosen all saw clearly that we had the truth, and they came out, and endured persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that evil would be stayed. I saw that all who ‘would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands’ could not buy or sell. I saw that the number (666) of the Image Beast was made up and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope’s, and not God’s Sabbath. And all we were required to do, was to give up God’s Sabbath, and keep the Pope’s, and then we should have the mark of the Beast, and of his Image.”

Following this, the coming of Christ is described followed by these words:

“And then the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty 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 ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but 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 upon the doctrine of the seventh-day Sabbath and Mrs. White’s foregoing “vision endorsed it. The *Review 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 stopping place till all the special truths of the message are gone. Nothing is surer than this, that the message and the visions belong together, and stand or fall together.”

For once, I fully agree with an official Seventh-day Adventist statement! Now the question is: Will Mrs. White have to go? 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. †

This is the end of the first installment in a series of articles on Adventism by Louis Talbot. This article is reprinted with permission from *The King’s Business*, vol. 48, No. 4, April, 1957, pp. 23–30. \*Courtesy *Time*; copyright *Time*, Inc. 1956.



# Why Seventh-day Adver

## Part 2

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.

Last month I stated my conviction that Seventh-day Adventism never has been, and is not at present, evangelical because of eight unscriptural teachings, and more, that form a part of their creed, namely:

1. that the Lord Jesus Christ in His incarnation assumed the sinful, fallen nature of man,
2. that the atonement was not completed on the cross
3. 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,
4. that the soul of the believer does not go immediately into the presence of Christ at death but "sleeps" in the grave until the resurrection,
5. that souls who reject Christ actually do not "perish", that is, endure everlasting punishment but are 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 Jewish Sabbath is God's test and seal.

I declared also that since I believe none of these doctrines have any scriptural support, in all conscience and consistency I cannot extend "the hand of fellowship" to those who propagate them. Fellowship involves prayer, financial support, a common purpose, and united labors.

Furthermore, I expressed my judgment that those Christian editors who are espousing the cause of Seventh-day Adventism, while at the same time claiming not to be in agreement with

them on these and other issues, are bringing confusion and harm to the church of Christ, and great unhappiness and eventual disillusionment to themselves. One cannot correct false doctrine by consorting with those who teach it. While I have compassion for those untaught individuals entangled in these systems and pray sincerely for their deliverance, I strongly oppose the teaching of these doctrines and have done so for more than 25 years in a public "cult ministry" which God has blessed.

In April we considered the first of these doctrines of Seventh-day Adventism, the one having to do with the nature of Christ, and quoted three unimpeachable "official" Adventist sources to prove that this has been their teaching for more than 50 years. If the sect intends to abandon this false view in regard to the humanity of our Savior, it will be obliged to state unequivocally and officially that Mrs. White, L. A. Wilcox, and the authors of *Bible Readings for the Home Circle*, at least as late as 1944, and others, were utterly mistaken and their views are repudiated.

A subtle rewording will not do, as in the case of a later edition of the book above referred to, for this older publication, a devotional book, is still today in use in thousands of Adventist homes.

It is claimed that certain heretical teachings of Seventh-day Adventism somehow mysteriously "got into print"; that they were merely positions advocated by "individual authors" of a "lunatic fringe" of the denomination. The only Adventist literature that has ever come into my hands, and I have quite an extensive library of their writings supplied to some extent by Adventists and those who have renounced Adventism, has been published by official Seventh-day Adventist publishing houses.

# ntism is not evangelical

## Adventist Reaction to Eternity Articles

Last month I made reference to official Adventist reaction to the *Eternity* articles as expressed by president Figuhr in the Adventist publication, *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 misunderstanding has been in the matter of Seventh-day Adventists’ belief regarding Christ—His nature, the completeness 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.”

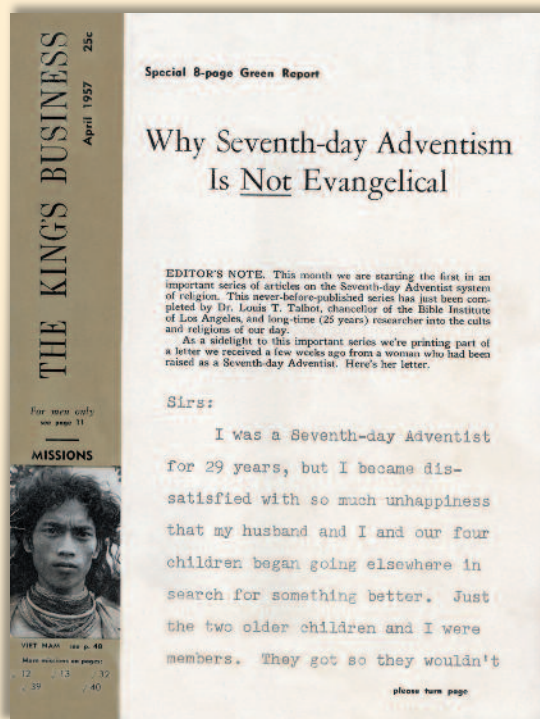
Any misunderstanding—and I do not acknowledge there has been any—has come from the simple process of our reading what the Adventist leaders themselves have written over the years. It is disagreement, not misunderstanding!

