

Seventh-day Adventism: The Spirit Behind the Church

Documentation Package

Where applicable, the material presented in this book is taken directly from official SDA publications. For clarity and quality, wherever possible, we have used printouts from the CD-Rom "The Published Ellen G. White Writings" produced by the SDA Church.

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Documentation for the Video

“Seventh-day Adventism: The Spirit Behind the Church”

The various points documented in the video, "Seventh-day Adventism--the Spirit Behind the Church" are listed on the following pages. They are in the same order as in the video. To refer to the actual reference used in the video, match up the point numbers in the index with the same numbers on the documentation pages following.

Abbreviations used: EGW - Ellen G. White; SDA - Seventh-day Adventism; JW - Jehovah's Witnesses.

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TESTIMONIES

The testimonies following these points are the opinions and personal experiences of the participants, and do not require further documentation.

END OF INDEX.

Seventh-day Adventist Yearbook 1997
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Preface to the 1997 Edition

Scope of the Yearbook

A world directory of the Seventh-day Adventist Church is given in the following pages. It includes the General Conference and its international divisions, union and local conferences and missions, and related institutions. Institutions that are managed but not fully owned and operated by church entities are not included. The information has been furnished by the organizations themselves; but in cases where current reports have not been received, the most recent previous records have been retained or adjusted.

In the conference and mission sections, employees are listed in the following sequence: ordained ministers holding ministerial credentials, credentialed commissioned ministers, credentialed commissioned teachers, and credentialed missionaries. The Directory of Workers gives the names and addresses of these workers. Institutional employees are listed separately in the Index of Institutional Workers.

The data that appears below has been summarized largely from the 1995 Annual Statistical Report, while the figures for the number of churches and for church membership throughout the Yearbook are drawn from official reports rendered for June 30, 1996.

Denominational History

Seventh-day Adventists are, doctrinally, heirs of the Millerite movement of the 1840's. Although the name "Seventh-day Adventist" was chosen in 1860, the denomination was not officially organized until May 21, 1863, when the movement included some 125 churches and 3,500 members. Work was largely confined to North America until 1874 when the Church's first missionary, J. N. Andrews, was sent to Switzerland. Africa was penetrated briefly in 1879 when Dr. H. P. Ribton, an early convert in Italy, moved to Egypt and opened a school, but the project ended when riots broke out in the vicinity. The first non-Protestant Christian country entered was Russia, where an Adventist minister went in 1886. On October 20, 1890, the schooner Pitcairn was launched at San Francisco

and was soon engaged in carrying missionaries to the Pacific islands. Seventh-day Adventist workers first entered non-Christian countries in 1894—Gold Coast (Ghana), West Africa, and Matabeleland, South Africa. The same year saw missionaries entering South America, and in 1896 there were representatives in Japan. The Church now has established work in 207 countries.

The publication and distribution of literature were major factors in the growth of the Advent Movement. The *Adventist Review and Sabbath Herald* (now the *Adventist Review*), general church paper, was launched in Paris, Maine, in 1850; the *Youth's Instructor* in Rochester, New York, in 1852; and the *Signs of the Times* in Oakland, California, in 1874. The first denominational publishing house at Battle Creek, Michigan, began operating in 1855 and was duly incorporated in 1861 under the name of Seventh-day Adventist Publishing Association.

The Health Reform Institute, later known as the Battle Creek Sanitarium, opened its doors in 1866, and missionary society work was organized on a statewide basis in 1870. The first of the Church's worldwide network of schools was established in 1872, and 1877 saw the formation of state-wide Sabbath school associations. In 1903, the denominational headquarters was moved from Battle Creek, Michigan, to Washington, D.C., and in 1989 to Silver Spring, Maryland, where it continues to form the nerve-center of an ever-expanding work.

The distinctive Seventh-day Adventist message may be summarized as "the everlasting gospel," the basic Christian message of salvation through faith in Christ, in the special setting of the threefold message of Revelation 14:6-12, the call to worship the Creator, "for the hour of his judgment is come." This message is epitomized in the phrase, "the commandments of God, and the faith of Jesus."

World Statistics for 1995

(except as noted)

MEMBERSHIP AND WORKERS

(as of June 30, 1996)

Baptized church members	9,055,590
Organized churches	40,905
Ordained ministers, active	12,590
Total active workers	144,022
Baptisms and professions of faith	682,224
(July 1, 1995 to June 30, 1996)	

MISSION WORK

Countries in which church is working (1995)	207
(Countries and areas in the world—233)	
Number of divisions	11
Number of unions	88
Number of conferences, missions and fields	465
Missionaries sent	824

EDUCATIONAL PROGRAM

Schools operated by church	5,533
Total enrollment	913,315
Primary schools	4,522
Secondary schools	930
Colleges and Universities	81

FOOD INDUSTRIES

HEALTH MINISTRY

Hospitals and sanitariums	157
Clinics and Dispensaries	349
Nursing Homes and Retirement Centers	83
Orphanages and Children's Homes	16
Physicians, dentists, residents, and interns	3,675
Nurses	15,439
Outpatient visits	8,880,209
Assets of health-care institutions	\$4,823,743,160
(1994 figure)	

PUBLISHING WORK

Publishing houses	56
Languages in which church is working (1995)	717
Languages, publishing in (1995)	229
Literature evangelists	7,485

SABBATH SCHOOLS

Sabbath school members	10,360,712
Sabbath schools	85,987

CONTRIBUTIONS

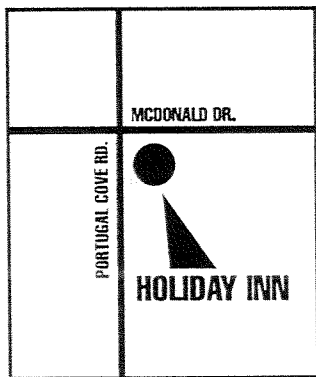
Tithe—world	\$886,303,088
North America	\$491,795,445
Sabbath School—world	\$48,101,658
North America	\$20,477,333
Ingathering—world	\$12,910,642
All contributions—world	\$1,332,781,946
North America	\$804,357,655

REVELATION

Speaks Peace

Prophecy Seminar

Coming to the
St. John's Area



Opening Night:
**On the Eve
of Armageddon!**

Wednesday, November 5

Location:
Holiday Inn
Corner of McDonald Drive
and Portugal Cove Road

Plenty of free parking

You are invited to attend



it is written

PROPHECY SEMINAR

Revelation Made Simple

-BC- 1T

-TI- Testimonies for the Church Volume One

-CN- 1

-CT- My Childhood

-PR- 02

-PG- 9

-TEXT-

While I was but a child, my parents removed from Gorham to Portland, Maine. Here, at the age of nine years, an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, when a girl about thirteen years of age, becoming angry at some trifle, followed us, threatening to strike us. Our parents had taught us never to contend with anyone, but if we were in danger of being abused or injured, to hasten home at once. We were doing this with all speed, but the girl followed us as rapidly, with a stone in her hand. I turned my head to see how far she was behind me, and as I did so, she threw the stone, and it hit me on the nose. I was stunned by the blow and fell senseless to the ground.

Point 3

-BC- 1T

-TI- Testimonies for the Church Volume One

-CN- 1

-CT- My Childhood

-PR- 02

-PG- 10

-TEXT-

-BC- 2SG

-TI- Spiritual Gifts. Volume 2

-CN- 1

-CT- My Misfortune

-PR- 02

-PG- 11

-TEXT-

I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover; but for some reason she felt that I would live. A kind neighbor, who had been very much interested in my behalf, at one time thought me to be dying. She wished to purchase a burial robe for me, but my mother said, Not yet; for something told her that I would not die.

The same girl who was the cause of my misfortune, was appointed by our teacher as a monitor to assist me in writing, and to aid me in getting my lessons. She always seemed sorry for what she had done, and I was careful not to remind her of the great injury she had done me. She was tender and patient with me, and much of her time seemed sad and thoughtful, as she saw me laboring to get an education. My hand trembled so that I made no progress in writing, and could get no further than the first examples, which are called coarse-hand. As I labored to bend my mind to my studies, the letters of my book would run together, large drops of perspiration would stand upon my brow, and I would become dizzy and faint. I had a bad cough, which prevented me from attending school steadily. My teacher thought it would be too much for me to study, unless my health should be better, and advised me to leave school.

THE TRIUMPH OF GOD'S LOVE



William Miller, at the outset of his Bible study, had not the slightest expectation of reaching the conclusion at which he had now arrived.

forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6.

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from

Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21.

Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary—which was

Truth or Fables

Point 5

By Robert K. Sanders

Day of Atonement of the Karaite Jews in 1844.

http://members.iquest.net/~rks/Day_of_Atonement_of_the_Karaite.htm

Why is the Karaite date of the Day of Atonement important?

Seventh-day Adventists claim that in 1844, a very small Jewish sect called the "Karaites," used a different calendar and thus celebrated the Day of Atonement (10th of Tishri) on October 22, *one month later* than the Rabbinical/Orthodox Jews who did so on September 23. Thus the entire Seventh-day Adventist teaching regarding the 2300 days of Daniel 8:14, the Investigative Judgment, the Great Disappointment, and Jesus' entrance into the Most Holy Place, hinges only on the words of their prophet Ellen White and on their claim Karaites celebrated the Day of Atonement on October 22 in 1844. If either of these assertions is incorrect, then Seventh-day Adventism is in serious theological trouble. . .

Ellen G. White put her prophetic stamp of approval on the false Karaite date that S. S. Snow thought up. Ellen was not aware that the Karaite "Day of Atonement," was the same as the Rabbinical date of September 23, 1844. . .

We now have official documentation by the Karaites that the Day of Atonement in 1844 is the same as the Rabbinical Day of Atonement which is late September and not late October. Note the red highlighted statements further down in the letter.

Official Karaite Documentation...

Nevertheless, by the 19th century the Karaites universally followed the 19 year Rabbinic cycle both in the Diaspora and in Israel. The 19th century Karaite Hacham Shlomoh ben Afedah Hacoheh wrote an abridged paraphrase of Elijah Baschyatchi's Aderet Eliyahu. In his abridgement, Shlomoh Afedah paraphrases the above quoted passage but adds the following words:

"And for some time now the quest for the Abib has been abandoned even in the Land of Israel and they [the inhabitants of Israel] intercalate years using the above mentioned system [i.e. the 19 year Rabbinic cycle] like we do outside of Israel, [this is] against the legal decision of the Rav [i.e. Baschyatchi] and the Hachamim [mentioned in the above quoted passage of Aderet Eliyahu] perhaps in order to unite with all the communities and so that we will not have a disagreement between them and us in fixing the year."

(From "Gefen Ha'Aderet", Shlomoh ben Afedah Hacoheh, Israel 1987, pp.22-23 (written in 1860) [translation from the Hebrew by Nehemia Gordon, square brackets added by translator for clarity.])

Clearly in the time of Shlomoh ben Afedah Hacoheh (c. 1860) **all Karaites everywhere** had for many years been using the 19 year Rabbinic cycle. **Therefore, Yom Kippur must have been celebrated by the Karaites in late September 1844 in accordance with the 19 year Rabbinic cycle and not in late October 1844.** While late September may or may not have been the correct month in which to celebrate Yom Kippur (only a crop report from that year would decide that issue) **it was undoubtedly the month actually observed by Karaites everywhere. . .**

Visit the KARAITE KORNER at:

Point 5 a.

<http://www.geocities.com/Athens/Forum/3384/karaitekorner-main.html>

Note by rks: We would like to ask the Seventh-day Adventist researchers why they did not go to the Karaite Jews for documentation as we have done and as was done by Ballenger in 1941? Could it be they did and did not reveal their findings as it would nullify their prophet's date?

E.S. Ballenger found the truth by a letter from the Karaite. "The defenders of the creed declare that while the orthodox Jews may have celebrated the Day of Atonement on Sept. 23, the Karaite

Jews observed it on Oct 22. We have made careful investigation, and we find that this is a false claim. The leading Karaite rabbi of Cairo, Egypt, Youseff Ibrahim Marzork, in reply to an inquiry as to the day on which they celebrated the atonement in 1844, wrote:

"As to the dates of the Passover and Yom Kippur they are the following:— "According to the Karaite Jews in the year 1843 the Yom Kippur is on Wednesday the 4th October, and just the same date according to the Rabinnical." **"In the year 1844 it is on Monday 23rd September for the Karaite and Rabinnical."** *The Gathering Call* by E. S. Ballenger, May-June 1941, pp. 14-15.

Instead of accepting Ballenger's documentation or getting the facts from the Karaite Jews, William Shea played the numbers game with the ancient Babylonian calendar and attempted to make it come out to October 22, 1844. William H. Shea, M. D., PhD. *Selected Studies on Prophetic Interpretation* , Appendix, vol. 1 of the Daniel and Revelation committee series.

In conclusion, Ellen G. White had the wrong year, wrong month, wrong day of the return of Jesus Christ, and when that failed, she had the wrong year, month, and day to begin her false Sanctuary and Investigative Judgment doctrines that were to begin on the Day of Atonement in 1844.

-BC- LS80

-TI- Life Sketches of James White and Ellen G. White (1880 edition)

-CN- 8

-CT- Publishing and Traveling

-PR- 02

-PG- 293

-TEXT-

Point 6

Volume 17 # 5, Spectrum Magazine

"My wife has for many years been subject to occasional, and sometimes protracted, seasons of the most hopeless despair. They began with her when quite young, and have from time to time afflicted her till since we embraced the present, the last message of truth. Some time after having embraced the Sabbath, and some other truths pertaining to the present message, the climax of darkness settled down upon her laboring mind, insomuch that the most encouraging conversation, elicited from the most cheering promises of the Bible, appeared to have no good effect upon her mind whatever. And although naturally possessed of a social disposition

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and a cast of mind very favorable to friendly associations, yet so great was the weight of her mental oppression, and so vividly, in her estimation, was portrayed before the mind her forlorn, abject and wretched condition, that she was disinclined to participate in what by her had usually been deemed interesting social interviews, and rather inclined to absent herself from the presence of those who belonged to the circle of her acquaintance generally, and even some of her most endeared friends. Further, she had no disposition to attend any religious meetings, nor could she scarcely stimulate herself to go about the business of her usual avocation.

44

after the disappointment Ellen White wrote that "after the passing of the time in 1844, fanaticism in various forms arose. . . . I went into their meetings. There was much excitement, with noise and confusion. . . . Some appeared to be in vision, and fell to the floor. . . . As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement

[Ellen White's] mind wandered for two weeks, and she feared that she would also become insane. . . . What we've got here is a person who was experiencing serious doubts about herself, her movement, and her role within it.

and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane." [*Selected Messages*, book 2, pp. 34, 35.] In *Spiritual Gifts* [pp. 51, 69] she described the same period as one of "extreme sickness," when her mind wandered for two weeks, and she feared that she would also become insane. It is probable that this extended passage from *Selected Messages* was quasi-autobiographical, at least subconsciously. What we've got here is a person who was experiencing serious doubts about herself her movement, and her role within it.

called his own followers "Babylon". He extricated himself from the battle.²³ He was "honest and forthright when in error or when repudiating error."²⁴ The fanaticism, however, continued to spread unchecked and rapidly took a turn for the worse. During the winter of 1844 Miller's associates plead with him to do something to turn the tide of fanaticism.²⁵

In the spring of 1845 Miller called the Albany conference in an to attempt to undo the damage. After prolonged discussion a consensus was reached. The majority endorsed the following positions:

1. The movement had been mistaken in all attempts to set the date for Christ's coming.
2. The use of parables as prophetic allegories was a mistake.
3. Condemnation of the making of their notions a further test of salvation.
4. Rejection of the sabbatarian doctrine that was beginning to surface.
5. Issuance of a stern warning against the charismatic messengers on the left flank of the movement. This warning was primarily directed at a young, rising charismatic star among sabbatarian Adventists: Ellen Harmon-White from Portland, Maine.²⁶
6. Rejection of the gloomy "shut-door theory" and the "investigative judgement" theory.

²³ Brinsmead, Roots tape.

²⁴ Martin, 415.

²⁵ Letter of Sylvester Bliss to William Miller, Boston: 11 Feb 1845; Letters of Joshua V. Himes to William Miller, Boston: 27 & 31 Mar 1845 (Heritage Room LLU, Millerites and Early Adventists, Microfilm Collection UMI); and "Warning to Adventists." The Advent Herald 26 Mar 1845.

²⁶ Linden, 83.

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 1
-CT- Experience and Views
-PR- 01
-PG- 74
-TEXT-

Point 8a

<SB The Gathering Time <EB

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [1 SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. [I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [2 THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.]

-BC- 1SM
-TI- Selected Messages Book 1
-CN- 2
-CT- Ellen G. White and Her Writings
-PR- 02
-PG- 27
-TEXT-

Point 9

"When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne....

MRS. WHITE'S BIBLE SEVENTEEN TIMES AS LARGE AS GOD'S BIBLE

As given in the back part of "Life Sketches of Mrs. White," her books comprise a total of 13,351 pages. A regular Teacher's Bible, good-size print, contains 771 pages. It will be seen, therefore, that Mrs. White's inspired books are seventeen times as large as our Bible.

Their ministers study all these books the same as God's Bible. An editorial in the Lake Union Herald, Dec. 22, 1915, says: "We would urge all our people to study the 'Testimonies' daily. Our workers, especially, should read them over and over again."

Here are alleged inspired writings, seventeen times as large as the Bible, to be read over and over again! To do this the ordinary person could read little else. Few Bible students

Point 11

ELLEN G. WHITE AND HER WRITINGS

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Editor/Kenneth H. Wood
Layout/Norma J. Collins

Who was Ellen G. White, and why do millions consider her writings of special value and significance?

In brief, she was a woman of remarkable spiritual gifts who lived most of her life during the nineteenth century (1827-1915), yet through her writings and public ministry has made a revolutionary impact on millions of people around the world in the twentieth century.

During her lifetime she wrote more than 5,000 periodical articles and 49 books; but today, including compilations from her 55,000 pages of manuscript, more than 100 titles are available in English. She is the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her writings cover a

broad range of subjects, including religion, education, health, social relationships, evangelism, prophecy, publishing, nutrition, and management. Her life-changing masterpiece on successful Christian living, *Steps to Christ*, has been published in more than 135 languages.

Seventh-day Adventists believe that Mrs. White was more than a gifted writer; they believe she was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's second advent. From the time she was 17 years old until she died 70 years later, God gave her approximately 2,000 visions and dreams. The visions varied in length from less than a minute to nearly four hours. The

-BC- PM
-TI- The Publishing Ministry
-CN- 23
-CT- Successful Field Publishing Leadership
-PR- 01
-PG- 254
-TEXT-

Point 12

THE SPIRIT OF PROPHECY COUNSELS EXALTED THE WORK OF THE LITERATURE EVANGELIST TO A PLACE IN THE DENOMINATION EQUAL TO THAT OF THE GOSPEL MINISTER. HUNDREDS OF PAGES OF COUNSEL Poured FORTH FROM HER PEN, PROVIDING IMPORTANT SALES INSTRUCTION AND INSPIRATION, NOT ALONE FOR THE COLPORTEUR BUT FOR THE PUBLISHING LEADERS AS WELL. (SEE <SI COLPORTEUR MINISTRY <EI.)

Point 13

Seventh-day Adventists Believe . . .

*One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.—
Fundamental Beliefs, 17.*

Seventh-day Adventists Believe...
A Biblical Exposition of 27 Fundamental Doctrines, page 216

November 25, 1986

Point 14

Robert Olson, White Estate
6840 Eastern Avenue, N.W.
Washington, D.C. 20012

Dear Friend,

I know you will be interested in this new phase of the E. G. White studies. We are seeking to establish links between each event, each vision, each testimony involving Ellen White and the written records and observations of those not of her persuasion.

To say the least we have already linked her to some very fanatical and bizarre events as these pages will show you. These outside testimonies also cast grave doubts on her truthfulness and supernatural connections.

These studies will continue seeking to examine the Ellen G. White and thus the Adventist claims as they have come to be believed by the church. It will be fascinating to hear the comments around the world as the church meets the questions concerning this on-going research, which will be sent to every corner of Adventism.

What a pity the White Estate chose silence as their method of defense rather than friendship and open dialogue. What a shame that past, present and future events could not be distilled and disseminated in a christian spirit and atmosphere.

Sincerely,

Walter Rea

Walter Rea
15555 Baldwin Road
Patterson, CA 95363

cc: William G. Johnsson, Editor, Adventist Review
Neal C. Wilson, President, General Conference

Volume 17, # 5, Spectrum Magazine

SCHOEPFLIN: Adventists have a conflict in their minds about the golden age—some look to the future and others idealize the pristine faith of an older church.

HOYT: I think what would disturb the average Adventist more than anything else would be to discover that the White Estate knew about this all the time, and had kept it secret. That there had been a cover-up of this.

The Ellen White Bedroom

Point 15

Returning to the front hall and climbing the stairs, we pause midway to look out to the west through the blue, green, red and yellow stained-glass panels of the tall window. It's a long flight of stairs, for the house has 11-foot (3.75-meter) ceilings. These are the stairs which Ellen White at the age of 81 reported she climbed with "the ease of a teen-ager." They lead to a landing almost the size of a room, and to a hall to the east end of the second floor. From the landing there is a door on the south to a narrow second-floor veranda. Opposite, and just at the head of the stairs to the left, is Ellen White's bedroom. It is a corner room facing north and west.

The bedroom is furnished with walnut pieces characteristic of 1900. The bed which she used has a high headboard. The table, bureau, dressing stand and wash stand have marble tops. It is a comfortable, well lighted room.

Mrs. White's rest as she slept here was often broken a little after midnight, and sometimes before, as the Lord spoke to her in visions while her mind was free from cares and surrounding influences. Seldom did she

remain in bed after a vision. Fully aroused and bearing the burden of the message just received, she dressed and with kerosene lamp in hand walked down the long hall to her writing room. She passed the doors of the two sleeping rooms of her helpers, one on either side of the hall, and the bathroom at the far end on the left.

It was in this bedroom on the night of March 2, 1907, that she had an encouraging experience in which the angels sang for her and a Voice spoke to her saying, "Fear not; I am your Saviour. Holy angels are all about you."

Then she thought she was in heaven and that her work was done. And she wondered, "Is this indeed heaven? Am I one of God's little children and shall I always have this peace?" The Voice replied, "Your work is not yet done."--*Testimonies, Volume 9, pages 65, 66.*

Elmshaven, page 17

Point 16

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 3
-CT- Spiritual Gifts
-PR- 01
-PG- 304
-TEXT-

PAGE 238: <SI CLOSE OF THE SECOND ANGEL'S MESSAGE. <EI--WHILE WE UNDERSTAND CLEARLY THAT THE MESSAGES OF THE FIRST AND SECOND AND THIRD ANGELS ARE MESSAGES THAT HAVE THEIR APPLICATION TODAY, WE RECOGNIZE ALSO THAT IN THEIR INITIAL PROCLAMATION THE SOUNDING OF THE FIRST ANGEL'S MESSAGE WITH ITS DECLARATION THAT "THE HOUR OF GOD'S JUDGMENT IS COME" IS LINKED WITH THE PROCLAMATION OF THE EXPECTED ADVENT OF CHRIST IN THE 1830'S AND EARLY 1840'S. THE SECOND ANGEL'S MESSAGE HAD ITS INITIAL SOUNDING EARLY IN THE SUMMER OF 1844 IN THE CALL TO THE ADVENT BELIEVERS TO COME OUT OF THE NOMINAL CHURCHES THAT HAD REJECTED THE PROCLAMATION OF THE FIRST ANGEL'S MESSAGE. AND WHILE IT IS TRUE THAT THE SECOND ANGEL'S MESSAGE CONTINUES TO BE PRESENT TRUTH, THERE WAS A CLIMACTIC CLOSING UP OF THE SECOND ANGEL'S MESSAGE IMMEDIATELY PRECEDING OCTOBER 22, 1844. WHEN THE MESSAGES OF THE THREE ANGELS COME PROMINENTLY BEFORE THE WORLD AGAIN JUST BEFORE THE SECOND ADVENT OF CHRIST, THE ANGEL OF REVELATION 18:1 JOINS IN THE PROCLAMATION OF THE SECOND ANGEL IN THE MESSAGE THAT "BABYLON IS FALLEN." "COME OUT OF HER, MY PEOPLE." SEE THE CHAPTER "THE FINAL WARNING" IN <SI THE GREAT CONTROVERSY, <EI PAGES 603-612.

-BC- 1BIO
 -TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
 -CN- 12
 -CT- The Summer the Tide Turned
 -PR- 05
 -PG- 192
 -TEXT-

Before the 1844 disappointment, the third angel's message had

<SI 193 <EI

not been clearly seen. The pioneers having been through the first and the second, the third angel's message began to take on significance. It related to the observance of the seventh-day Sabbath, although certain features of the message seemed to be a mystery. As the sanctuary in heaven was studied, the Sabbath of the fourth commandment took on special meaning. The visions given to Ellen White helped to clarify this. The Sabbath would be a test of allegiance to God, and as worship of the "beast and his image" and the receiving of his "mark" (Rev. 14:9, 10) became better understood, the pioneers saw it as "present truth" and were confronted with the responsibility of sounding that message to the world. It was staggering! A great and vitally important message, but only a handful of people who comprehended its meaning! And these, for the most part, were virtually penniless.

-PC- ST
 -PT- The Signs of the Times
 -DT- 11-19-94
 -AT- A Perpetual Memorial
 -PR- 05
 -TEXT-

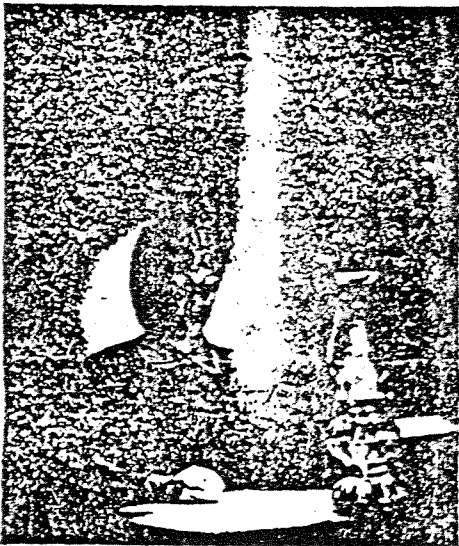
The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,--prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Mrs. White herself clearly placed the Bible in a category by itself as the standard and rule for doctrine. What role, then, do her writings play for Seventh-day Adventists in formulating doctrine? The fact that Mrs. White's own particular calling and vocation were those of a prophet suggests that her role is not merely devotional or pastoral, nor yet exegetical or theological, but prophetic. Her ministry exhibits elements of all these other roles, but is distinct from them. Mrs. White's prophetic role in shaping doctrine is formative, not normative.

by Ron Graybill

Point 17

Ellen White's role in doctrine formation



For Seventh-day Adventists the one standard, rule, and ultimate authority for doctrine is the Bible. All other doctrinal authorities are subordinate. "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms," Ellen White wrote (*The Great Controversy*, p. 595). "The Bible, and the Bible alone, is to be our creed, the sole bond of union. . . . Let us lift up the banner

Ron Graybill is an assistant secretary of the Ellen G. White Estate.

on which is inscribed. The Bible our rule of faith and discipline"—*Selected Messages*, book 1, p. 416.

In this article the term *doctrine* is used in the sense of church doctrine. Such doctrine is often found in a church's statement of fundamental beliefs. It constitutes the church's formulation, summary, emphasis, and organization of divine truths. Thus doctrine expresses the church's understanding of God, His will and ways.

The first step in doctrine formation is to seek to understand the Bible through exegesis. The purpose of exegesis is to determine, as nearly as possible, what the author meant and what his first audience understood when they read his words, with minds made receptive by the Holy Spirit. Even in apocalyptic literature, we seek exegetically to establish what the language, form, history, and context will allow. It is in the exegetical process that the Bible must be allowed to be its own interpreter. In doing exegesis, we lay aside, so far as possible, our preconceived notions of what the Bible might mean, in the sense that we silence our personal wishes with regard to the outcome of the interpretation. We attempt to learn the questions that the particular author was trying to answer, the issues and problems that confronted him, and the concepts and methods that he had at his disposal in attempting to solve these problems.

Linguistics, history, the identification of literary forms, and careful attention to context all play crucial roles in the

exegetical process. Those skilled in the use of such exegetical tools are indispensable to the church. The common person can gain a saving knowledge from the Bible, to be sure. Yet that common person is indebted to technical experts who have, by comparing ancient manuscripts in a process known as textual criticism, attempted to establish the most accurate original text of the Bible. The common person is also indebted to the linguists who have translated those ancient manuscripts into modern languages. In this sense the common person's knowledge and understanding of the Bible are indebted to the work of Biblical scholars and can be further enhanced by their continued contributions.

It must be remembered that the Bible, though written in the words of men, remains the word of God. Because of this, the exegete, as he employs his technical expertise, must plead to receive the Spirit's guidance just as do the participants in every other stage of Bible study and doctrine formation.

This exegetical process does not, however, yield church doctrine. It is only the indispensable first step in doctrine formation in that it establishes our fundamental understanding of our ultimate authority—doctrine, the Holy Scriptures. The exegetical process elucidates the teachings of the Bible in all their multiplicity. These teachings vary in clarity and emphasis from Bible writer to Bible writer and even within the work of individual authors.

KING JAMES

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God; and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

13 IF THERE arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death: because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth:

8 Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

KING JAMES

18 THE PRIESTS the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose:

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken:

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 1
-CT- Experience and Views
-PR- 02
-PG- 75
-TEXT-

Point 18

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [* SEE APPENDIX.] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord

Point 19

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 1
-CT- Experience and Views
-PR- 01
-PG- 16
-TEXT-

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

Point 20

-BC- ExV
-TI- A Sketch of the Christian Experience and Views of Ellen G. White
-PR- 01
-PG- 55
-TEXT-

As I saw what we must be to inherit glory, and then saw how much Jesus had suffered for us to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered, that we might through his poverty and sufferings be made rich. Said the angel, "Deny self, ye must step fast." I saw that some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. And they will have to unlearn much, and learn again. And those who will not receive the mark of the beast and his image, when the decree goes forth, must have decision <SI now <EI to say, <SI nay, <EI we will not regard the institution of the beast.

Point 21

-BC- 2SG
-TI- Spiritual Gifts. Volume 2
-CN- 29
-CT- Captivity Turned
-PR- 02
-PG- 208
-TEXT-

But we were yet to pass through another severe trial. At the conference a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ, without seeing death. Sr. Bonfoey remarked to a sister as we left the meeting-house, "I feel impressed that I am one that

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will soon be food for worms." The conference closed Monday. Thursday Sr. B. sat at the table with us apparently well. She then went to the Office as usual, to help get off the paper. In about two hours I was sent for. Sr. B. had been suddenly taken very ill. My health had been very poor, yet I hastened to suffering Clara. In a few hours she seemed some better.

-BC- 1T
-TI- Testimonies for the Church Volume One
-CN- 53
-CT- The North and the South
-PR- 01
-PG- 259
-TEXT-

Said the angel: "Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds." This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. She is weighing the matter, and trying to sound other nations. She fears, if she should commence war abroad, that she would be weak at home, and that other nations would take advantage of her weakness. Other nations are making quiet yet active preparations for war, and are hoping that England will make war with our nation, for then they would improve the opportunity to be revenged on her for the advantage she has taken of them in the past and the injustice done them. A portion of the queen's subjects are waiting a favorable opportunity to break their yoke; but if England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion. England is acquainted with the diversity of feeling among those who are seeking to quell the rebellion. She well knows the perplexed condition of our Government; she has looked with astonishment at the prosecution of this war--the slow, inefficient moves, the inactivity of our armies, and the ruinous expenses of our nation. The weakness of our Government is fully open before other nations, and they now conclude that it is because it was not a monarchical government, and they admire their own government, and look down, some with pity, others

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with contempt, upon our nation, which they have regarded as the most powerful upon the globe. Had our nation remained united it would have had strength, but divided it must fall.

-BC- 1BIO
 -TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
 -CN- 7
 -CT- Entering Married Life
 -PR- 06
 -PG- 114
 -TEXT-

A few months later James White wrote:

At our conference in Topsham, Maine, last November, Ellen had a vision of the handiworks of God. She was guided to the planets Jupiter, Saturn, and I think one more.[* ELLEN WHITE, NEITHER IN VISION NOR AFTERWARD, GAVE THE NAMES OF THE PLANETS SHE SAW. FROM HER DESCRIPTIONS BATES IDENTIFIED THEM AND JAMES WHITE MADE USE OF HIS IDENTIFICATION.] After she came out of vision, she could give a clear description of their moons, et cetera. It is well known that she knew nothing of astronomy, and could not answer one question in relation to the planets, before she had this vision.--WLF, p. 22.

-BC- 1BIO
 -TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
 -CN- 7
 -CT- Entering Married Life
 -PR- 05
 -PG- 113
 -TEXT-

"Oh," said Elder Bates, "she is viewing Jupiter!"

Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and said, "I see seven moons."

-BC- 1BIO
 -TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
 -CN- 10
 -CT- Heaven-directed Travels and Important Visions
 -PR- 01
 -PG- 157
 -TEXT-

There she met "good old Enoch." In conversation with him she asked if this was the place to which he was taken from the earth. He replied, "It is not; the city is my home, and I have come to visit this place." Ellen observed that he moved about as if perfectly at home. Entranced with the planet she was visiting, she made a most natural request of her accompanying angel:

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 1
-CT- Experience and Views
-PR- 01
-PG- 37
-TEXT-

Point 24

Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Point 25

-BC- 3SG
-TI- Spiritual Gifts. Volume 3
-CN- 7
-CT- The Flood
-PR- 02
-PG- 75
-TEXT-

Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men.

-BC- 9T
-TI- Testimonies for the Church Volume Nine
-CN- 6
-CT- Among the Colored People
-PR- 01
-PG- 214
-TEXT-

The cities of the South are to be worked, and for this work the best talent is to be secured, and that without delay. Let white workers labor for the white people, proclaiming the message of present truth in its simplicity. They will find openings through which they may reach the higher class. Every opportunity for reaching this class is to be improved.

The inspiration and authority of the Ellen G. White writings*

Point 26

A statement of present understanding

* In response to requests, a statement on the relationship of the writings of Ellen G. White to the Bible was prepared initially by an ad hoc committee of the General Conference. The statement was published in the July 15 ADVENTIST REVIEW and August issue of *Ministry*, with an invitation to readers to respond to it. Suggestions from readers and from several groups have led to a refinement of the statement to its present form. Although it is not a voted statement, we believe that the worldwide participation in its development makes it a reflection of the views of the church on the topic it addresses.—Biblical Research Institute.