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 contemplated changes in Adventist doctrine? For in Mrs. 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 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. So this sect is no nearer to being evangelical than it has been from the beginning.



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.

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 theories. Of all the fables and vagaries ever devised by man, this sanctuary, scapegoat, investigative-judgment heresy is one of the worst. It ranks with the Roman Catholic view of purgatory and all such extra-scriptural 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 would like you to note 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] continue to differ, although they recognize that not a few leading Christians have held our view on these subjects *as 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 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.”



**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 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.**

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 time and space permit, 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 Elders White, Bates, Holt, and still others, including the 17-year-old Ellen Harmon who later became Mrs. James White, refused to concede that they were wrong. To cover this mistake, Owen R. L. Crosier in 1846 deliberately invented the sanctuary teaching and subsequently Ellen White corroborated it with one of her “visions”. They claimed the date was right—but something else than that predicted had happened!

In a letter to Eli Curtis from Topsham, Maine, dated April 21, 1847, Ellen White wrote: “I believe the Sanctuary, to be cleansed at the end of 2300 days, is the New Jerusalem Temple, of which Christ is the minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc.; and that it was His will that Brother Crosier should write out the view which he gave us in the *Day Star Extra*, Feb. 7, 1846. I feel fully authorized by the Lord to recommend that

*Extra* to every saint” (*A Word to the Little Flock*, pp. 11, 12). In her vision Mrs. White professes to have witnessed this strange sight: “I have seen that the 1843 chart [upon which the calculations were based] was directed by the hand of the Lord, and that it should not be altered, that the figures were as the Lord directed them; that his hand was over, and hid a mistake in some of the figures” (*Early Writings*, 1882 Ed p. 64).

Thus the Lord Himself was made responsible for their failure to understand and obey His Word which had plainly stated: “but of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32).

William Miller did not follow along with the sanctuary theory, and Mrs. White writes of him: “At length William Miller raised his voice against the light from heaven. He failed in not receiving the message [that is, the sanctuary theory] which would have fully explained his disappointment and cast a light and glory on the past....God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan” (pp. 257, 258, *Early Writings*, 1945 ed.).

Briefly, the sanctuary heresy is this: the Jewish 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 October 22, 1844, as Miller had foretold, Christ is represented as making His way from this heavenly “holy place” into the heavenly “holy of holies,” there to “cleanse the sanctuary” by means of “an investigative judgment”—and anti-typical atonement.

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 it 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 truthfulness 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, that some great event was 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, untaught 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 on the cross that Jesus paid the price of the covenant for our return 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 atonement. This cannot be completed* until the last repentant sinner has been justified by the grace and mercy of God through acceptance of Christ as his personal Savior” (italics are mine).

Uriah Smith, a prominent Adventist of the past, stated in his book, *Looking Unto 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. A substitute was accepted in the sinner’s stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of 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, of 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, “Seventh-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 17:11: ‘It is the blood that maketh an 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



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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-coined 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 its absurdities.



**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.**

I will let one of the best-known Adventist writers explain it in his own words from his book, *Drama of the Ages* which was recently awarded as a book-of-the-month premium to students of the Voice of Prophecy Adventist correspondence course. I refer to W. H. Branson, a past president of the sect, who was selected by the Adventists to answer Mr. D. M. Canright, a former Adventist, who had renounced the cult, had exposed their errors, and had written some of the best exposés obtainable in such books as *Seventh-day Adventism Renounced* and *Life of Mrs. E. G. White*, etc. No other writer has done so much to help others find the way out of this system, with the exception of Rev. E. B. Jones of the present day whose books are masterful analyses of the system. He, too, was delivered after years of service with the Adventists and like Mr. Canright sees “from the inside” the machinations of the top men and comprehends the Adventist philosophy and strategy. I recommend his books to our readers.

Mr. Branson wrote *In Defense of the Faith* presumably to refute Mr. Canright and so obviously he must be held in the highest esteem by this denomination. He describes the investigative judgment in chapters 21 and 24 of *Drama of the Ages*. I can give but a small portion of it. He declares on page 276: “Whenever a sinner accepts the sacrifice of Christ as the propitiation for his sins, and in contrition and penitence he seeks God for forgiveness through the merits of Christ’s shed blood, his sins are removed from him to the sanctuary in heaven.”