In the Statement of Fundamental Beliefs voted by the General Conference of Seventh-day Adventists at Dallas in April, 1980, the Preamble states: "Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures." Paragraph one reflects the church's understanding of the inspiration and authority of the Scriptures, while paragraph 17 reflects the church's understanding of the inspiration and authority of the writings of Ellen White in relation to the Scriptures. These paragraphs read as follows:

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

17. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

The following affirmations and denials speak to the issues which have been raised about the inspiration and authority of the Ellen White writings and their relation to the Bible. These affirmations should be taken as a whole. They are an attempt to express the present understanding of Seventh-day Adventists. They are not to be construed as a substitute for, or a part of, the two doctrinal statements quoted above.

Affirmations

1. We believe that Scripture is the divinely revealed Word of God and is inspired by the Holy Spirit.
2. We believe that the canon of Scripture is composed only of the 66 books of the Old and New Testaments.

3. We believe that Scripture is the foundation of faith and the final authority in all matters of doctrine and practice.

4. We believe that Scripture is the Word of God in human language.

5. We believe that Scripture teaches that the gift of prophecy will be manifest in the Christian church after New Testament times.

6. We believe that the ministry and writings of Ellen White were a manifestation of the gift of prophecy.

7. We believe that Ellen White was inspired by the Holy Spirit and that her writings, the product of that inspiration, are applicable and authoritative especially to Seventh-day Adventists.

8. We believe that the purposes of the Ellen White writings include guidance in understanding the teaching of Scripture and application of these teachings, with prophetic urgency, to the spiritual and moral life.

9. We believe that the acceptance of the prophetic gift of Ellen White is important to the nurture and unity of the Seventh-day Adventist Church.

10. We believe that Ellen White's use of literary sources and assistants finds parallels in some of the writings of the Bible.

Denials

1. We do not believe that the quality or degree of inspiration in the writings of Ellen White is different from that of Scripture.

2. We do not believe that the writings of Ellen White are an addition to the canon of Sacred Scripture.

3. We do not believe that the writings of Ellen White function as the foundation and final authority of Christian faith as does Scripture.

4. We do not believe that the writings of Ellen White may be used as the basis of doctrine.

5. We do not believe that the study of the writings of Ellen White may be used to replace the study of Scripture.

6. We do not believe that Scripture can be understood only through the writings of Ellen White.

7. We do not believe that the writings of Ellen White exhaust the meaning of Scripture.

8. We do not believe that the writings of Ellen White are essential for the proclamation of the truths of Scripture to society at large.

9. We do not believe that the writings of Ellen White are the product of mere Christian piety.

10. We do not believe that Ellen White's use of literary sources and assistants negates the inspiration of her writings.

We conclude, therefore, that a correct understanding of the inspiration and authority of the writings of Ellen White will avoid two extremes: (1) regarding these writings as functioning on a canonical level identical with Scripture, or (2) considering them as ordinary Christian literature. □

-PC- DS

-PT- The Day-Star

-DT- 01-24-46

-AT- Letter from Sister Harmon Portland, Me., Dec. 20, 1845

Letter from Sister Harmon.

Portland, Me., Dec. 20, 1845.

-PR- 01

-TEXT-

Bro. Jacobs:--

As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, & a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Num. 14:10.) But I declare to you, my brother in the Lord, it is a goodly land, and we are well able to go up and possess it. While praying at the family altar the Holy Ghost fell on me and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, Look again, and look a little higher. At this, I raised my eyes and see a strait and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Ex. 34:30-34.) By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 3
-CT- Spiritual Gifts
-PR- 01
-PG- 298
-TEXT-

Point 28

"I HAVE NOT THE SLIGHTEST KNOWLEDGE AS TO THE TIME SPOKEN BY THE VOICE OF GOD. I HEARD THE HOUR PROCLAIMED, BUT HAD NO REMEMBRANCE OF THAT HOUR AFTER I CAME OUT OF VISION. SCENES OF SUCH THRILLING, SOLEMN INTEREST PASSED BEFORE ME, AS NO LANGUAGE IS ADEQUATE TO DESCRIBE. IT WAS ALL A LIVING REALITY TO ME."--ELLEN G. WHITE LETTER 38, 1888, PUBLISHED IN <SI SELECTED MESSAGES, <EI BOOK 1, P. 76.

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 16
-CT- The Shut and the Open Doors
-PR- 04
-PG- 267
-TEXT-

Criticism of Deletions from the First Vision

As already noted, the record of Ellen White's first vision appeared in several forms before taking its place in her first book in 1851. As first written out by her on December 20, 1845, in a personal letter to Enoch Jacobs, editor of the <SI Day-Star <EI, she stated that it was not written for publication in his journal but for his personal benefit. However, at the request of friends he published it in the issue of January 24, 1846. James White and H. S. Gurney took it from the <SI Day-Star <EI and had it printed in a broadside on April 6, 1846. On May 30, 1847, James White included it in his little pamphlet <SI A Word to the "Little Flock <EI," adding Scripture references. From there it was drawn into the <SI Review Extra <EI of July 21, 1851, and then in her first book, <SI Experience and Views <EI, published in August, 1851. It was introduced in the two 1851 printings by her significant statement that "more recent views have been more full. I shall therefore leave out a portion and prevent repetition.--Page 9.

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 16
-CT- The Shut and the Open Doors
-PR- 01
-PG- 256
-TEXT-
<SI 256 <EI

<SU Chapter 16 <EU
(1845-1852)

<SB <SI The Shut
and the
Open Doors <EI <EB

The past two chapters have told the story of the turning in the tide in the beginning days of the remnant church. On the eastern tour in the late summer of 1852, even when speaking to large audiences of those newly come to the message, James White did not hesitate to refer freely to the Advent experience of eight or ten years earlier and lead his listeners into an understanding of the "shut door." It is very clear from the context of his many references to the shut door that the term in 1851 and 1852 had quite a different connotation from what it did in 1844, 1845, 1846. In the intervening years it had undergone a gradual but important change in significance.

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 3
-CT- Spiritual Gifts
-PR- 06
-PG- 300
-TEXT-

Point 29

PAGE 77: <SI EDITOR OF THE <EI DAY-STAR.--ENOCH JACOBS LIVED IN

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CINCINNATI, OHIO, AND PUBLISHED THE <SI DAY-STAR, <EI ONE OF THE EARLY JOURNALS PROCLAIMING THE SECOND ADVENT OF CHRIST. IT WAS TO ENOCH JACOBS THAT ELLEN HARMON IN DECEMBER, 1845, SENT AN ACCOUNT OF HER FIRST VISION, HOPING TO STABILIZE HIM. SHE HAD OBSERVED THAT HE WAS WAVERING IN HIS CONFIDENCE IN GOD'S LEADERSHIP IN THE ADVENT EXPERIENCE. IT WAS IN THE <SI DAY-STAR <EI THAT THE EDITOR PUBLISHED MRS. WHITE'S FIRST VISION, IN THE ISSUE OF JANUARY 24, 1846. IN A SPECIAL NUMBER OF HIS JOURNAL, THE <SI DAY-STAR EXTRA, <EI FEBRUARY 7, 1846, THE MEMORABLE ARTICLE CONCERNING THE HEAVENLY SANCTUARY AND ITS CLEANSING, PREPARED BY HIRAM EDSON, DR. HAHN, AND O. R. L. CROZIER, WAS PUBLISHED. IT SET FORTH THE SCRIPTURE TEACHING RELATIVE TO THE MINISTRY OF CHRIST IN THE MOST HOLY PLACE OF THE HEAVENLY SANCTUARY BEGINNING OCTOBER 22, 1844. IN THIS JOURNAL ALSO ON MARCH 14, 1846, A SECOND COMMUNICATION FROM ELLEN HARMON'S PEN WAS PUBLISHED. (SEE <SI EARLY WRITINGS, <EI PAGES 32-35.) REFERENCE IN THE PARAGRAPH UNDER DISCUSSION IS TO LATER VIEWS HELD BY MR. JACOBS AND THE SPIRITUALISTIC DELUSIONS HE ESPOUSED.

-BC- LDE
-TI- Last Day Events
-CN- 17.
-CT- The Seven Last Plagues and the Wicked

-PR- 01
-PG- 245
-TEXT-

<SB The Third Plague <EB

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them and that if they could rid the earth of us the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance.--EW 36, 37 (1851).

-BC- WLF
-TI- A Word to the Little Flock

Point 30

-PR- 08
-PG- 12
-TEXT-

I believe the Sanctuary, to be cleansed at the end of the 2300 days, in the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.

Point 31

-BC- 4SP
-TI- The Spirit of Prophecy Volume Four
-CN- 19
-CT- An Open and a Shut Door
-PR- 03
-PG- 268
-TEXT-

But clearer light came with the investigation of the sanctuary question. Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These

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things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." [1 REV. 3:7, 8.] Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the high priest on the day of atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he still presented his blood before the Father in behalf of sinners. "Behold," he declares, "I have set before thee an open door, and no man can shut it."

-BC- FLB
-TI- The Faith I Live By
-CN- 7
-CT- The Sanctuary Of God
-PR- 02
-PG- 211
-TEXT-

Point 32

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. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works." Rev. 20:12.

Point 33

-BC- LS15
-TI- Life Sketches of Ellen G. White
-CN- 5
-CT- Separation from the Church
-PR- 05
-PG- 49
-TEXT-

It was some months after this conversation before I heard anything further concerning this doctrine; but during this time my mind had been much exercised upon the subject. When I heard it preached, I believed it to be the truth. From the time that light in regard to the sleep of the dead dawned upon my mind, the mystery that had enshrouded the resurrection vanished, and the great event itself assumed a new and sublime importance. My mind had often been disturbed by its efforts to reconcile the immediate reward or punishment of the dead with the undoubted fact of a future resurrection and judgment. If at death the soul entered upon eternal happiness or

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misery, where was the need of a resurrection of the poor moldering body?

truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea; and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there

is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." Revelation 4:11.

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"—because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The

-BC- FLB
-TI- The Faith I Live By
-CN- 7
-CT- The Sanctuary Of God
-PR- 06
-PG- 210
-TEXT-

Point 35

Every man's work passes in review before God. . . . Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

Point 36

MOVEMENT OF DESTINY

LE ROY EDWIN FROOM

Emeritus Professor of Historical
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Author of
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Conditionalist Faith of Our Fathers
Coming of the Comforter

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MOVEMENT OF DESTINY

past was for the simple reason that the Sanctuary truth was not due for discernment and emphasis until the prophesied hour of God's Judgment should actually come in its allotted time sequence in the divine plan of the ages. The Judgment was looked forward to in apostolic and post-apostolic times for future *last-day* emphasis—and not considered by Reformation Leader Luther as due for some 300 years. We recognize and proclaim it not only as due for promulgation today but now as a present actuality, mandatory in today's heralding of the Everlasting Gospel in its last-day setting and emphasis. We rightly consider it a tremendous Present Truth imperative.

It consequently behooves us not only truly to believe and teach the Sanctuary truth today but to give it central place in our distinctive, identifying emphasis for this time. It is consequently incumbent upon us clearly to understand and then to proclaim it in and through our message to men. And for this very simple reason: *It is the all-encompassing essence of Adventism.*

Indeed, if there is no actual Sanctuary in heaven, and no ministering Great High Priest serving therein; and if there is no Judgment Hour message to herald from God to mankind at this time, then we have no justifiable place in the religious world, no distinctive denominational mission and message, no excuse for functioning as a separate church entity today.

3. ANY DEVIATION STRIKES AT INTEGRITY OF ADVENTISM.—Consequently any weakening or denial or submerging of the Sanctuary truth is not only a serious but a crucial matter. Any deviation or dereliction therefrom strikes at the heart of Adventism, and challenges its very integrity.

We were raised up by God—and came into being in direct historical response—to emphasize this one all-embracing Present Truth, that in itself involves and constitutes “a complete system of truth” (GC 423). All other essential truths are actually embraced within it—the moral law, Sabbath, sacrificial Atonement, High-Priestly Mediation, Judgment, Justification and Sanctification, Righteousness by Faith, final rewards and punishments, Second Advent, and total destruction of the incorrigibly wicked.

~~BC- 4SP~~
~~TI- The Spirit of Prophecy Volume Four~~
~~CN- 23~~
~~CT- The Investigative Judgment~~
~~PR- 01~~
~~PG- 312~~
~~TEXT-~~

Point 37

Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed to meet them again in the Judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone. When all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them. There their hidden selfishness stands revealed. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to Heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

Point 38

~~PC- RH~~
~~PT- Advent Review and Sabbath Herald~~
~~DT- 10-26-97~~
~~AT- Words of Comfort--No. 2~~
~~PR- 04~~
~~TEXT-~~

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is given on condition: "If ye love me, keep my commandments." The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, saying: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." This is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The epistles of Paul were the most difficult to paraphrase. Much prayer and research were required in a sincere attempt to hold to the central thought of each epistle, taking into consideration the immediate context, the tenor, what was said in his other epistles and the overall teachings of the entire Scriptures—which all have the same Author. This approach was also used in paraphrasing the epistles of Peter, James, Jude and John. For the sake of the reader, the book of Revelation with its many symbols demanded a greater amount of interpretative freedom. The seven churches, seals and trumpets were paraphrased in light of the historical understanding of these passages. The more prophetic portions of the book, particularly from Chapter 13 on, were paraphrased in harmony with the understanding which the Reformers, such as Luther and Calvin, had of these chapters, rather than the preterist or futurist approach, which places these prophecies either in the past or in the distant future.

There were times when certain words and expressions from commentaries, translations, word studies, periodicals and conversations with colleagues were found to be more appropriate and accurate than my own. For such assistance I am truly grateful. May the Holy Spirit be praised who has guided other men and women in their research and writing, thus helping here to present the Word of God more clearly.

Gratitude

Words fail to express my gratitude and appreciation to those who so unselfishly gave of their time and talents without remuneration to make this publication possible. Without their expertise and helpful suggestions, as well as countless hours of volunteer service, this project would never have been completed. Yet any errors that might appear fall to my account, not theirs.

Some have given welcome emotional support and encouragement in carrying this task to completion. Numerous letters of appreciation have been received from readers who returned to Christ after reading the first edition of the New Testament. But I am deeply indebted most of all to my dear wife who patiently endured countless lonely hours through more than a decade while I researched, wrote, transcribed and revised countless times.

Last, but not least, I wish to thank the sponsors whose assistance has made this publication possible, and Jolena King whose unreserved commitment to editing this paraphrase has brought the project to fruition.

I now stand anew in awe of the Holy Scriptures—that priceless treasure we have in God's word, and in amazement at God's extraordinary love for us in sacrificing His own Son to die for our sins and draw us to Himself. So I share with you a paraphrase of the Scriptures which has grown out of my own devotional experience and which has enriched my personal life immeasurably. I pray that God will through the Holy Spirit bring those who are outside of Christ and who prayerfully read this paraphrase back into fellowship with Him, and will give those who know Him an enriched experience in faith and spiritual growth.

To the glory of God,
Jack J. Blanco

from bringing sacrifices to the Sanctuary. After carefully considering the evidence, I chose the second of the three interpretations.

The complexity of the sacrificial system, particularly as given in Leviticus and Numbers, had to be simplified in order for readers to grasp its significance and meaning. Some scholars see in the sacrificial system five major offerings, others four and still others three, which I have chosen. These are: The sin and trespass offerings used in confession and seeking forgiveness, the daily burnt offerings used to signify consecration, and the peace offerings used to express gratitude and peace with God and man.

The parallel accounts through Kings and Chronicles at times appear to be contradictory unless they are allowed to complement and complete each other. Consequently, I have inserted information from one into the other to make each as understandable as possible. The description of Solomon's temple and its measurements also presented a problem, particularly when it came to the measurements of furniture and utensils. I used the same cubit of measure for describing the temple and its furniture as I had used for the Sanctuary, but some pieces, such as the extra carts with bowls for water, must have been according to a shorter cubit or they would be too high for use. The change in measure for these is made clear to the reader by phrases within the text.

The passage in Job 27:13-23 is usually attributed by translators to Job himself. However, there are some who attribute this passage to Zophar because of the similarity of language with his other speeches. Because of this similar rhetoric and the balance of the chiasmic structure, I chose to attribute the passage to Zophar.

The Psalms were difficult to paraphrase. To take the poetry of the Psalms, so full of Hebrew idioms, and make it easier to understand, I felt I had to interpret the Psalms in prose, hopefully conveying the same intensity of pain and praise, disappointment and hope with which they were written. This approach was also used with other similar writings.

The books of the prophets are often a collection of each prophet's messages given at different times and places and not always chronological, such as Isaiah and Jeremiah. Some, on the other hand, do comprise a single setting, such as Jonah. To the best of my ability I tried to make one message flow into another for the sake of the reader. Ezekiel, who was a captive in Babylon with his people, presented a problem in his vision of the Temple and the land of Israel as found in Chapters 40 to 48. While the pattern of the Temple is the same as in Solomon's Temple, some feel that the cubit picture the "hand breadth" in Ezekiel is twenty-four inches rather than twenty-one, which is the measure I adopted.

Chapters 11 and 12 of Daniel were a challenge. Here more interpretative freedom is needed in the light of historical studies and related prophecies (such as found in Revelation) that have to be exercised in order to make the chapters more readable and understandable.

In the New Testament, I attempted to harmonize in the four gospels what at first appears to be contradictory. The more difficult passages were made clearer by allowing each gospel to inform the other three and elaborating on certain points or scenes revealed in the other gospels.

vealed in the other gospels.