Did you imagine that was what happened to your sins when you came to Christ for salvation? I believe that “As far as the east is from the west, so far hath he removed our transgressions from us”; and that His Word is true when He says, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins”; and I rejoice in the knowledge that “...thou wilt cast all their 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 ye could not be justified by the law of Moses” (Acts 13:39).

The Adventists use the term “justification,” but apparently they do not comprehend it. While we are not discussing the law-keeping heresy of the Adventists in this article but will do so next month, God willing, I would like to mention in passing that this author Mr. Branson, says this with respect to justification: “A man who has never kept the law can be forgiven and justified before God, but he cannot remain justified without keeping it” (p. 139). The Adventist does not acknowledge that by His blood Christ “purged our consciences” and “purged our sins” on the cross.

I continue to quote: “There [in this imaginary 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 righteousness 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 sins are still there! To continue: “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 Adventism says those sins are in heaven in the very presence of God. Hear what Branson writes: “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 been sending 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 sinners 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.

Now we come to the heart of this investigative-judgment 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 records in the book of heaven, but they are then charged against Him. He takes the responsibility for the sins and imputes His righteousness to the sinner. The record of sins still remains, only now they stand no longer charged to the one who committed them but to 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 or freedom of it.

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. By these acts and 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).

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 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! The *Eternity* editors claim this is just the same as the Arminianism of such holiness groups as Free Methodist, Mennonite, 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 unbiblical 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (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 for ever, 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 ascended to the Father and sat 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 to God'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).

### The Scapegoat

Here is where the scapegoat enters the picture. It seems incredible that the entire Seventh-day Adventist teaching with regard to Satan as the scapegoat is based upon a marginal reading of Leviticus 16:8 where the word scapegoat is identified as “Heb. *Azazel*.” Although the etymology of the word is not absolutely certain, the Adventists arbitrarily decided that it referred to Satan, and so forthwith, Satan is the scapegoat sinner! With their imagination, the Adventists need very little upon which to build a system of doctrine. When you realize how the sanctuary idea snowballed into this intricate doctrinal system involving the very atonement of Christ, you can readily see that there is something more than mere human thinking back of the entire movement.



**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!**

Dr. A. C. Gaebelein, a Hebrew scholar and Bible teacher of note of the last century, emphatically declared *azazel* had no reference whatever to Satan but meant instead, *dismissal, to depart*. Dr. Gaebelein wrote: “it is translated in the Septuagint with *eis teen apompee*, which means *to let him go for the dismissal*. Both goats are for sin-offering. The first goat represents Christ dying for the sins of His people. The second goat, laden with those sins which were atoned for by the blood of the first goat, represents the blessed effect of the work of Christ, that the sins of the people are forever out of sight. It is in blessed harmony with the two birds used in connection with the cleansing of the leper.” But Adventists do not believe our sins are “out of sight.”

Branson has this to say of the scapegoat: “Christ the High Priest, will lay aside His priestly garments, will garb 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 Satan, the great instigator of all evil, who is primarily responsible for all transgression the blood of Christ has covered. Just as the scapegoat was led 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 snowballed into this intricate doctrinal system involving the very atonement 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).

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.

Can the Adventists continue to claim that they teach truly concerning the vicarious work of Christ as the only sin-bearer?

The sanctuary, investigative-judgment and scapegoat teaching robs Christ of His glory. In His high priestly prayer before He went to the cross as He anticipated His death on Calvary as the Lamb of God taking away the sin of the world, He said to His Father: “...I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was” (John 17:4-5). Because He had so limited Himself voluntarily in the incarnation, His special glory as the glorified Son of Man was in a sense dependent upon His completing the redemptive work He had come to accomplish, as these verses seem to imply. He did not fail! He could not fail!

“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 Lord as “the first angel’s message”, “the second angel’s message”, and “the third angel’s message”.

We are concerned with the last named as it deals with the sanctuary but in passing will quote a few sentences from the beginning of the other two. The “first angel’s message” was William Miller’s prediction that Christ would return in 1844. On page 232 Mrs. White declares: “I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message. But as the message from heaven could find a place in but few of the

professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel’s message.” Note that it is claimed that this false prediction was from heaven although William Miller himself afterwards acknowledged he was mistaken. I have quoted the passage where Mrs. White states he was judged by God for this and died.