Research Papers by Rev. V. Streiffing

SDA'S Clear Word Bible -- IRONIC, but UNBELIEVABLE!

In Matthew 23, Christ denounces the religious leaders of His day, calling God's judgment upon them seven times, with the words "Woe to you, Scribes & Pharisees, Hypocrites...!" and deriding them for their ungodly and sinful practices, among which He adds "For you strain at a gnat, but you swallow a camel".

Certainly these words epitomize the contrast between how the SDA deride the Roman Catholic church for supposedly changing the Ten Commandments, on one hand, and how they in turn have deliberately distorted God's Word itself, in their Clear Word Bible, on the other hand.

In the first instance they make Rome out to be the Beast of Revelation, and the Man of Sin, because "The second commandment forbidding image worship has been dropped from the law..." (The Great Controversy, 1888 ed., p.446).

However these charges are proved totally unfounded, as can be seen as easily as taking any Catholic edition of the Bible, and reading the Ten Commandments in either Exodus or Deuteronomy, and Lo! Voila!

As well, in numerous of their Catechisms, the commandment against images is explicitly stated, and illustrated, showing that even desire for fame, fortune, self-gratification, etc., are equally "Other Gods". Moreover, the Roman Catholic Church teaches the 10 commandments as they appear in the Masoretic Hebrew Text, where the command against images is part of the First, and Desiring your neighbour's wife is an explicitly different command from coveting his goods.

Thus, Adventism in their Trumped-up allegations against Rome, are proven to be "Straining at a Gnat"!

On the other hand, as compared to the 2 verses which Rome supposedly deleted, (but didn't!), the SDA HAVE ADDED, CHANGED AND DELETED Literally HUNDREDS OF VERSES from the Word of God! In this brief review, we have shown only some 190, to which Scores More could be appended. In keeping with Christ's words of Matthew 23, therefore, the SDA have SURELY "Swallowed a Camel"!

--And the Proof IS THERE! Whether adding only a few words in a verse to alter the meaning, or if it be adding over 300 words to a passage as Dan 9:23-27 to entirely distort the passage and all those with which it is interrelated, it still is unequivocally, according to their Own Judgment against Rome, the work of 'THE MAN OF SIN' who has thought to "change times and Laws". But here it is their own judgment against Rome that instead a Hundred Times Over comes back upon themselves, for indeed they have committed the Very Sin, hundreds of times over, of which they falsely accuse Rome.

Indeed Jesus' Sermon on the Mount has a Very Clear Word "Judge not, that you be not judged. For with the same judgment that you judge others, you also will be judged". But how Ironic! How very Unbelievable! --That a church as the SDA, who for 150 Years have called Rome the "Beast" and "the Man of Sin" or the "Anti Christ" for what she supposedly did to 2 verses, should have in turn, done the Very Same, to hundreds of verses from the Word of God. How AMAZING, that They, who cried "Wolf", should prove to be indeed 'WOLVES IN SHEEP'S CLOTHING'!

In Revelation 14 we read of the 3 Angel's Messages, among which we read that "Babylon has Fallen" and God's warning "Come Out of Her My People, that you do not Partake of her Plagues". It is an indisputable fact that "Babylon" pictures False Religion, and its False Religious Practices. It is equally indisputable that God will bring the judgments of Hell upon those who alter, change, add to or delete from His Word. Any Church that would do these things to God's Holy Word, which even He Himself would NOT CHANGE, is therefore a part of Babylon the Great, which in the End of the Age IS FALLEN.

Christian, if you Love Jesus, Keep His Commandment to "Come out of Her, My People".

II B. Distortions to Support Unscriptural "Sanctuary" Doctrine

Point 40a

1. Dan 8:13 "How long will the vision be concerning the Daily Sacrifices, and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"
 Changed & Deleted "How long will God allow the little horn to try to take God's place? How much longer will God let it to continue to pervert the truth about Himself and the Sanctuary In Heaven, and allow it to persecute His people?
 "... To My angel..." "...and My angel"

2. Dan 8:14 "Unto two thousand and three hundred Evening-Mornings (ereb boqer), then shall the Sanctuary be cleansed." [ie. evening & morning Daily Sacrifices, vs 23]
 Changed & Added "After two thousand, three hundred Prophetic Days (or, two thousand three hundred Years), God will step in, proclaim the truth about Himself, and restore the ministry Of the Sanctuary in Heaven to its rightful place. This is when the Judgment will begin, of which the cleansing of the earthly sanctuary was a type."

3. Dan 9:23-27 (Compare with New King James Text)
 Added "As soon as you started praying, God asked me to come and help you. So now I'm here to give you the help you need. You are dearly loved by God and by everyone else in heaven. So listen carefully to what I have to say. I'll explain to you how You and your people fit into the vision and into the explanation I gave you earlier.
 "Seventy prophetic weeks have been allotted to your people and to Jerusalem--each day representing a year. This comes to four hundred and ninety years. This period is the first part of the two thousand three hundred year prophecy I told you about before. These four hundred and ninety years have been given to your people to stop their rebelliousness, repent of their sins, accept God's offer of salvation, do what is right, and reach the high level of morality He has in mind for them. Before this period ends, the Messiah will come, the vision and the prophecy will be confirmed and the Heavenly Sanctuary will be anointed.
 "This prophecy has nothing to do with the end of the seventy years of the Babylonian Captivity that you've been studying about and the time for your people to go home. What you need to understand is that when a Persian King commands the rebuilding of Jerusalem, that's the point in time when the two thousand three hundred Year prophecy will begin. Seven weeks, or forty nine years later, the city will be rebuilt in spite of great opposition.
 "Sixty - two weeks or four hundred and thirty - four years after the city is rebuilt, the Messiah will come and be anointed, the One whom you and your people have Looked forward to for so long. These two periods of seven weeks, and the sixty-two weeks I just mentioned, make up sixty-nine weeks. This means that one week or seven years are left of the time allotted to your people. During this week the Messiah will carry out His mission and lay down His life for all people. A few years later, Jerusalem and the Temple will both be destroyed. War, destruction and desolation will come in on the land like a flood. These things have already been decreed.
 "It's during this week that God through the Messiah will ratify His covenant, and extend one last call to His people. But in the middle of that week, just three and a half years into His ministry, the Messiah will be rejected by His own people and Allow Himself to be crucified. That's when the ancient sacrifices and offerings will come to an end. His followers will offer God's mercy to Israel for another
 three and a half years to complete the seventieth week. But the rulers will again reject God's offer of mercy, and this is what will bring about the destruction of Jerusalem and the temple that I mentioned to you above. Those who would destroy the city and the temple, will also come to their end."

KING JAMES

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having *two horns are* the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it.

The Clear Word (Bible) by J. J. Blanco

Daniel 8

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It had two large horns but one was higher than the other. The higher one was newer and obviously had come up last.

4 I saw the ram charge west, then north, and then south. No other animal could stand in its way or dared to challenge its power. The ram did as it pleased and grew to be very strong and cruel.

5 As I was thinking about what I saw, suddenly a male goat came charging from the west so fast that his feet didn't even touch the ground. It had a huge horn sticking out from between its eyes.

6 It was heading straight for the ram that I had seen standing by the river. The goat charged it with savage fury.

7 The closer he got to the ram the more furious he became. He hit it head-on, breaking off both of its horns. The ram was powerless to stand up against it. The goat knocked the ram down and trampled on it. No one was able to rescue it from the goat.

8 Then the goat grew stronger and more arrogant. But at the height of his power the huge horn broke off, and in its place four little horns came up, each one pointing in a different direction.

9 Now one of the little horns sprouted a very tiny horn. Soon it grew bigger and stronger than the other four combined. And as it grew it first pointed south, then east and finally toward the Promised Land.

10 It grew so strong that it didn't hesitate to challenge the power of heaven and trample on the people of God.

11 It got to the place where it even defied the Prince of heaven, put an end to the daily sacrifices and ministrations and cast down and destroyed the place of His Sanctuary.

12 Because of their sins, the people of God were given over to this power, and the services of the Temple ceased. Then I saw the little horn change its appearance and attack the truth about the Sanctuary of God and the daily intercession in heaven. The little horn practiced and prospered.

13 Now one of the angels said something to my angel and my angel asked him the

very question I wanted to ask. He said, "How long will God let the little horn try to take God's place? How much longer will God continue to let it pervert the truth about Himself and the Sanctuary in heaven and allow it to persecute His people?"

14 He said to him, "After two thousand three hundred prophetic days (or two thousand three hundred years), God will step in, proclaim the truth about Himself and restore the ministry of the Sanctuary in heaven to its rightful place. This is when the judgment will begin, of which the cleansing of the earthly sanctuary was a type."

15 But I wanted to understand more of what I had seen and to know what it all meant. So the One standing on the other side of the Ulai River spoke to my angel, saying,

16 "Gabriel, explain the vision to Daniel and help him understand it." Then I realized that the One who spoke was the Son of Man.

17 So Gabriel came over to me and when he came close, I was so terrified that I fell to my knees face down to the ground. He said to me, "Daniel, you're human, so you won't be able to understand everything because the vision extends all the way to the time of the end."

18 This conversation took place while I was still in vision and in a trance. Then he touched me and stood me on my feet again.

19 He continued, "First, I want you to understand what will happen in the near future and that behind and above all the fury and passions of nations, God is still in control. But as I said to you, the last part of the vision applies to the time of the end and you don't have to concern yourself about it."

20 But as far as the near future is concerned, the ram that you saw with the two horns represents the joint kingdom of the Medes and Persians.

21 The goat represents the kingdom of Greece that is yet to come. The great horn between its eyes represents its first king.

About The Study Bible

To the Christian, the Word of God is both spirit and life. Peter reminds us that we are "born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever" (1 Pet 1:23). And it is Paul that commends us "to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified" (Acts 20:32). Through the Word, the Christian becomes a partaker "of the divine nature," (2 Pet 1:4) and is cleansed "from all filthiness of the flesh and spirit" (2 Cor 7:1). The Word is a lamp unto our feet, and a light unto our path (Ps 119:105), guiding the Christian, so that "whatsoever he doeth shall prosper" (Ps 1:3). It equips us to "answer the words of truth to them that send unto thee" (Prov 22:21) and "to have wherewith to answer him that reproacheth me" (Ps 119:42). And it is through the Word, "that the man of God" is "thoroughly furnished unto all good works" (2 Tim 3:17).

Down through countless ages, God's faithful disciples have valued this Word more than life itself. See the dedicated Waldenses, through centuries of persecution, risking all to spread the Word. See faithful John Huss, chained to a stake for his obedience to the Word. See the lowly Martin Luther, standing before both church and state in defence of the Word. See laboring John Tyndale lose his own life to give the Word to the people in their language. See the early pilgrims leaving all behind to find a savage, new land, where they might freely follow the Word. See missionary after missionary leave family and friends to share the Word in every dark corner of the world.

The need for the Word today is even more urgent. Every wind of doctrine blows (Eph 4:14). Satan is working "with all power and signs and lying wonders" (1 Thess 2:10). Deceptions are so great, that "if it were possible, they shall deceive the very elect" (Matt 24:24). But God in his goodness has once again caused "the testimony of Christ" to be confirmed in his church, so that we "come behind in no gift; waiting for the coming of the Lord Jesus Christ" (1 Cor 1:6-7). His last day remnant people have had restored through the ministry of Ellen G. White, "the testimony of Jesus" which is "the spirit of prophecy" (Rev 12:17, 19:10). To combine this inspired commentary with the Scriptures themselves is the purpose of this present volume.

It is the heartfelt and earnest prayer of the publishers, that this inspired Word, with its accompanying inspired commentary, will go out into all the world and prepare a people for the great day of God. We urge God's faithful people everywhere to diligently study the Word: "therefore shall ye lay up these my words in your heart and in your soul" (Deut 11:18), "bind them upon thy fingers, write them upon the table of thine heart" (Prov 7:3), "let the word of Christ dwell in you richly" (Col 3:16). May a mighty army of laborers be thus raised up to finish the work—an army fitted with the character of Christ, and the message of the everlasting Gospel.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11

The Study Bible published by the SDA's

With Christian love,
The Publishers

-BC- 7BC
-TI- S.D.A. Bible Commentary Vol. 7
-CN- HEB8
-CT- Hebrews
-PR- 14
-PG- 933
-TEXT-

Point 43

<SB 19-21 (ch. 7:25; 1 John 2:1). Entering the Sanctuary With Christ. <EB-- This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in

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the balances of the sanctuary, and shall be pronounced wanting (MS 168, 1898).

-BC- PP
-TI- Patriarchs and Prophets
-CN- 73
-CT- Appendix
-PR- 05
-PG- 761
-TEXT-

Point 44

AGAIN: CHRIST IS CALLED THE WORD OF GOD. JOHN 1:1-3. HE IS SO CALLED BECAUSE GOD GAVE HIS REVELATIONS TO MAN IN ALL AGES THROUGH CHRIST. IT WAS HIS SPIRIT THAT INSPIRED THE PROPHETS. 1 PETER 1:10, 11. HE WAS REVEALED TO THEM AS THE ANGEL OF JEHOVAH, THE CAPTAIN OF THE LORD'S HOST, MICHAEL THE ARCHANGEL.

-BC- 2MCP
-TI- Mind, Character, and Personality Volume 2
-CN- 48
-CT- Guilt
-PR- 01
-PG- 454
-TEXT-

Point 45

<SB Failed to Claim God's Promises. <EB--I have since thought that many inmates of insane asylums were brought there by experiences similar to my own. Their consciences were stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They listened to descriptions of the orthodox hell until it seemed to curdle the very blood in their veins, and burned an impression upon the tablets of their memory. Waking or sleeping, the frightful picture was ever before them until reality became lost in imagination, and they saw only the wreathing flames of a fabulous hell and heard only the shrieking of the doomed. Reason became dethroned, and the brain was filled with the wild fantasy of a terrible dream. Those who teach the doctrine of an eternal hell would do well to look more closely after their authority for so cruel a belief.-- 1T 25, 26 (1855).

THREE WORLDS, AND THE HARVEST OF THIS WORLD.

A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION ; WHICH
SPANS THREE WORLDS: "THE WORLD THAT WAS," "THE
WORLD THAT NOW IS," AND "THE WORLD TO COME;"
WITH THE EVIDENCES THAT WE ARE NOW
IN THE "TIME OF HARVEST," OR
CLOSING WORK OF THE
GOSPEL AGE.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle; and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."—Rev. xiv.

"The harvest is the end of the World."—Matt. xiii :39.

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Jesus Christ

John 5:22, 23 "The Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father."

→ There known as Michael, as shown by comparison of scriptures

Jude 9 "When Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms." (Compare with 1 Thess. 4:16.)

Dan. 10:13 "Look! Michael, one of the foremost princes, came to help me." (Compare with Isa. 9:6.)

Dan. 12:1 "During that time Michael will stand up, the great prince who is standing in behalf of the sons of your people. And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time. And during that time your people will escape, every one who is found written down in the book." (Compare with Matt. 24:3, 21, 30.)

Rev. 12:7, 8 "War broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail." (Compare with 1 John 3:8.)

To Execute the Wicked, Rule as King Everlastingly

Rev. 19:11-21 "I saw the heaven opened, and look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. . . . the name he is called is The Word of God. Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. And out of his mouth there protrudes a sharp long sword,

Death

they are all returning to the dust." Ps. 115:17 "The dead themselves do not praise Jah."

Acts 13:36 "David, on the one hand, served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption." See also the main heading "Sheol—Hades," pages 448-451.

The soul itself is dead

Ezek. 18:4 "The soul that is sinning—it itself will die."

Isa. 53:12 "He poured out his soul to the very death."

Lev. 23:30 "As for any soul that will do any sort of work on this very day, I must destroy that soul from among his people."

Ps. 22:29 "No one will ever preserve his own soul alive."

Josh. 10:28 "And Joshua captured Makkedah on that day and went striking it with the edge of the sword. As for its king, he devoted him and every soul that was in it to destruction."

Judg. 16:30 "And Samson proceeded to say: 'Let my soul die with the Philistines.'"

Ezek. 22:27 "Her princes in the midst of her are like wolves tearing prey in shedding blood, in destroying souls for the purpose of making unjust gain."

Acts 3:23 "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." See also the main heading "Soul," pages 463-465.

Talking with the dead impossible; attempts condemned as spiritism

Ecc. 9:5 "The dead . . . are conscious of nothing at all."

Isa. 8:19 "In case they should say to you people: 'Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones,' is

produce someone clean out of someone unclean? There is not one." Ps. 51:5 "Look! With error I was brought forth with birth pains, and in sin my mother conceived me."

Gen. 8:21 "The inclination of the heart of man is bad from his youth up." Rom. 6:23 "The wages sin pays is death." In Adam all are dying."

See also the main heading "Sin," pages 456-460.

CONDITION OF THE DEAD

A Dead Person Is Unconscious, Inactive

Ecc. 9:5, 10 "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going."

Ps. 146:4 "His spirit goes out, he goes back to his ground; in that day his thoughts do perish."

Ps. 6:5 "In death there is no mention of you; in Sheol who will laud you?"

Isa. 38:18 "It is not Sheol that can laud you; death itself cannot praise you. Those going down into the pit cannot look hopefully to your truthness."

Ecc. 3:19, 20 "There is an equality as respects the sons of mankind and an equality as respects the beast, and they have the same eventualty. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and

that he may strike the nations with it, and he will shepherd them with a rod of iron. . . . But the rest were killed off with the long sword of the one seated on the horse."

2 Thess. 1:7-9; 2:8 "The revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction." "The lawless one will be revealed, whom the Lord Jesus will do away with by the spirit of his mouth and bring to nothing by the manifestation of his presence."

Dan. 7:13, 14 "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom that the peoples, national groups and languages should all serve even him. His rulership is an indelibly lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."

Luke 1:30, 32, 33 "The angel said to her: . . . This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."

Rev. 11:15 "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever."

See also the main heading "Kingdom," pages 300-306.

by Lynnford Beachy

Did They Believe In The Trinity?

that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, the human and the divine being joined in a life union. (W. W. Prescott, April 14, 1896 *Review & Herald* page 232).

Joseph Bates: 1792 - 1872



My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. *But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity.* My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine.... *Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being.* I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity." (Joseph Bates, 1868 *The Autobiography Of Elder Joseph Bates* page 204).

One thing more: Much derision is made about those of our company that have joined the Shakers.

I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ personally to gather his saints - and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. *This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never - no never to be understood, doctrine?* (Joseph Bates, 1848 *Past And Present Experience* page 187).

Merritt E. Cornell: 1827 - 1893

Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. *The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance.* (M. E. Cornell, 1858 *Facts For The Times* page 76).

Who are Mormons?

SOMETIMES our opponents, failing in argument, for effect, raise the cry of "Mormonism." They cannot show that our views of spiritual gifts are unscriptural, or unreasonable, but because the Mormons professed to have those gifts, they think it a happy hit to excite prejudice against us, by calling us Mormons. But this charge loses all its force when we consider that faith in spiritual gifts is not peculiar to the Mormons. The most devoted and learned men of the Protestant sects have claimed the same thing both in theory and practice. [See work entitled "Miraculous Powers," published at Review Office.] *The truth is, we do not believe with the Mormons on a single point that is peculiar to them.* But if to agree with the Mormons on leading points of doctrine, makes a man worthy of their name, then, verily the orthodox churches of the day are full of Mormons.

by Lynnford Beachy **Did They Believe In The Trinity?**

the 4th verse he gives us the reason why we should contend for THE faith, a particular faith; "for there are certain men," or a certain class *who deny the only Lord God and our Lord Jesus Christ... The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.*" (James White, Jan. 24, 1846 *The Day Star*).

The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image?" (James White, Nov. 29, 1877 *Review & Herald*).

The Father is the greatest in that he is first. The Son is next in authority because He has been given all things. (James White, Jan. 4, 1881 *Review & Herald*).

We are told by those who teach the abolition of the Father's law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord's supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. *To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and Eternal God.* And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all. (James White, Aug. 5, 1852 *Review & Herald* Vol. 3, No. 7, page 52, par. 42).

Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but

on some points of doctrine has differed from that body. *He rejected the doctrine of the trinity, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness.* He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. *Thus truth is a staff in his old age.* He has three sons in Mill Grove, who, with their families are Sabbath-keepers. (James White, June 9, 1853 *Review & Herald* Vol. 4, No. 2, page 12, par. 16).

CATHOLIC REASONS FOR KEEPING SUNDAY

1. Because "it is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred." "Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun."

2. Because it is "in honor of the blessed Virgin Mary."

3. *Because "it is a day dedicated by the apostles to the honor of the most Holy Trinity."* (James White, April 4, 1854 *Review & Herald* Vol. 5, No. 11, page 86, par. 16-18).

"Q. Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept? [Brackets added].

A. Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

"Q. *Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?*

A. *The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to*

FOREWORD

IT IS a very responsible thing to translate the Holy Scriptures from their original languages, Hebrew, Aramaic and Greek, into modern speech. Translating the Holy Scriptures means a rendering into another language the thoughts and sayings of the heavenly Author of this sacred library of sixty-six books, Jehovah God, which holy men of long ago put down in writing under inspiration for our benefit today.

That is a sobering thought. The translators who have a fear and love of the divine Author of the Holy Scriptures feel especially a responsibility toward Him to transmit his thoughts and declarations as accurately as possible. They also feel a responsibility toward the searching readers of the modern translation who depend upon the inspired Word of the Most High God for their everlasting salvation.

It was with such a sense of solemn responsibility that the committee of dedicated men have produced the New World Translation of the Holy Scriptures, over the course of many years. As soon as each part of the translation became available for publication it was turned over to the publishers for printing, all together in six volumes. The New World Translation of the Christian Greek Scriptures, containing the twenty-seven books from Matthew through The Revelation, first appeared in 1950. In due order the volumes of the New World Translation of the Hebrew-Aramaic Scriptures appeared, the first volume in 1953, the second in 1955, the third in 1957, the fourth in 1958, and the fifth in 1960.

From the start of the work it was the desire of the translators to have all these contemplated volumes brought together in the form of one book, inasmuch as the Holy Scriptures are in fact one book by the One Author. To this end, as soon as the final volume of the series had been issued in 1960, the committee set to work to prepare the entire translation for publication

New World Translation of the Holy Scriptures

Rendered from the Original Languages
by the

NEW WORLD BIBLE TRANSLATION COMMITTEE

—Revised A. D. 1961—

"THIS IS WHAT THE LORD JEHOVAH [יהוה], YHWHI
HAS SAID: '... HERE I AM CREATING NEW HEAVENS
AND A NEW EARTH; AND THE FORMER THINGS
WILL NOT BE CALLED TO MIND, NEITHER
WILL THEY COME UP INTO THE HEART.'"

—ISAIAH 65:13, 17; also see 2 Peter 3:13.

Point 49a

The Clear Word

AN EXPANDED
PARAPHRASE
OF THE BIBLE
TO NURTURE
FAITH
AND
GROWTH

JACK J. BLANCO

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Prophecies of the Watchtower Society of Jehovah's Witnesses

JEHOVAH'S WITNESSES CLAIM TO BE PROPHETS

The Watchtower of April 1st, 1972, page 197, had this statement, "So, does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come?....These questions can be answered in the affirmative. Who is this prophet?....This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah's Christian witnesses....Of course it is easy to say that this group acts as a "prophet" of God. It is another thing to prove it. The only way that this can be done is to review the record. What does it show?"

Since the J.W.'s claim to be God's prophet, we are free to put them to the Bible test for a prophet, found in Deuteronomy 18:18-20. Verse 22 of this same chapter says,

"When a prophet speaks in the name of the LORD (YHWH), if the thing does not come about or come true, that is the thing which the LORD has not spoken."

Verse 20 plainly says, "that prophet shall die". False prophecy cannot be "explained away" and treated lightly. The Watch Tower has invited us to examine their record, and we will! All quotes are from publications of the Watch Tower Bible & Tract Society and available at headquarters in Brooklyn, New York. Some of these publications may also be found in local Kingdom Hall libraries. Judge this self-proclaimed "prophet" for yourselves!

6,000 YEARS OF HUMAN HISTORY PROPHECIES

- 6,000 years from Adam ended in A.D. 1872. (Daily Heavenly Manna, inside cover page).
- 6,000 years of human history ended in 1873. (The Time is at Hand, p. 33).
- 6,000 years of human history ended in 1972. (The Truth Shall Make You Free, p. 152, 1943 edition).
- 6,000 years of human history ended in 1975. (Awake!, October 8th, 1968, page 15).

ARMAGEDDON PROPHECIES

Armageddon would end in 1914. (The Time is At Hand. Page 101, 1911 Edition).
Armageddon would end in 1915. (The Time is At Hand, page 101, 1915 Edition).
Today, J.W.'s expect Armageddon any minute!

THE RETURN OF CHRIST PROPHECIES

Since Christ failed to show up for any of the Watchtower dates, J.W.'s altered their teaching to make his coming conveniently "invisible". Christ returned in 1874. (The Finished Mystery, pages, 395). The Watchtower publications taught this 1874 date right up to 1929. The "Prophecy" book published in 1929, states on page 65,

"The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D."

Christ returned in 1914. (The Truth that Leads to Eternal Life, p. 87).

THE MILLENNIUM PROPHECIES

The Millennium began in 1873. (Thy Kingdom Come, page 305).

The Millennium began in 1874. (Finished Mystery, page 386).

PROPHECIES ON THE RESURRECTION

The resurrection would occur in 1878. (Thy Kingdom Come, page 234).

Abraham, Isaac, Jacob and the faithful prophets of old would return in 1925. (Millions Now Living Will Never Die, page 89.)

The Watchtower Society even published a book telling their followers to add a room onto their houses, and get an undertaker to decorate it. Undertakers, of course, would be looking for employment, since there would be no more deaths in 1926. When the room was completed, Watchtower devotees were to call up Jerusalem, where Abraham would have an office, and request that their parents be "awakened" from death. They would soon appear in the new room! (The Way to Paradise, pages 228, 229).

PROPHECIES ON SPACE TRAVEL

"Man cannot by airplane or rockets or other means get above the air envelope which is about our earthly globe...." (The Truth Shall Make you Free, p. 285, 1943 edition.)

THE BOOK OF RUTH

The Book of Ruth is "not prophetic". (Watchtower Reprints IV, p. 3110, 12/7/02).

The Book of Ruth "is prophetic". ("Preservation", p. 169, 175, 176.)

PROPHECIES ON SODOM & GOMORRAH

Will the men of Sodom be resurrected?

1. Yes...Watchtower 7/18/79 page 8.
2. No....Watchtower 6/1/52 page 338.
3. Yes...Watchtower 8/1/65, page 479.
4. No....Watchtower 6/1/88, page 31.
5. Yes...Live Forever (old Ed.) page 179.

6. No...Live Forever (new Ed.) page 179.
7. Yes...Insight, vol. 2., page 985.
8. No...Revelation book, page 273.

These changes are more like flashing lights, on and off again. How can they be trusted?

THE "HIGHER POWERS" OF ROMANS 13:1

"Higher Powers" refers to earthly governments. (The Time is at Hand (1889) pg. 81).

"Higher Powers" refers to Jehovah God and Jesus. (The Truth Shall Make You Free, pg. 312).

"Higher Powers" refers to earthly governments. (Man's Salvation.....at Hand (p. 326)

Notice how the "brighter light" dimmed back again!

THE REVELATION NAME "ABADDON-APOLLYON"

Refers to Satan. (Studies in the Scriptures, [Vol. 7 Pg. 159].

Refers to Jesus Christ. (Then is Finished the Mystery of God, page 232). Quite a change!

THE "ALPHA AND OMEGA" OF REVELATION

Refers to Jehovah God. (Awake! August 22, 1978, p 28)
Refers to Jesus Christ. (Watchtower, October 1, 1978, p. 15).

Notice the rapid change of "truth" and "interpretation of scripture" in just two months!

THE FAITHFUL AND DISCREET SLAVE

Refers to their founder, Charles Taze Russell. (Watchtowers from 12/1/16 - 3/1/23, page 68.)

Refers to the "Remnant of Spiritual Israelites" (the supposed remnant of the 144,000 "heavenly class"). (From Paradise Lost to Paradise Regained, page 193).

THE 1914 GENERATION FIASCO

Until October 22nd, 1995, each 'Awake' magazine proclaimed,

"...the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away."

Beginning with the November 8th, 1995 'Awake', the reference to 1914 disappeared. Why? Because it is another false prophecy! 1914 plus 80 years (the longest time possible for a 'generation' by their own admission) ran out in 1994. This prophecy was attributed to Jehovah as 'the Creator's promise'. Therefore this particular false prophecy was done in the name of the Lord, and is subject to His condemnatory judgment on false prophets. There is no escape! Time is the enemy of a false prophet.

IN CONCLUSION **Point 50^a**

Although the official publication of the Jehovah's Witnesses claims,

"...Jehovah's witnesses today make their declaration of the good news of the kingdom under angelic direction and support" according to the Watchtower of April 1, 1972, page 200, they have proved to be an embarrassment to the angels!

Undaunted, the Watchtower of July 1st, 1973, page 402, goes on to claim,

"Consider too, the fact that Jehovah's organization alone in all the earth is directed by God's holy spirit or active force."

Obviously the Holy Spirit did not prompt these false prophecies!

Not only does the Bible give us a simple test for prophets, which we considered at the beginning of this tract, namely that their prophecies will fail, but the word of God has more to say about prophecies and prophesying.

The Bible reveals three sources for prophecy. One, it is from God, and inspired by Him. Two, it is from the Devil and inspired by him. Thirdly, prophecies can come out of "the flesh", or out of our "own spirit".

Since the Watchtower Society of Jehovah's witnesses has so many failed prophecies, we know they are not prophesying by God's direction, and through His Holy Spirit, or by the angels.

This leaves us with two alternatives for the false prophecies of the Watchtower Society. They are from Satan, or they are from "the flesh".

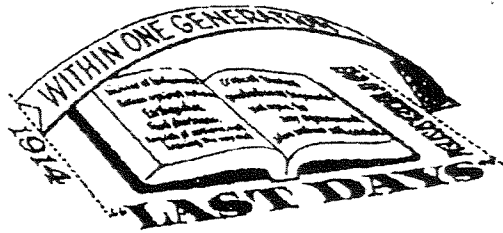
The Watchtower has chosen the latter, claiming that "we all make mistakes" etc. "We have new light". Is this an "out" for them? No, for Jehovah's witnesses should carefully read Ezekiel, chapter 13. This chapter is a judgment of God on prophets who hope for a fulfillment of their words, after prophesying falsely. Verse 8, says,

" Because you have spoken falsehood and seen a lie, therefore, behold, I am against you", declares the Lord God."

The Watchtower Society of Jehovah's Witnesses is a proven false prophet, and the Lord, by His own decree, is against them. Why would you want to remain in this doomed organization and share in its judgment?

MacGregor Ministries

Jehovah's Witnesses Fail on their 1914 Generation Prophecy



The above diagram found in *"The Truth That Leads to Eternal Life"*, on page 95, perfectly illustrates the beliefs held by all modern Jehovah's Witnesses, until they had their faith shaken in late 1995. They really believed that the "generation" that saw 1914 would see Armageddon (the end of the world), and they would live on into a paradise earth. They really believed the preaching work that they were doing door-to-door was the separating of the sheep and goats (namely, who would live and who would die). Now they know it was all in vain.

1

Many Jehovah's Witnesses are not aware that the date for Christ's 'invisible presence' was not always 1914, but 1874. In fact 1874 was used in place of 1914 as late as 1929! In 1929, the Society printed a book called 'Prophecy' authored by President Judge Rutherford.

On page 65, we read,

'The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874 A.D.'

The *Watchtower Magazine* proclaimed in the January 1st, 1924 issue that,

'Surely there is not the slightest room for doubt in the mind of the consecrated child of God that the Lord Jesus Christ is present and has been since 1874.'

The Society continued to sell this 'Prophecy' book as late as 1958 on their list of current publications.

When the 1874 generation was drawing to a close the Society 'bought more time' by moving the event of Christ's second 'presence' to 1914. Now history is repeating itself as the 1914 generation is passing away, with no hope for fulfillment of their false prophecy.

Up until October, 1995, their *Awake Magazine* promised them with each issue that they would see,

"...the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away". (Masthead, p. 4).

Alas, time is the enemy of a false prophet. The "generation" of 1914 got older and older, and finally passed the biblical limit set by the JW's of 80 years, in 1994. Was there repentance and sorrow from the erring leadership? Not! Instead they sneakily removed the reference to the year 1914 from their *Awake* mastheads, hoping no one would notice it missing in the small print.

They also quickly redefined the word "generation" so it would be vague and un-specific. Then they set a new time period for the separating of the sheep and goats, and removed the responsibility from the disappointed faithful. They are now vague and safe, they feel, from the charge of being false prophets.

However, their claims that they do not prophecy in Jehovah's name will be shown to be false as the reader examines their own statements from their own publications in this booklet.

3

-TEXT-

Thus was presented to the prophet's vision the opening of the investigative Judgment. The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his mediatorial work. It is this coming, and not his

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second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of his ministration in behalf of man, --to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits.

Point 51a

Did not the *Awake* claim over and over that this false promise of the 1914 generation was "the Creator's promise"? Who is the Creator? "Jehovah God", they will reply. Did Jehovah then promise what was false? Or are the Jehovah's Witnesses falsely prophecying in the name of the Creator Jehovah?

We know one thing for sure: Jehovah God would not lie, and His promises are all true. We know another thing for sure, Jehovah's Witnesses have published false prophecies for over 100 years.

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-BC- 4SP
-TI- The Spirit of Prophecy Volume Four
-CN- 23
-CT- The Investigative Judgment
-PR- 02
-PG- 307

easily mistaken. John describes this group in specific terms. Appearing after the 1260 years of persecution, they are made up of those "who keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:17).

They have the responsibility of proclaiming, just before Christ's return, God's final warning to all the world, the three angels' messages of Revelation 14 (Rev. 14:6-12). These messages themselves contain a description of the remnant, they are "those who keep the commandments of God and the faith of Jesus" (Rev. 14:12). Let us consider more closely each of these characteristics.

1. *The faith of Jesus.* God's remnant people are characterized by a faith similar to that which Jesus had. They reflect Jesus' unshakable confidence in God and the authority of Scripture. They believe Jesus Christ is the Messiah of prophecy, the Son of God, who came as the world's Saviour. Their faith encompasses all the truths of the Bible—those which Christ believed and taught.