The “second angel’s message” begins on page 237 with these words: “As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the first angel’s message. But the beloved of God who were oppressed accepted the message, ‘Babylon is fallen’ and left the churches.” As we proceed with these articles, I will quote from recent Adventist literature to prove that the sect still believes itself to be the remnant church. There has been no change in that view from the beginning.

Now as you read “the third angel’s message” keep two things in mind: what Mrs. White said of herself and what *Eternity* has declared concerning her. In Volume V of her *Testimonies For The Church* Mrs. White wrote: “In ancient times God spoke to men by the mouths of the prophets and apostles. In these days He speaks to them by the testimonies of His Spirit....Let the testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence?...God does nothing in partnership with Satan. My work bears the stamp of God, or the stamp of the enemy. The testimonies are of the Spirit of God or of the devil....If the testimonies speak not

according to the Word of God, reject them. Christ and Belial cannot be united” (pp. 661, 671, 691).

So if subsequently her writings be found contrary to the Word of God, what are we to conclude? She herself sets the standard of judgment. Also bear in mind that *Eternity* in the October 1956 issue stated: “She [Mrs. White] has never written anything that is seriously contrary to the simple, plain declarations of the gospel....No one can fairly challenge her writings on the basis of their conformity to the basic principles of the gospel, for conform them most certainly do!” (pp. 38, 39). I contend that they most certainly do not conform...but the only way to find out is to expose these teachings to Bible light.

It was very interesting to me to read the letter from Missionary Herbert S Bird of the American Evangelical Mission in Eritrea, Ethiopia, in the March 1957 *Eternity*. He has reached the same conclusions that we (and all missionaries I have ever met who have had dealings with Adventists on the mission field) have. One of our own graduates on furlough was in the office a month or so ago and told us that there had been no change in the “sheep stealing” tactics on his field. Mr. Bird rightly says: “We most vigorously protest their [Adventists’] right to enter and seek to divide our churches today, and ask us for the right hand of fellowship tomorrow. When they do, they must forgive us if we find their longing for fellowship with evangelicals to have an analogy in the longing of the Russians to ‘cooperate’ with the nations of the West.” I should like to have seen *all* of Mr. Bird’s letter but appreciate fully that for brevity’s sake the ellipsis had to be used.

Now to return to Mrs White’s vision—the third angel’s message, which is only a sample of the kind of experiences she underwent and delivered in writing to the remnant church. This book, *Early Writings*, may be purchased at Adventist bookstores or borrowed from a public library.

### The Third Angel’s Message

I quote sections from pages 254 to 258 as I have not space for the entire chapter: “As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel’s hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, ‘They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.’ The third angel closes his message thus: ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these



**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.**

words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. *This atonement is made for the righteous dead as well as for the righteous living* [italics mine]. It includes all who died trusting in Christ, but who, not having received the light upon God’s commandments, had sinned ignorantly in transgressing its precepts. After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary...It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see *the fourth commandment* [italics mine] among the ten holy precepts with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week...I saw the incense in the censer smoke as Jesus offered their confessions and prayers to His Father...Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them: but the third angel was pointing them to the most holy place, and those who had experience in the past messages were pointing them the way to the heavenly sanctuary...At length William Miller raised his voice against the light from heaven...If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained.”

Next month, God willing, we will deal with the soul sleep, annihilation and the law-keeping heresies of the Seventh-day Adventists. †

This is the end of the second installment in a series of three articles on Adventism by Louis Talbot. This article is reprinted with permission from *The King’s Business*, vol. 48, No. 4, May, 1957, pp. 23–30.



# Why Seventh-day Adver

## Part 3

LOUIS T. TALBOT, CHANCELLOR  
BIBLE INSTITUTE OF LOS ANGELES

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.**

In 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 You 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 Adventism contains *some* truth, but it is not *the* truth. The fact that their errors are covered with a veneer of truth makes it all the more deceptive, subtle and dangerous. What little truth the Seventh-day Adventists teach is cleverly used as a disguise to cover up the many errors in their system. The history of the Seventh-day Adventist Church is a history of unbroken deception."<sup>1</sup>

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* espousal of Seventh-day Adventism] 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 unwary] 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

# ntism is not evangelical

sect and to put them on the alert. This stimulus to the propagandizers 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 has many faces. One of its most 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-defaming scapegoat-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 bland 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—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny" (*The Great Controversy*, pp. 485, 486). She also wrote: "Those who accept the Savior, however sincere their conversion, should never be taught to say or feel that they are saved. This is misleading....Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves" (*Christ's Object Lessons*, p. 155). So that back of the lovely phrases piously used by the Voice of Prophecy speaker lie these ugly heresies, and this alluring "front" is but a trap for the untaught.