God's remnant, then, will proclaim the everlasting gospel of salvation by faith in Christ. They will warn the world that the hour of God's judgment has arrived and they will prepare others to meet their soon-coming Lord. They will be engaged in a worldwide mission to complete the divine witness to humanity (Rev. 14:6, 7; 10:11; Matt. 24:14).

2. *The commandments of God.* Genuine faith in Jesus commits the remnant to fol-

low His example. "He who says he abides in Him," John said, "ought himself also to walk just as He walked" (1 John 2:6). Since Jesus kept His Father's commandments, they too will obey God's commandments (John 15:10).

Particularly since they are the remnant, their actions must harmonize with their profession—otherwise, it is worthless. Jesus said, "Not everyone who says to Me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of My Father in heaven" (Matt. 7:21). Through the strength Christ gives them, they obey God's requirements, including all ten of the commandments, God's unchanging moral law (Ex. 20:1-17; Matt. 5:17-19; 19:17; Phil. 4:13).

3. *The testimony of Jesus.* John defines "the testimony of Jesus" as "the spirit of prophecy" (Rev. 19:10). The remnant will be guided by the testimony of Jesus conveyed through the gift of prophecy.

This gift of the Spirit was to function continuously throughout the history of the church, until "all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Eph. 4:13). It is, therefore, one of the major characteristics of the remnant.

Such prophetic guidance makes the remnant a people of prophecy who proclaim a prophetic message. They will understand prophecy and teach it. The revelation of truth that comes to the remnant helps them accomplish their mission

promising attitude of the heart, God sends the needed aid to the responsive one. This one thus gets the Bible instruction concerning the hope of the heavenly kingdom. Consequently, not all the hundreds of millions who are having "this good news of the kingdom" preached to them are thereby having God's invitation extended to them to attend the spiritual "marriage feast." (Matt. 24:14; 28:19, 20) The majority are merely receiving a "witness" concerning the Kingdom. The ones really "invited," who meet God's requirements, are then "chosen" by his anointing of them with holy spirit to be joint heirs of Jesus Christ. (2 Cor. 1:21; 1 John 2:20, 27) Now that they have been thus chosen, they must prove faithful to the end.—Rev. 17:14; 2:10.

²⁶ Today the whole world of mankind is in trouble, in this "time of the end" of the system of things. But the faithful chosen "guests" in the brilliantly lighted "room for the wedding ceremonies" are experiencing the joys and blessings of the King's approval. After they hold fast to their Christian integrity clear through the approaching "great tribulation" that brings the end of the worldly system of things, they will be admitted to the "evening meal of the Lamb's marriage" in the heavens above. (Rev. 19:7, 9) Since they will make up the "bride" of Christ, this is doubtless why the bride of the king's son is not mentioned and is not introduced into Jesus'

26. What are the chosen "guests" yet on earth enjoying now, and what will the faithful ones enjoy after the "great tribulation"?

illustration.* All the 144,000 chosen and faithful members of the Bridal congregation will there enjoy the meal with their Bridegroom.

FIGURATIVE BRIDESMAIDS

²⁷ A marriage and wedding festivities suggest bridesmaids. Well, Psalm 45:13-15 indicated prophetically that there would be some in attendance. Today, when the Bridal congregation of Christ is nearing completion, they are associating with the "remnant" of that congregation. Of course, these figurative bridesmaids do not expect to go to heaven with the "remnant," but they honor the heavenly King and his Bridegroom Son, and show due respect for the remnant of the Bridal congregation. Revelation 7:9-17 portrays that there would be a numberless "great crowd" of these companions.

²⁸ They rejoice in the outworking of this beautiful feature of God's purpose, and render loving help to the remnant of the Bride class. They reverently join in the worship and service of the heavenly King at his spiritual temple palace. From Him they will receive lasting life benefits through his Bridegroom Son as their Eternal Father. (Isa. 9:6, 7) Endless blessings will be theirs on a paradisaic earth under the kingdom of God's wedded Son.

* Compare the parable of the ten virgins (Matt. 25:1-12) in this same regard.

27. With whom is the remnant of the Bridal congregation now associating on earth, and how do these honor the King and his Bridegroom Son?

28. Whom are those of this "great crowd" now helping, and what will be their reward through the Eternal Father?

More Bibles and Study Aids

● The Bible is now available, the whole or in part, in 1,526 languages, according to the United Bible Societies. It appeared in twenty-six more languages for the first time last year. The Bible textbook *The Truth That Leads to Eternal Life*, published by the Watchtower Bible and Tract Society and released in 1968, has now been printed to the total of 74 million copies in 91 languages. Another such Bible study aid, *True Peace and Security—From What Source?* (1973), is now in 14 languages; over 16 million copies have been printed.

- **Joachim of Floris:** Roman Catholic abbot, first Christian (in 12th century) to use "year for a day" in applying numbers mentioned in Biblical prophecy to predict the appearance of the Messiah.
- **John Aquila Brown:** published in book, *Even-Tide* (1823), his interpretation of the "seven times" of Daniel, by means of the day-year formula, to produce 2520 years, in exactly the same way as the Watchtower Society does today, except he started with 604 BC and ended up with 1917 AD. This, 29 years before C. T. Russell was born, 47 years before C.T. Russell started his Bible study group, and 50+ years before the book "*Three Worlds*" was written.
- **William Miller:** New England Baptist, end time prophet, in 1818AD predicted the advent of Christ in 1843-1844. Quit the movement he founded when his predictions, called the "great disappointment of 1844", failed.
- **Millerites** established the "right date-wrong event" idea used by Jehovah's Witnesses (JWs) post 1914.
- **Ellen G. White:** member of Miller movement (Millerite), split off after the disappointment of 1844 and founded the Second Advent movement, the present Seven-Day Adventist group.
- **Charles Taze Russell:** (1852-1916) Raised Presbyterian & member of Congregational Church. In 1869 young Russell attended meeting by Jonas Wendell, Second Adventist preacher, after which he led a Bible study class that evolved into a separate movement. Russell was heavily influenced by George Stetson and George Storrs in 3 year relationship. Jan. 1876, allied with Second Adventists N. H. Barbour & J. H. Paton.
- **George Stetson:** Spiritual descendent of William Miller and an Advent Christian minister.
- **George Storrs:** Millerite, minister in Methodist Episcopal church, & major founder of the Life and Advent Union, foremost American proponent of "conditionalism," that man does not have an immortal soul but can earn salvation, and of the teaching that the dead are unconscious or asleep until the resurrection. Published newspaper called the *Bible Examiner*. Taught earthly resurrection of the ignorant dead to be educated with knowledge of Christ then judged accordingly. Russell learned the doctrines of the ransom atonement of Christ, the restitution of mankind to a paradise earth, and the doctrine of conditionalism directly from Storrs and his associates. The practice of celebrating the Lord's Supper once a year on 14 Nisan came from Storrs.
- **Nelson Barbour:** Second Adventist, after teaching that the earth would burn up in 1874, became "main author" of 1877 end time prophetic book, "*Three Worlds*," paid for & co-published by C. T. Russell, in which, Barbour now asserted that date (1874) to mark Christ's invisible return in 1874 and the "day of wrath" in AD1914.
- **Charles Taze Russell:** First Watch Tower president, broke away from Barbour and his Second Advent mentors in 1879 to publish his own journal, *Zion's Watch Tower and Herald of Christ's Presence*. Russell enlarged on the proof of the end time date of 1914 by lengthy argumentation in his books (STUDIES IN THE SCRIPTURES Vol. 1-6) and the Watch Tower magazine from 1879 until his death in 1916. One of his most interesting features was his claim to prophetic insight, and proof of the 1914 date, by measuring the chambers of the Great Pyramid of Gizeh, calling it "God's Bible in stone" and "God's stone witness". Russell became "pastor" to an increasing group of supporters called "Bible Student's." His ministry survived a divorce, a "Miracle Wheat" scandal, complete with law-suit, which he lost, the issue of "the vow", the 1914 failure and ended with another prediction; Armageddon in 1918.
- **Joseph Franklin Rutherford:** (1869-1942) an attorney and substitute judge, became second Watch Tower president amid Bible Student chaos when Russell neglected to make his four hand-picked successors legal board members. Three groups of Bible Students broke off by the spring of 1918. "He had a streak of self-righteousness which caused him to regard anyone who opposed him as of the Devil," was moody, rude, profane, had a violent temper, prone to physical violence, smoked cigars & was alcoholic. Had the book *THE FINISHED MYSTERY* written & released 1917 in which he infuriated religion and government, ended up getting all eight board members sentenced to prison for treason under the American Espionage Act. In 1919 instituted door-to-door distribution of magazines and in 1920 "class workers" began to report their activities to the Watch Tower Society. Predicted "the end" in 1918, 1920, 1925, & 1941. Started the "*Millions Now Living Will Never Die*" campaign in 1918, released the book in 1920 that predicted the return of the Ancient Worthies in 1925, built them a mansion in San Diego CA in 1929 that he wintered in till he died. Had the use of two 16 cylinder Cadillacs in the 30's when his followers experienced the depression, soup lines, & dust bowls. Was the architect of most present day Watchtower beliefs & practices. Claimed the Holy Spirit quit working in 1918 and that the Lord sent messages for him to write in the Watchtower books and magazines direct to him through thought transference by Angels. Today he is heralded as "humble as a little child" by group leaders (WT 12-1-'93 p.14). Changed the group name to "Jehovah's witnesses" in 1931, closed the doors to heaven in 1935 for all but 144,000 JWs. *(*Apocalypse Delayed*, M.J. Penton)
- **Nathan Homer Knorr:** (1905-1977) Raised in the Dutch Reformed Church, third president, set up training programs for recruiters & group speakers, left doctrinal matters up to vice-president F. Franz. Directed the wave of new recruits flocking to escape the current world end prophecy of 1975. Required members to follow Watchtower medical advice: banned vaccinations, blood transfusions, and organ transplants.
- **Fredrick W. Franz:** (1893-1992) Presbyterian ministerial student, Bible translator (NWT committee) self-taught in Hebrew, could not speak Hebrew or translate one verse of Hebrew in a court of law. Fourth WT president dealt with the 1975 failed prophecy with denial, circled the spiritual wagons and at 88 years of age led a massive purge of suspected dissenters. Members, including his own nephew, Governing Body member Ray Franz, suspected of "independent thinking" were interrogated, some for hours & hours in secret meetings, then disfellowshipped & shunned.
- **Milton G. Henschel:** (1921-____) Fifth Society president. "Transplants of hearts and other organs are a form of cannibalism", "Witnesses believe the last generation is dated from the first global war, 1914, and the time is getting near to the end of that generation", and when asked if the Witnesses ever "reform" he answered, "they are always growing in new Bible understanding." [Detroit Free Press July 1968] Nov. 1, 1995 *Watchtower* / "NEW LIGHT" – "This Generation" no longer refers to the year 1914.

(Questions for JWs, W. & J. Cetnar; *Zion's Watch Tower*, 1906 & 1916; Who Was Who in Church History, E.S. Moyer; *Watchtower*, 1993; *Crisis of Conscience*, R. Franz; *Apocalypse Delayed*, M.J. Penton; 1975 Yearbook of JWs; 1917ed, *The Finished Mystery*; *Three Worlds*, N. Barbour; *Jehovah's Witnesses in the Divine Purpose*, 1959; *Thy Kingdom Come*, 1912ed; *When Prophecy Fails*, L. Festinger; *Ellen G. White and Inspiration*, M. Barnett; *The Early Years*, A.L. White; *Comments from the Friends*, D. Reed, spring 1993)

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The Church of Liberal Borrowings

Plagiarism and fraud charges rock the Seventh-day Adventists

The 3.8 million-member Seventh-day Adventist Church is normally the most doctrinally placid and prosperous of faiths. Lately, however, it has fallen into unaccustomed uproar. For starters, church members are suing Adventist officials in an Oregon court for fraud and breach of fiduciary trust, stemming from the 1981 bankruptcy of fellow Adventist Donald Davenport, a Los Angeles developer.



Wilson: Inspired?

The suit charges that without adequately checking Davenport out, Adventist clergy blithely invested church trust funds with him and urged church members to make their own investments. As his empire collapsed, Davenport supposedly used newly raised moneys to cover payments due to previous investors. In the end, church agencies dropped a cool \$21 million, and individual Adventists may be out as much as \$20 million in the debacle. On top of this, the church has been hit by a second scandal: the charge that the theological writings of its most important figure, which rank second only to the Bible, may have been plagiarized from other authors.

Of the two scandals, the second could prove the costlier, as it calls into question the integrity of the church's teachings. Prophet Ellen G. White (1827-1915) rallied the group that became known as the Adventists following the "Great Disappointment" of Oct. 22, 1844, the date when thousands of Protestants expected the Second Coming (or Advent) of Jesus Christ to occur. When it did not, White, a "messenger" of God and interpreter of the Bible, said she received a vision explaining that on Oct. 22 Christ had entered a new "sanctuary" in heaven to begin "investigative judgment" of the lives and works of believers. Then White reported a second vision that confirmed the necessity of Saturday worship (hence the name Seventh-day Adventists). Followers came to regard White's numerous visions and books as divinely inspired interpretations of the Bible, as well as a guide to proper views on everything from vegetarianism (pro) to Darwinism (con).

Now a growing number of Adventists are having their doubts about White's teachings. In the late 1970s, Desmond Ford, a prominent Australian theologian who was teaching at the church-run Pacific Union College in California, made the case that White's "sanctuary" explication of 1844 no longer stood up in the light of the Bible, and that "investigative judgment"



White: Plagiarist?

undercut the whole basis of Protestantism: belief in salvation by God's grace apart from good works. This prompted the founding of a dissident bimonthly, *Evangelica*, based in Napa, Calif. Before long, the church forced the resignation or expulsion, by one count, of 120 Adventist clergy and teachers. Ford was defrocked in 1980.

Ford's challenge was mild, however, compared with the bombshell dropped by Walter T. Rea of Patterson, Calif. A veteran pastor, Rea, in the course of Ph.D. research, stumbled across some long-buried writings by forgotten divines that matched huge swatches of Prophet White's books. Accusations of this general nature had arisen before



Muckraking Minister Walter T. Rea with his book on the literary sins of the church's prophet *Questions about basic honesty from long-buried writings by forgotten divines.*

but had been argued away by Adventist officials. Rea was the first to document the vast scale of such borrowing (from 75 assorted books on history, doctrine and the Bible). Last April, Rea issued his full findings in a bitter book titled *The White Lie*. In it he concludes that the "plagiarism" undermines belief not only in the prophet's divine inspiration but also in her basic honesty. One Adventist, Delbert Hodder, a pediatrician and teacher at the University of Connecticut, has offered an altogether different explanation. When White was nine years old she was hit in the head by a rock and seriously injured. Hodder speculates that her visions were the result of "partial-complex seizure," a malady related to epilepsy

and authoritative source of truth." Prodded by Rea, the church has been forced to give ground. Last month, *Ministry*, its magazine for clergy, conceded that White's use of "outside sources" was "much more extensive" than Adventists have realized. Admitted *Ministry*: "Sometimes she used material nearly word for word without giving credit." Most shocking of all, "She utilized the words of prior authors in describing words she heard spoken while in vision. In a few instances, she uses the writings of a 19th century source in quoting the words of Christ or of an angelic guide."

Despite these admissions, Church President Neal Wilson holds to the position that a prophet's thoughts can be divinely inspired even though they are not original. And loyal Adventists have taken to defending White's plagiarism as acceptable practice, arguing that parts of the Bible too were compiled from pre-existing sources. The church's last General Conference, in 1980, confirmed White as a latter-day prophet whose "writings are a continuing

A full report on the church's investigation of White's sources is due next year. Meanwhile, in the second edition of his book Rea plans to charge that White's last and most important works were actually fabricated by Adventist pioneers when she was senile. Whatever the outcome, Georgetown University Ethicist Roy Branson, editor of *Spectrum*, an independent journal for church liberals, says flatly that Adventists will no longer be able to appeal to White as "the final authority on a whole range of issues, including biblical and theological interpretation and life-style." If so, the Seventh-day Adventists would seem to have lost a resource more precious than the millions that went down the drain. —By Richard N. Ostling.

Reported by Jim Castelli/Washington and Dick Thompson/San Francisco

Chapter 9/Selected Exhibits

See additional in Appendix

Point 54a

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Counsels on Stewardship, 1940
Counsels to Teachers, 1913
Education, 1903
Evangelism, 1946
Fundamentals of Christian Education, 1923
Gospel Workers, 1915

E. G. White (cont'd)
Great Controversy, 1884, 1886, 1911
Messages to Young People, 1930
The Ministry of Healing, 1905
My Life Today, 1952
Patriarchs and Prophets, 1890, 1913
Prophets and Kings, 1916
Selected Messages, Vols. 1-3, 1958-1980
Sons and Daughters of God, 1955
Spirit of Prophecy, Vol. 4, 1884
Steps to Christ, 1892
Testimonies to Ministers, 1923
Testimonies to the Church, Vols. 1-9, 1868-1909
Thoughts from the Mount of Blessing, 1896

Sources from Which She Drew:

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Coles, L[arkin] B.
Philosophy of Health, Boston, Ticknor, Reed & Fields, 1853

Edersheim, Alfred
Elisha the Prophet, London, Religious Tract Society, 1882

Gordon, Adoniram Judson
The Ministry of Healing, London, Revell, 1882

Harris, John
Mammon, New York, American Tract Society, 1836
The Great Teacher, 2nd ed., Amhurst, J. S. and C. Adams, 1836
The Great Teacher, 17th ed., Boston, Gould and Lincoln, 1870

Kirk, Edward N.
Lectures on the Parables of Our Saviour, New York, Trow, 1856

Krummacher, F. W.
Elijah the Tishbite, London, Nelson, 1848

March, Daniel
Home Life in the Bible, Philadelphia, Ziegler & McCurdy, 1873
Night Scenes in the Bible, Philadelphia, Zeigler & McCurdy, 1868-1870
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Walks and Homes of Jesus, Philadelphia, Presbyterian Pub. Committee, 1856

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Sermons, Volume I & II, London, Francis & John Rivington, 1846, 1851

Miller, Eli Peck
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The White Lie by Walter T. Rea, pages 173, 174.