## Heresies 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 "sinful" nature—a nature which, in the blasphemous language 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 no change in His nature; He was from eternity to eternity, "...holy, harmless, undefiled, separate from sinners" (Heb. 7:26). He bore

our sins "in his own body on the tree," not in His nature. Dr. I. M. Haldeman<sup>2</sup> 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 human nature. This human nature was holy; Scripture calls it 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, sinless 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-devised, Satanically-inspired Seventh-day Adventist teachings of the sanctuary, investigative judgment, unfinished atonement and the scapegoat-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

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 development of this Seventh-day Adventist doctrine, nor how many confessed mistakes in the interpretation of Scripture were made. However, it is well that they should know that it was their unscriptural teaching regarding the heavenly sanctuary, and Satan being the sin-bearer, which led to the emphasis on the Sabbath. I quote directly from their standard work *The Great Controversy*....'In the very bosom of the Decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy"....None could fail to see that if the 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 concern-

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, 435—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.”<sup>3</sup>

### 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 editors of *Eternity* with the following comments, in substance, if not in these 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 day.

“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 untaught Baptists, Presbyterians and those of other denominations. 3) It is sponsored by ‘Adventist churches’. Where is the Seventh-day designation? You and I are both ‘Adventists’ if by that is meant belief in the second coming of Christ. A number of good, sound ‘Advent’ magazines come to my desk 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 30:19: ‘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 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.”

This “life and death matter”—the 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 Christ as one’s 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 of the emphasis upon law and Sabbath-keeping as being vital to the salvation of the soul, which characterizes Seventh-day Adventism 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: *Has the Sabbath Been Lost? The Blessing is the Sabbath, The Sabbath Man Made, Is the Sabbath Vital?, The Sabbath Christ Made, Breaking One Means Breaking Ten, How Sunday-Keeping Started, Remember the Sabbath Day, and God’s Sabbath-Keeping Church Today*. One and all of these publications are of 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 the worship of a day instead of a Person? Never once in all the Scriptures did the Lord Jesus Christ command the observance of a day. There is, however, a plain and most important commandment given to the Christians in the New Testament. It is found in 1 John 3:23 and it has no reference to the seventh day or to any day. It is written: “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

The Most Unusual Church Service Ever Held in  
St. Petersburg

# TRIAL BY JURY

**SATURDAY OR SUNDAY . . . which is the Lord's  
day for Christians?**

**Defense Attorney will give 19 reasons for keeping Sunday  
[Evangelist] will speak for Saturday**

**Why Have More Than A Million Modern  
Christians Turned From Sunday To Saturday?  
Does It Make Any Difference? Will You Be Lost  
If You Are Keeping The Wrong Day? Who Is  
Right? The JURY made up from different  
denominations will decide the case — JOIN  
THE CROWDS SUNDAY, 7:10 P.M., TRIAL 7:30.**

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

### Origin of “the Seventh-day Adventist Sabbath”

As O. R. L. Crosier (with Edson and Hahn) was responsible for actually formulating the Adventists’ sanctuary teaching (afterwards repudiating it and Seventh-day Adventism as well), it was Joseph Bates, a former sea captain, who was principally responsible for adding the seventh-day Sabbath doctrine to the Adventist creed. His influence and support launched Elder James White and his youthful wife Ellen upon their respective careers as leaders of the sect. Bates was also mainly accountable for the sect’s formerly held error, “shut door,” or belief that probation for the world ended on 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 Preble’s entitled, *The Hope of Israel*, Bates wrote a tract of 48 pages entitled, *The Seventh-day Sabbath, a Perpetual Sign*, which in substance contains the views on the seventh-day Sabbath as held by the Adventists at the present time—that the Sabbath was in force from the creation, that it was ratified at Mt. Sinai, that the papacy as “the little horn” of Daniel 7 “changed the day,” and that “the third angel’s message” (Rev. 14:9-11) requires that the ten commandments, including the seventh-day Sabbath precept, be obeyed.

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

Of the fourth commandment she writes: “The fourth [the Sabbath commandment] shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. . . . I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God in heaven above” (*A Word to the Little Flock*, one of the earliest Adventist publications. Italics mine). In the face of these declarations by “the messenger of the Lord to the remnant church” (as Mrs. White is designated by the Seventh-day Adventists), dare anyone claim that this sect does not teach that Sabbath-keeping is essential to salvation?

Dr. Leroy Froom, prominent Seventh-day Adventist leader of the present day, explains:<sup>4</sup> “Thus the Sabbath, 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 sanc-

tuary, which explained the Disappointment and enforced the soundness of their basic positions, was now clearly interlocked with the doctrine of the Sabbath” (*The Prophetic Faith of our Fathers*, Vol. IV, p. 959).