The White Lie, by Walter T. Rea,
page 175.

Sources from Which She Drew:

Nichols, Francis Davis, Ed.

The S.D.A. Bible Commentary,
Washington, D.C., Review & Herald
Pub., 7 vol., 1953-57

Smith, Hannah W.

The Christian's Secret of a Happy Life,
Old Tappan, N.J., Revell, 1883
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Stowe, Calvin

Origin & History of Books of the Bible,
Hartford, Conn., Hartford
Publishing Co., 1868

Taylor, William M.

The Parables of our Saviour, New York,
Hodder & Streghton, 1886

Underwood, Almon

*Millennial Experiences, or God's Will
Known & Done*, Boston, Henry Hoyt,
1860

White, James

Life Incidents, Battle Creek, Steam
Press, 1868

*Life Sketches, Ancestry, Early Life,
Christian Experience and Extensive
Labors, of Elder James White, and His
wife, Mrs. Ellen G. White*, Battle Creek,
Steam Press, 1880

*Sketches of The Christian Life and Public
Labors of William Miller*, Battle Creek,
Steam Press, 1875

Point 55

Prologue References

The White Lie, by Walter T. Rea,
Prologue References

Reference and Notes

1. The Ellen G. White Estate is the agency having custodianship of the writings, correspondence, records, sermons, clippings, personal book collection, memorabilia, and miscellaneous materials left in trust by Mrs. White at her death in 1915. The Estate is administered by the General Conference of Seventh-day Adventists at the world headquarters office in Washington, D.C.

2. The book similar to Ellen White's *Sketches from the Life of Paul* is *The Life and Epistles of the Apostle Paul*. It was written by William J. Conybeare and John S. Howson and had been published first in London (1851-52) and later in New York. Mrs. White's *Sketches* was never reprinted after its issuance in 1883 until a facsimile reproduction was made in 1974 by the Review and Herald Publishing Association.

The Truth About Authority

The reason why the authority of Ellen White's writings is questioned is because we are faced with extrabiblical authority. Because the Seventh-day Adventist Church, and Mrs. White herself, insist that the Bible and the Bible alone is the rule of faith and practice, the question of her authority cannot be avoided.

One man put it this way: "She seems to tell us on the one hand to cling to our Bibles and then to say on the other, 'The Bible only—but you had better accept my interpretation.'"

But could her authority be less than that of a prophet and she still be a prophet? Could an inch be less than an inch and still be an inch?

Any claim that Ellen White's writings carry no teaching authority must fly in the face of her own statements. As we have seen, she declares unequivocally, "My commission embraces that of a prophet, but it does not end there." She either told the truth or she didn't. If she didn't, what further confidence could we have in her even if she honestly but mistakenly thought so?

Furthermore, any one who suggests that Ellen White's teaching authority ended at her death will have

to direct the same question to biblical prophets: Did any prophet, or did any of their contemporaries, ever suggest that the authority of the prophet's message would be diminished at his or her passing? In respect to Ellen White, she spoke to this issue in 1907: "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."¹

The ramifications of this problem are far more serious than the outcome of a simple parlor game. The influence of the spirit of prophecy is woven into the warp and woof of Adventist faith, life, and organization. Largely through her influence the Adventist Church has been preserved from doctrinal disunity, after the manner of fragmented Protestantism. What we are as a church is a reflection of our faith in the divine authority evident in the writings of Ellen G. White.

The worldwide fellowship of the Seventh-day Adventist Church today, living out certain values in faith and work, is not the result of some doctrinal myth developed in recent decades. The influence of the prophetic gift was very strong among us from the very beginning. That the "little flock," beginning with such distinctively different doctrines and standards, could be welded into a solid unit is truly a marvel. No less remarkable is that this movement has demonstrated such broad appeal to so many nations, tribes, and peoples and has grown into a worldwide fellowship without national schism. This markedly demonstrates the dynamic of the Holy Spirit's authority working through the gift of prophecy. None of this can

Point 57

This was an audible challenge made by Walter Rea in public meetings for over a decade. The SDA Church has not responded to the challenge to prove that even 20% of Ellen G. White's writings are original. We spoke to him recently for confirmation. You may speak to him at 209-892-6282.

Point 58

-BC- 2BIO
-TI- Ellen G. White Volume 2 The Progressive Years 1862-1876
-CN- 7
-CT- An Intensive Course in Methods of Reform
-PR- 01
-PG- 90
-TEXT-

Ellen White's <SI Appeal to Mothers <EI

Before going into the subject of health in its many ramifications, Ellen White broke away from her writing on Old Testament history for <SI Spiritual Gifts <EI to present a subject on which she had been given special light--masturbation. What she wrote was published in April, 1864, and filled the first thirty-four pages of a sixty-four-page pamphlet titled <SI An Appeal to Mothers. The Great Cause of the Physical, Mental, and Moral Ruin of Many of the Children of Our Time <EI. Her earnest message opens:

We have already heard Mrs. Gove say, "There is hardly an end to these diseases" (diseases caused by this vice). She enumerates "dyspepsia, spinal complaint, headache, epilepsy, impaired eyesight, palpitation of the heart, pain in the side, bleeding at the lungs, spasms of the heart and lungs, diabetes, or incontinence of urine, fluor albus, or whites, inflammation of the urinary organs." Dr. Deslandes, besides many of these, instances rheumatism, affected perspiration, consumption, asthma, catarrh, polypus of the heart, affection of the bones, fevers, priapism strangury, polypus uteri, blood discharges, &c., &c.

The following startling case occurred but a few miles from the residence of the writer. It is received on credible information. A boy, about four years old, was afflicted with weakness and stiffness of limbs. (The exact symptoms the writer has not learned.) His parents at length carried him to a distant physician. The physician, after sufficient inquiry, told them that the child "*handled himself too much.*" They returned, doubting what this could mean. Suggesting the matter to some of their neighbors, their eyes were opened. "Well," said they, "we will stop that." And they did stop it, by bandaging the genitals. And lo! the child soon stopped being feeble and lame. He is now a healthy boy.

Point 60

EXHAUSTED VITALITY.

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ashamed, and seldom looks people in the face. His love of books is lost, history becomes a blank, the glowing pages of romance charm no more, the poet's spell hath lost its power; music's witchery is dead, the beauties of art are passed unheeded by, the loveliest landscape is but an arid desert, and nature's most sublime endeavors fail to arouse the soul of him who has long been contaminated by this loathsome vice."

EFFECTS OF SELF-ABUSE UPON CHILDREN.

"The habit of self-abuse is practiced amongst girls, as well as boys. Previous to the age of puberty, the effects are very similar in both sexes, momentary excitement, followed by depression of spirits, and irritability, induced by the exhaustion of the nervous system.

"After having indulged in this habit for a time, the child loses its bright and happy look; it becomes pale with a greenish tint, the eyes are sunken, and surrounded by dark rings; the vermillion of the lips is faded, the limbs are attenuated, the muscles soft and flabby, and both in form and feature the child has the appearance of being old and worn out.

"Gradually, so gradually that the parents do not notice it, the mind becomes dull, the

-BC- ApM
-TI- An Appeal to Mothers
-CN- 1
-CT- Appeal to Mothers
-PR- 01
-PG- 19
-TEXT-

Point 61

My sisters, as mothers we are responsible in a great degree for the physical, mental, and moral health of our children. We can do much by teaching them correct habits of living. We can show them, by our example, that we make a great account of health, and that they should not violate its laws. We should not make it a practice to place upon our tables food which would injure the health of our children. Our food should be prepared free from spices. Mince pies, cakes, preserves, and highly-seasoned meats, with gravies, create a feverish condition in the system, and inflame

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the animal passions. We should teach our children to practice habits of self-denial, that the great battle of life is with self, to restrain the passions, and bring them into subjection to the mental and moral faculties.

-BC- SA
-TI- A Solemn Appeal
-CN- 1
-CT- Appeal to Mothers
-PR- 01
-PG- 66
-TEXT-

My sisters, be entreated to spend less time over the cook-stove, preparing food to tempt the appetite, and thus wearing out the strength given you of God to be used for a better purpose. A plain, nourishing diet will not require so great an amount of labor. We should devote more time to humble, earnest prayer to God, for wisdom to bring up our children in the nurture and admonition of the Lord. The health of the mind is dependent upon the health of the body. As Christian parents, we are bound to train our children in reference to the laws of life. We should instruct them, by precept and example, that we do not live to eat, but that we eat to live. We should encourage in our children a love for nobleness of mind, and a pure, virtuous character. In order to strengthen in them the moral perceptions, the love of spiritual things, we must regulate the manner of our living, dispense with animal food, and use grains, vegetables, and fruits, as articles of diet.

A Solemn Appeal

sion, 'and fowl of another' ? Why not *sweep the board* ? Break away from ALL bad habits. Conquer *every* lust, and be the *man*, for in nothing consist the true dignity and glory of our nature more than in SELF-GOVERNMENT. Even 'If thy right *eye* offend thee, pluck it out, and cast it from thee.' Much more may you abandon that filthy and confessedly injurious habit of tobacco-eating and burning; else it may yet shipwreck your hopes. Come, arise in the might of manhood, and conquer *this*, as a means of overcoming *that*.

"And ye daughters of loveliness! whom this feeling has injured, but who would return again to purity, health, and happiness, sip no more of the beverage of China; no more of the drinks of Java; for both will only add fuel to those polluting fires you wish to quench, as well as perpetuate the disease you would subdue. Try the experiment, if you doubt this logic. Compare a month of abstinence with one of tea and coffee drinking. Already your system is all alive with feverish excitement, which these drinks enhance, and this deepens your gloom and your misery. If you would be yourself again, cut off *this* right-hand gratification, as a means of overcoming *that*. And if you ask what you shall drink at your meals, I say, nothing is best; yet cocoa, chocolate, or warm water seasoned, or bread coffee, rice

-BC- CG
 -TI- Child Guidance
 -CN- 71
 -CT- Parental Vigilance and Help
 -PR- 05
 -PG- 460
 -TEXT-

Indulgent parents do not teach their children self-denial. The very food they place before them is such as to irritate the stomach. The excitement thus produced is communicated to the brain, and as a result the passions

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are aroused. It cannot be too often repeated that whatever is taken into the stomach affects not only the body, but ultimately the mind as well. Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions, so that reason and conscience are overborne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control. Hence the special importance of allowing children, whose characters are yet unformed, to have only such food as is healthful and unstimulating. It was in love that our heavenly Father sent the light of health reform to guard against the evils that result from unrestrained indulgence of appetite.

in quantity; it should be rather plain than light and abstemious; no stimulating condiments should be used; the suppers should be particularly light, and late suppers should be wholly avoided. All stimulating drinks, even strong tea and coffee, should be discarded; cider and wine are very pernicious; tobacco, in all its forms, not less so.

"As to suppers, I recommend *none at all*. A full stomach induces dreams, or the exercise, in sleep, of those organs most liable to spontaneous action, which in this case is Amotiveness, which produces libidinous dreams, with accompanying night emissions, which weaken and disease equally with indulgence. No supper at all, also allows the dinner to become fully digested, which facilitates sound sleep—nature's great restorative. Never fear starvation. We all eat twice too much. The gluttony of our nation is one great cause of its sensuality, which fasting will of course tend to obviate. Try the experiment. A friend thus afflicted has found great relief therefrom. Above all things

KEEP DOING.

"'An idle brain is Satan's workshop,' in this respect pre-eminently. Keep your mind employed, and lewd feelings can find no entrance; but, unoccupied, they come unbidden, and renew former associations and habits.

A Solemn Appeal

Point 64

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SOLEMN APPEAL.

"Feeding children upon pork, gravies, eggs, pastry made of lard, salt meats, with mustard and pepper, rich pies and cakes, spices, cloves, and other excitants; candies and sweetmeats, vinegar, pickles, tea and coffee, and every thing of this description, eaten at all hours of day and late at night, tend to fire the blood, derange the functions of the system, excite the nerves, and bring on a precocious development of the sexual passion.

"The skin, too, with its millions of little sewers, by which God intended the purification of the system to be carried on, must be kept clean, or the impurities are dammed back, and the internal organs become deranged in consequence; and, wherever a predisposition to excitability of the sexual organs exists, those organs must suffer and become more irritable still, from habits of uncleanness. Weakness of the sexual organs is often induced and increased by the inattention of mothers and nurses with regard to changing the clothing of infants; they are allowed to go wet and soiled; thus irritating and chafing the tender parts, until this becomes a strong excitant to self-abuse.

"Sleeping on feather-beds and feather-pillows, in close, unventilated rooms, is another cause of weakness, and therefore aids in inducing this vile practice. Children are

Point 65

-BC- 3BIO
-TI- Ellen G. White Volume 3 The Lonely Years 1876-1891
-CN- 8
-CT- The Winter in Northern Texas
-PR- 04
-PG- 102
-TEXT-

Send me my feather bed, four pairs of sheets and pillowcases, all made. I need my writings the most. I care more for these than anything else. I want ten scratch books made just as long again as those we have. The same width will answer. Remember, just as long again as those we have used--fully one-half yard long. This is much more convenient than the small size. I want a supply of foolscap and note and letter paper, and good pencils.

-BC- 3BIO
-TI- Ellen G. White Volume 3 The Lonely Years 1876-1891
-CN- 26
-CT- In Italy and Switzerland
-PR- 01
-PG- 341
-TEXT-

I want you to tell your mother that the little feather bed she gave me goes everywhere I go and is a great comfort to me. My hip remains afflicted more severely now than for some time, but I am thankful that I am improving in health. I am cheerful and happy.--Letter 18, 1886.



A Solemn Appeal

Beware This Cult by Gregory P. Hunt, MD

comfort, and the sleeping room should be thoroughly ventilated.

3. *Bathing.*—Doubtless harm has been done in some cases by overdoing in the matter of water treatment. In the earlier days of the so-called water-cure system, "heroic treatment" and a good deal of it, was advised for this class of complaints; but as an important point to be kept in view is the preservation of strength, this course has been gradually abandoned.

The baths should be tonic, rather cool; but not too cold. A sitz bath may be taken from once to four times per week, of a few minutes' duration, at as low a temperature as can be tolerated without chilliness. Give at the same time a hot foot bath, and apply cool wet cloths to the head. The frequency of this treatment will depend upon the condition of the patient.

Local congestions or acute inflammations may be relieved by hot sitz baths of short duration, followed by cool applications. Occasional hot fomentations may sometimes be of benefit, but too much warm bathing must be guarded against as weakening in tendency.

The abdominal bandage or wet girdle may be worn a portion of the time, especially at night, to good advantage. Cool bathing of the parts affected is also beneficial.

4. *Exercise.*—Plenty of physical exercise

-PC- HR
-PT- The Health Reformer
-DT- 10-01-71
-AT- Words to Christian Mothers
-PR- 09
-TEXT-

Point 67

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal.

-PC- HR
-PT- The Health Reformer
-DT- 10-01-71
-AT- Words to Christian Mothers
-PR- 11
-TEXT-

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion.

-BC- 1T
-TI- Testimonies for the Church Volume One
-CN- 88
-CT- The Reform Dress
-PR- 02
-PG- 524
-TEXT-

Point 68

The order given by God to the children of Israel to place a ribbon of blue in their garments was to have no direct influence on their health, only as God would bless them by obedience, and the ribbon would keep in their memory the high claims of Jehovah and prevent them from mingling with other nations, uniting in their drunken feasts, and eating swine's

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flesh and luxurious food detrimental to health. God would now have His people adopt the reform dress, not only to distinguish them from the world as His "peculiar people," but because a reform in dress is essential to physical and mental health. God's people have, to a great extent, lost their peculiarity, and have been gradually patterning after the world, and mingling with them, until they have in many respects become like them. This is displeasing to God. He directs them, as He directed the children of Israel anciently, to come out from the world and forsake their idolatrous practices, not following their own hearts (for their hearts are un sanctified)

THE REFORM DRESS

Point 69



MRS. WHITE IN THE REFORM DRESS

These pictures were made from photographs taken of some of the pioneers in the early history of the Battle Creek Sanitarium. Mrs. White stands at the right of her husband in the first picture, attired in the reform dress.

-BC- SHM
-TI- The Story of Our Health Message (Appendix)
-CT- Appendix
-PR- 01
-PG- 441
-TEXT-

Appendix

Guiding Principles in Dress Reform 1 [1 WRITTEN IN 1897 BY MRS. E. G. WHITE IN RESPONSE TO THE PROPOSAL THAT SEVENTH-DAY ADVENTIST WOMEN, IN THEIR ATTIRE, RETURN TO THE "REFORM DRESS" ADVOCATED IN THE SIXTIES.]

In answer to the questions that have recently come to me in regard to resuming the reform dress, I would say that those who have been agitating this subject may be assured that they have not been inspired by the Spirit of God. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. The difficulties that we once had to meet are not to be brought in again. There must be no branching out now into singular forms of dress. New and strange things will continually arise, to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.