It is consistent that the sanctuary teaching, which presents the Lord Jesus Christ as still making atonement in heaven, and the



**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.**

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-day Adventist has assurance of salvation.

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

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 apologists for this sect, they should be warning 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 beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks of hope and joy to the faithful but severity and wrath to the transgressors of God’s law. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. . . . The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming and delivering the everlasting covenant to His people” (*The Great Controversy*, pp. 638, 640). In like manner the Seventh-day Adventist Sabbath as “the test and

seal of God” is featured in all Seventh-day Adventist literature. For instance, Uriah Smith, famous for his 46-page *Key to the Prophetic Chart* upon which so much Seventh-day Adventist eschatology is based, wrote bluntly: “We understand the religious world will be divided into just two classes, those who keep the Sabbath, and those who oppose it” (*Biblical Institute*, p. 240). It is my understanding too—and I am sure it is yours, my friends—that the world is divided into two classes: the saved and the lost, according to what they do with the offer of free salvation in the Person of the Lord Jesus Christ, the Son of God, the Lamb of God, man’s only Savior.

### **When Did the Sabbath Begin?**

No one denies the assertion of the Seventh-day Adventists that “on the seventh day” God rested from His creation labors and sanctified the day. However, there is no implication in the Genesis account or any other place in the Word that this Sabbath was applicable to man. Dr. Charles L. Feinberg comments: “There is no hint here [in Genesis] that God gave the Sabbath to man. He alone rested. Considered as a day of rest (although God did not rest because He was tired—Isaiah 40:28), the original Sabbath could not logically have been given to man because as yet he had not labored.”<sup>5</sup>

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

Moses himself clears up the question as to whether the Sabbath was in force for man before Sinai with the words recorded in Deuteronomy 5:1-3: “...Hear, O Israel, 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 us, who are all of us here alive this day.”

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

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

I am indebted to Dr Feinberg’s previously mentioned booklet for a clear and reasonable exposition of this portion of Scripture: “Carefully note, first of all, that in this passage, the Sabbath is not included as a commandment to Israel. We do not have here the language or the terminology of commandment as in Exodus 20:8-11. Compare the wording which is clear in both cases.

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

### **The Sabbath for Israel Alone**

In view of such Scriptures as Exodus 31:13 and Ezekiel 20:10-12, the Seventh-day Adventist cannot deny that the Sabbath was given to Israel and Israel alone, and for a specific purpose. In no way at all can these words be twisted to apply to Gentile believers: “Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you” (Ex. 31:13); “Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them” (Ezek. 20:10-12). But the Seventh-day Adventists get around this by claiming to be “the true Israel of God” as other sects have done from time immemorial.

The whole law of Sinai was given by Moses to Israel, and the particular law of the Sabbath had a glorious significance for Israel alone, to remind that nation that by His call, His covenant and His miraculous works on their behalf, He had sanctified them—or set them apart—from all the nations upon earth to be His peculiar treasure through which to reveal His love and mercy to all the world. God delivered the law in its entirety to Israel. There is no distinction in “ceremonial” law. All the law “...was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). The Law-Giver became the Law-Fulfiller.

### **What about the Pope and the Sabbath?**

One of the “tall tales” of the Seventh-day Adventists is the claim that “the pope” changed the day of worship from Saturday to Sunday. Many have asked, “Which pope?” but to date no answer has been forthcoming. Nor will there ever be a reply since there is no historical evidence for this contention. Often the *Roman Catholic Convert’s Catechism*, compiled by Roman Catholic Rev. Peter Geiermann, C.S.S.R., is quoted by the

Adventists as absolute proof that the day of worship was altered by the papacy. Dr. Rowell calls our attention to something additional written by this same author which is “conveniently” omitted by Seventh-day Adventists as he points out that:

“Either the Seventh-day Adventists do not know all that Peter Geiermann 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 commended work by the Rev. P. Geiermann, C.S.S.R., entitled, *A Manual of Theology for the Laity*, bearing the official imprimatur and *Nihil Obstat*. In this we read: “The first Christians, besides, kept Sunday holy also, because on that day the Savior rose from the dead, and the Holy Ghost came down on the apostles. Later on, however, a dispute rose between the Jewish and Gentile converts respecting the day which must be kept holy. Many of the Jewish converts maintained that all converts were bound by the entire law of Moses. TO 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 20:7; 1 Cor. 16:2). This change the church was authorized to make by the power conferred upon her by Jesus Christ’ (p. 326). 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.”<sup>6</sup>

It is interesting in connection with Dr. Rowell’s conclusions to reflect that 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 Constantine 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 worshiped 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 endeavors 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 AD), states: “But pray ye that your flight be not in the winter, neither on the Sabbath day,” 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. 3:5-14; Col. 2:9-15). 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 needy soul to the observance of a day, as a means of salvation, and away from the Lord Himself as “the way, the truth and the life.”

#### **Keeping of the Sabbath Discouraged**

The Seventh-day Adventists claim that because the term Sabbath days used in 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.**



**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 nine commandments is mentioned, but obligation to keep the Sabbath is not once mentioned. Worship of the Lord God only, is found 50 times; idolatry condemned, 12 times; profanity, 4 times; and covetousness, 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 once command it? And why did the apostles neither command it, nor condemn its non-observance?... The Seventh-day Adventists stress the failure to keep the Sabbath as the great sin. Then why is it that in the lists of sins recorded in the New Testament, the sin against the Sabbath is never once mentioned? For example, in Mark 7:21-22, there are 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 3:1-4, a list of 18 sins. In all the great warnings concerning sins, why was not failure to keep the seventh day given prominence? It was not even mentioned.

“One of the best opportunities Jesus had to preach Sabbath-keeping was when a lawyer asked Him, ‘Master, which is the great commandment in the law?’ (Matt. 22:36). In His answer, our Lord made not the slightest reference to the Sabbath. Neither here, nor elsewhere, did our Lord teach the keeping of the Sabbath day; nor did He warn against not keeping it. ‘Jesus said unto him, Thou shalt love the Lord thy God will all thy heart, and with all thy soul, and with all thy 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 Judaizers in the early church, described in Acts 15, why is there not one single reference to the Sabbath day? The Council at Jerusalem declared what “laws” were to be observed by Gentile converts, and all had to do with idol worship! It is obvious that the Sabbath was not binding on those Gentile Christians nor is it binding on any believer today, Jew or Gentile.

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

“When the substance is come, we no longer need the shadow (Col. 2:16, 17). If when walking we see a shadow overtaking us, our thought may be on the shadow; but, when our friend catches up with us, we are no longer occupied with the shadow, but with our friend himself. So, since Christ came, we are no longer occupied with the shadow of things to come, but with the glorious person of our Lord and Savior Jesus Christ, for ‘Christ hath redeemed us from the curse of the law, being made a curse for us’ (Gal. 3:13). Let God’s Word make this clear: ‘Wherefore then

serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made... that the promise by faith of Jesus Christ might be given to them that believe. Wherefore the law was our schoolmaster to bring us unto Christ, [or until Christ] that we might be justified by faith’ (Gal. 3:19-24). ‘... Ye are not under law, but under grace’ (Rom. 6:14). Grace in the power

of the Holy Spirit in the heart can effect truest obedience to the will of God more readily than the letter of the law written on tablets of stone, or pages of a book. Hence the Word of God turns us to ‘the glory that excelleth’ and the One who empowers us for its realization. ‘Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty’ (2 Cor. 3:17).”

### **What about the first day of the week?**

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

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

### **Annihilation, soul-sleep, conditional immortality**

Space permits but a bare mention of these heresies which Seventh-day Adventists hold in common with the Jehovah Witnesses cult. From a pamphlet entitled, *What do Seventh-day Adventists Believe?* published by the Seventh-day Adventist Pacific Press Publishing Association of Mountain View, California, I quote the position of the sect on these subjects: “*The Mortality of Man*. We believe God alone has immortality; that a man may have immortality only as a gift from God through Christ; that upon conversion, the Christian receives eternal life by faith in the

promises of God; that immortality will be conferred upon the righteous at the second coming of Christ and the first resurrection. *The Unconscious State of the Dead*: We believe that when a man dies he enters a state of silence, inactivity, and entire unconsciousness; that he remains ‘asleep’, altogether oblivious to the passing of time or events, until the first resurrection if he is accounted righteous, or until the second resurrection if he is numbered among the wicked. *The Punishment of Sinners*: We believe that ‘the wages of sin is death’; that the punishment meted out to sinners will be eternal death, total extinction by fire, after they are adjudged guilty before the bar of God.”

It is needless to say that none of these teachings are to be found in the gospel message of the Word of God. No true evangelical accepts them. How then can anyone who is evangelical approve a sect which teaches them? How can a true Christian be indifferent to such teachings going into homes and capturing the hearts and minds of little children and young people? The Word of God clearly reveals that man was created an immortal soul who will live somewhere forever—either with God or forever separated from Him in hell. When a Christian dies, his spirit goes immediately into the presence of Christ where, though “absent from the body,” he (the inner man) is “present with the Lord” (Eph. 3:16; 2 Cor. 5:1-8); and the unbeliever—the one who rejects Christ as Savior—will find himself in a place of everlasting punishment, prepared for the devil and his angels, with all of those who have bypassed Calvary and rejected the love of God as revealed in the blessed and only Savior.

Much more should, and could, be written upon Seventh-day Adventism. I had hoped to reproduce more of Mrs. White’s visions, but those who are interested can buy the book *Early Writings* and read them. One can see why the Seventh-day Adventist must resort to such extra-scriptural “evidences” as visions, dreams, and revelations for his beliefs, for he certainly cannot find support for them in the Scriptures.

In conclusion, with the author’s permission, I quote the following “contrasts” from a book previously referred to, *Why You Should Not Be a Seventh-day Adventist*, by Rev. E. B. Jones. This gives me an opportunity to pay tribute to the tireless labors of this thoroughly informed and faithful servant of God who serves the Christian church well in his unenviable specialized ministry of exposing the falsity and the soul-endangering character of this sect. I consider reprehensible the efforts of the self-appointed champions of Seventh-day Adventism to “downgrade” Mr. Jones, the late D. M. Canright, and others who have repudiated the poisonous doctrines of this unscriptural system and, by the grace of God, have forsaken it. For a final summing up of the case here are:

### Some startling contrasts

“The correctly instructed Christian believes that Christ was a ‘holy’—a sinless—Savior. The Seventh-day Adventist believes that our Lord’s nature, while here in the flesh, was ‘sinful’—that ‘in His veins was the incubus of a tainted heredity...bad blood and inherited meanness’!

“The correctly instructed Christian believes that when Christ shed His blood upon the cross, He made an offering completely acceptable to God for the sinner’s reconciliation. The Seventh-

day Adventist does not believe this—he does not believe that Christ completed the atonement when He suffered and bled on Calvary!

“The correctly instructed Christian believes that when Christ died ‘on the tree,’ He then and there bore ‘in His own body’ all our sins. The Seventh-day Adventist believes that, in the end, Satan will be man’s sin-bearer!

“The correctly instructed Christian believes that Christ—here and now—has saved him, and for all eternity! The Seventh-day Adventist believes that no one is saved in this life—that eternal life is but a mere future ‘hope’!

“The correctly instructed Christian believes that by his faith in Christ alone—‘without the deeds of the law’—he has eternal salvation. The Seventh-day Adventist believes that eternal life is obtained by ‘perfect obedience’ to the Sinaitic law!

“The correctly instructed Christian believes that Christ is ‘the end of the law’—the one who by His death, perfectly fulfilled the law and thus terminated it. The Seventh-day Adventist believes that the law is still in force—that it has ‘never been annulled,’ and that Christians are obliged to keep it!

“The correctly instructed Christian believes that in this age of the ‘better covenant,’ Christ is his Sabbath or his day-by-day spiritual ‘rest’—the ‘finisher’ of his faith—his perfect and ever-continuing peace. The Seventh-day Adventist believes that only by observing the seventh day of the week as the Sabbath may one be ‘sealed with the seal of the living God’ and experience true peace within his soul!

“The correctly instructed Christian believes that when his natural life ceases, his spirit will immediately ‘depart and be with Christ.’ The Seventh-day Adventist believes that in death the whole man sleeps in the grave, in complete unconsciousness, till Christ comes to awaken him at the time of His second advent!

“The correctly instructed Christian believes that at death the spirits of the wicked dead go to their ‘own place—hades, ‘the unseen world,’ and following the judgment of ‘the great white throne’ will be ‘cast into the lake of [unquenchable] fire’ where ‘the smoke of their torment ascendeth up for ever and ever.’

“The Seventh-day Adventist believes that the unrighteous dead sleep peacefully in their graves until the second resurrection, and after the judgment God will consign them to ‘a furnace of fire,’ and there in ‘love and mercy’ cause them to be ‘utterly destroyed’—annihilated!”

My friends, is it necessary to bring any further evidence to show that Seventh-day Adventism is not evangelical? May God in His light give you to see the light. Ever “prove all things; hold fast to that which is good” (1 Thes. 5:21). †

### Endnotes

<sup>1</sup> *What’s Wrong with Seventh-day Adventism?* From foreword. Dunham Publishing Co, Findlay, Ohio.

<sup>2</sup> Used by permission of Fleming H. Revell, New York.

<sup>3</sup> Copyright by The Sunday School Times Co. Used by their permission.

<sup>4</sup> *Ibid.*

<sup>5</sup> From the booklet, *The Sabbath and the Lord’s Day*.

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<sup>7</sup> *The Sunday School Times*.