-BC- CD
 -TI- Counsels on Diet and Foods
 -CN- 23
 -CT- Flesh Meats (Proteins Continued)
 -PR- 04
 -PG- 380
 -TEXT-

<SB Preparing for Translation

(1890) <SB C.T.B.H. <EB 119 <EB

651. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will

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cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains, and vegetables. If we move from principle in these things, if we as Christian reformers educate our own taste, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God.

-BC- CD
 -TI- Counsels on Diet and Foods
 -CN- 2
 -CT- Diet and Spirituality
 -PR- 03
 -PG- 63
 -TEXT-

<SB Influence of a Simple Diet

(1869) 2T 352 <EB

94. If all who profess to obey the law of God were free from iniquity, my soul would be relieved; but they are not. Even some who profess to keep all the commandments of

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God are guilty of the sin of adultery. What can I say to arouse their benumbed sensibilities? Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health.

-PC- RH
 -PT- Advent Review and Sabbath Herald
 -DT- 06-17-90
 -AT- The Truth as It Is in Jesus
 -PR- 08
 -TEXT-

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness, --for of himself he cannot save his soul, --he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth.

-PC- BEcho
 -PT- Bible Echo and Signs of the Times
 -DT- 02-08-97
 -AT- The Law and the Gospel
 -PR- 07
 -TEXT-

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as He did to the Jews, --to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions.

-PC- RH
-PT- Advent Review and Sabbath Herald
-DT- 08-28-94
-AT- The Obedient Approved of God
-PR- 09
-TEXT-

It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken. "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. Jesus came not to save people in their sins, but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous; even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith."

KING JAMES

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

2 BUT SPEAK thou the things which become sound doctrine:
2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they* be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works:

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world:

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Point 75

KING JAMES

45 And so it is written, The first man Adam was made a living soul; the last Adam was *made* a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 *As is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.

Point 74

KING JAMES

17 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

18 And the law is not of faith: but, The man that doeth them shall live in them.

19 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

20 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

21 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

22 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to this I say, *that* is Christ.

23 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

24 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

25 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

26 Now a mediator is not a *mediator* of one, but God *is* one.

27 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

28 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

29 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

30 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

31 But after that faith is come, we are no longer under a schoolmaster.

32 For ye are all the children of God by faith in Christ Jesus.

33 For as many of you as have been baptized into Christ have put on Christ.

34 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

35 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Point 73

-BC- FLB
-TI- The Faith I Live By
-CN- 7
-CT- The Sanctuary Of God
-PR- 02
-PG- 211
-TEXT-

Point 76

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. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works." Rev. 20:12.

2 CORINTHIANS 5

KING JAMES

5 FOR WE know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we *are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

Point 77

PHILIPPIANS 2,3

KING JAMES

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness: and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

THE DOCTRINE OF HELL

WHAT EXACTLY IS HELL?

The subject of "Hell" is usually a hot one. Years ago it was common to hear of sermons scaring people with a fiery hell. Then, in the early 1800's, groups began arising that taught that hell was not a place of eternal torment, nor was it hot!

In place of eternal torment, groups like the Jehovah's Witnesses and Seventh-day Adventists began teaching "soul sleep", or a state of unconsciousness, but certainly no torment! Mormons changed their earlier views of hellfire to make hell just a place where a person needing it is taught a good lesson on his way to a degree of heavenly glory.

What is the truth of the matter concerning the subject of hell? We need to let the Bible be our guide.

THREE WORDS FOR "HELL"

Most of the confusion surrounding the topic of hell, is because the King James version of the Bible translated three distinct Greek words by the one word "hell". The three Greek words are, "tartaros", "hades" and "gehenna". Only one of these three words refers to the place of eternal torment commonly called "hell", and the other words are often given mistaken meanings. Let's consider these three words and their meanings.

TARTAROS

"Tartaros" need not concern us too much since this is a special abode for angels who are confined to this special pit of darkness. The word "tartatos occurs only once in the New Testament, in 2 Peter 2:4.

HADES

"Hades" also translated "hell" occurs ten times in the New Testament, and is referred to by three writers, Matthew, Luke, and John.

The most detailed information we can find out about

Hades is in Luke, Chapter 16, where we are told about a rich man and Lazarus. Lazarus died in a righteous condition and the angels took him into Abraham's bosom, to a place of peace and security. The rich man, on the other hand, went to "hades" or "hell", and was in great torment. He was obviously fully conscious of his surroundings, and not in a condition of "soul sleep", for the account in Luke records,

"...The rich man also died and was buried, and in hell [or hades], he lifted up his eyes, being in torment.... " [Luke 16:22, 23].

He pleaded for a drop of water to cool his tongue because of the torment of the flame. He could see the happy condition of Lazarus, but he could not leave his place of torment. He spoke about his worry over the condition of his five brothers who had yet to die. He wished to spare them his present agony. Yet this pitiful rich man had all his faculties, and was indeed experiencing ongoing torment..

COULD LUKE 16 BE "ONLY A PARABLE"?

Groups denying the reality of hellfire do indeed claim that the above account is only a parable or is "figurative" or "spiritual". However this account is not a parable, since proper names of recognizable Bible characters are used, whereas Jesus never used proper names in his parables, and generally indicated when he was teaching a parable.

Even stretching the point, and allowing that it could be a parable, it teaches an important truth, and Jesus taught truth, not falsehoods.

HADES IS NOT THE FINAL DESTINATION

"Hades" in Greek, finds its parallel in the Hebrew word "Sheol". Hades and Sheol [both translated "hell"] are often called the "holding tanks" by some Bible scholars, since souls in this "hell" are not in their final destination. According to Revelation, chapter 20, those in Hades will yet stand before the Great White Throne Judgment. Hades will be terminated at this time. Those with condemnatory judgment will be cast into "gehenna" [hell], the Lake that burns with "Fire and Brimstone".

"Hades" or "Sheol" does not mean only the grave as

the cult groups teach. That is one meaning for these words, but other original words are used to mean the literal grave with its headstones or pit-marker. "hades" or "sheol" refers to the condition of the dead, as we considered in Luke, chapter 16. Hades will finally be done away with in God's time, but gehenna will remain.

WHAT DID JESUS SAY ABOUT GEHENNA?

One has only to read the words of Jesus in Mark 9:42-48 to know the seriousness of a final destination of gehenna.

"And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell [or gehenna], into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

This same warning is issued regarding a foot or an eye that would hinder us, that *"the fire would not be quenched"*, and *"the worm would not die"*. Christ stresses that it would be better to lose the most precious things in this life and to avoid hell, than it would be to retain all that this life holds dear, and be cast into this dreadful place.

Cult groups like to think the fire would annihilate them or consume them, but God is capable of altering the properties of fire. Consider the burning bush of Moses' day that was not consumed, and that also the "fiery furnace" of Daniel's day.

WHAT ABOUT SOUL SLEEP?

A condition of "soul sleep" is obviously not taught by Christ. The inhabitants of hell are not unconscious or annihilated. When we really believe the word of God as it is written, and don't try to "figuritize" or "spiritualize" it away as the cults do, it becomes evident that Hell is a very real place of destination, and it's inhabitants are conscious. The Bible makes this very clear.

Let's compare Revelation, chapter 19, verse 20, with Chapter 20 and verse 10. Before the 1,000 year reign of Christ, the beast and the false prophet were cast into the lake of fire. Were they annihilated

as the cults teach? No, for 1,000 years later, they are still alive, and the Devil joins them in their condition of torment. Scripture says, they; "shall be tormented day and night, forever and ever." [Revelation 20:10].

LET'S BELIEVE JESUS

Let's just believe the words of Jesus Christ in Matthew 25:46, that there are two destinations, one for believers, and one for unbelievers.

"And these shall go away into eternal punishment; but the righteous into eternal life".

The same exact word in the Greek describes both conditions. Both are "everlasting," "eternal" and "ongoing". We may choose eternal life, or eternal punishment and torment. Denying the reality of Hell won't prevent us from going there, if we wait for our death to find out for sure.

WHY NOT CHOOSE ETERNAL LIFE?

Jesus offers to each one of us a precious gift. It is the gift of eternal life. We receive this gift when we receive Jesus Christ into our hearts. He needs an invitation to come in, issued by us in an attitude of heartfelt repentance for our lives up to this point, which have been devoid of Him. Why not stop right now and pray, inviting Jesus Christ into your life? John 1:12,13 will hold new meaning for you.

"But as many as received Him, to them He GAVE the right to become children of God, even to those who believe in His name, who were born not of blood, nor the will of the flesh, nor of the will of man, but of God".

Please notice that Jesus does not limit salvation to a chosen few, like 144,000. Jesus opens the door wide so that "whosoever will may come". The apostle John says "as many as received Him" have the right to be sons of God.

Now is the time for you to stop looking to your Organization for salvation, and begin to look to Jesus Christ.

-BC- GC11
-TI- The Great Controversy
-CN- 38
-CT- The Final Warning
-PR- 02
-PG- 605
-TEXT-

Point 79

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.

-BC- LS15
-TI- Life Sketches of Ellen G. White
-CN- 26
-CT- A View of the Sealing
(116)

Point 80

<SB XVI

A View of the Sealing <EB[1 FOLLOWING THE RETURN FROM WESTERN NEW YORK IN SEPTEMBER, 1848, ELDER AND MRS. WHITE JOURNEYED TO MAINE, WHERE THEY HELD A MEETING WITH THE BELIEVERS, OCTOBER 20-22. THIS WAS THE TOPSHAM CONFERENCE, WHERE THE BRETHREN BEGAN PRAYING THAT A WAY MIGHT BE OPENED FOR PUBLISHING THE TRUTHS CONNECTED WITH THE ADVENT MESSAGE. A MONTH LATER THEY WERE WITH "A SMALL COMPANY OF BRETHREN AND SISTERS," WRITES ELDER JOSEPH BATES IN HIS PAMPHLET ON "THE SEALING MESSAGE," "ASSEMBLED IN MEETING IN DORCHESTER, NEAR BOSTON, MASS." "BEFORE THE MEETING COMMENCED," HE CONTINUES, "SOME OF US WERE EXAMINING SOME OF THE POINTS IN THE SEALING MESSAGE; SOME DIFFERENCE OF OPINION EXISTED ABOUT THE CORRECTNESS OF THE VIEW OF THE WORD 'ASCENDING' [SEE REV. 7:2], ETC."

ELDER JAMES WHITE, IN AN UNPUBLISHED LETTER GIVING HIS ACCOUNT OF THIS MEETING, WRITES: "WE ALL FELT LIKE UNITING TO ASK WISDOM FROM GOD ON THE POINTS IN DISPUTE; ALSO BROTHER BATES'S DUTY IN WRITING. WE HAD AN EXCEEDINGLY POWERFUL MEETING. ELLEN WAS AGAIN TAKEN OFF IN VISION. SHE THEN BEGAN TO DESCRIBE THE SABBATH LIGHT, WHICH WAS THE SEALING TRUTH. SAID SHE: 'IT AROSE FROM THE RISING OF THE SUN. IT AROSE BACK THERE IN WEAKNESS, BUT LIGHT AFTER LIGHT HAS SHONE UPON IT UNTIL THE SABBATH TRUTH IS CLEAR, WEIGHTY, AND MIGHTY. LIKE THE SUN WHEN IT FIRST RISES, ITS RAYS ARE COLD, BUT AS IT COMES UP, ITS RAYS ARE WARMING AND POWERFUL; SO THE LIGHT AND POWER HAS INCREASED MORE AND MORE UNTIL ITS RAYS ARE POWERFUL, SANCTIFYING THE SOUL; BUT, UNLIKE THE SUN, IT WILL NEVER SET. THE SABBATH LIGHT WILL BE AT ITS BRIGHTEST WHEN THE SAINTS ARE IMMORTAL; IT WILL RISE HIGHER AND HIGHER UNTIL IMMORTALITY COMES.'

"SHE SAW MANY INTERESTING THINGS ABOUT THIS GLORIOUS SEALING SABBATH, WHICH I HAVE NOT TIME OR SPACE TO RECORD. SHE TOLD BROTHER BATES TO WRITE THE THINGS HE HAD SEEN AND HEARD, AND THE BLESSING OF GOD WOULD ATTEND IT."

IT WAS AFTER THIS VISION THAT MRS. WHITE INFORMED HER HUSBAND OF HIS DUTY TO PUBLISH, AND THAT AS HE SHOULD ADVANCE BY FAITH, SUCCESS WOULD ATTEND HIS EFFORTS. (SEE PAGE 125.)]

-PR- 01
-PG- 116
-TEXT-

At the commencement of the holy Sabbath, Jan. 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Conn., and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place

until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus

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will step out from between the Father and men, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other; also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 1
-CT- Experience and Views
-PR- 03
-PG- 32
-TEXT-

Point 81

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 its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. 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 Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which 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 were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the

33

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 commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to 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.

Point 82

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 13
-CT- The First Winter of The Gathering Time
-PR- 02
-PG- 199
-TEXT-

A Demonstration of Tongues that Misled

A little more than a year before this there was a demonstration of tongues that placed endorsement on an erroneous interpretation of Scripture in connection with Sabbathkeeping. Joseph Bates, the apostle of the Sabbath truth, at the outset took the position that the Sabbath began at evening. Taking into account time problems in different parts of the world, Bates believed that the proper time to commence the Sabbath was equatorial time, or 6:00 P.M., the year around. This concept was generally accepted as men and women from the Adventist ranks began to keep the seventh-day Sabbath. Writing from Berlin, Connecticut, on July 2, 1848, James White reported:

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 13
-CT- The First Winter of The Gathering Time
-PR- 01
-PG- 200
-TEXT-

Point 82a

James White added, "Satan would get us from this time. But let us stand fast in the Sabbath as God has given it to us and Brother Bates. God has raised up Brother Bates to give this truth. I should have more faith in his opinion than any other man's."--<SI Ibid <EI.

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 20
-CT- Settling Administrative and Theological Questions
-PR- 04
-PG- 322
-TEXT-

There were a few who observed the Sabbath from sundown to sundown (JW to "My Dear Brother," July 2, 1848; see also RH, Feb.

<SI 323 <EI

25, 1868), but the majority stood with Bates, as did James and Ellen White. The charismatic experience in Connecticut in late June, 1848, recounted in chapter 13, seemed to confirm the six o'clock time. Still the matter was not settled conclusively, and in June, 1854, James White requested D. P. Hall in Wisconsin to give study to the matter and come up with an answer (RH, Dec. 4, 1855).

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 14
-CT- Mixed Experiences in The Gathering Time
-PR- 01
-PG- 216
-TEXT-

Moves Toward Order and Organization

In recent visions Ellen White's attention was called to the order in heaven, and she was shown that the believers must imitate this. At these conferences two points stood out: (1) church organization, and (2) the importance of the visions and their place in the emerging church. In the published report given by James White, and in James's and Ellen's correspondence, another feature stands out, namely, the number of believers who came together for these conferences. The meetings usually opened on Friday evening at six o'clock--the time they then commenced the observance of the Sabbath--and ran through Sabbath and Sunday. James White exuberantly reported from Waterbury, Vermont, in a general letter:

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 20
-CT- Settling Administrative and Theological Questions
-PR- 01
-PG- 323
-TEXT-

Point 83

When this request failed to yield fruit, he turned to John Andrews with the earnest request that he take his Bible and bring evidence to settle the question. Andrews prepared a paper on the matter. As he passed through Battle Creek with his parents in November on his way to Iowa, he left this in the hands of James White. The reading of this paper became the Sabbath morning Bible study at the conference in Battle Creek. From nine texts in the Old Testament and two from the New, Andrews demonstrated that "even" and "evening" of the Sabbath were identical with sunset (<SI ibid <EI.).

-BC- 1T
-TI- Testimonies for the Church Volume One
-CT- Appendix
-PR- 03
-PG- 713
-TEXT-

AS TIME PASSED AND THE MESSAGE SPREAD, AN INCREASING NUMBER OF SABBATHKEEPERS QUESTIONED THE PRACTICE AND ADVOCATED THE SUNSET TIME FOR RECKONING THE BEGINNING OF THE SABBATH. A THOROUGH BIBLE INVESTIGATION OF THE QUESTION WAS MADE BY ELDER J. N. ANDREWS, WHO WROTE A PAPER SETTING FORTH THE BIBLICAL REASONS IN FAVOR OF THE SUNSET TIME. THIS PAPER WAS INTRODUCED AND DISCUSSED ON SABBATH, NOVEMBER 17, 1855, AT THE CONFERENCE IN BATTLE CREEK, MICHIGAN, WITH THE RESULT THAT NEARLY, BUT NOT QUITE, ALL PRESENT WERE CONVINCED THAT ELDER ANDREW'S CONCLUSION WAS CORRECT. THE PRESENTATION OF THE SUBJECT TO MRS. WHITE IN THIS VISION, GIVEN TWO DAYS LATER, ANSWERED THE QUESTIONS LINGERING IN SOME MINDS AND EFFECTED UNITY AMONG THE BELIEVERS. COMMENTING ON THIS EXPERIENCE, AS ILLUSTRATING THE OFFICE OF THE VISIONS TO CONFIRM CONCLUSIONS BASED ON BIBLICAL STUDY RATHER THAN TO INTRODUCE NEW TEACHINGS, ELDER JAMES WHITE WROTE

-BC- 1T
-TI- Testimonies for the Church Volume One
-CT- Appendix
-PR- 03
-PG- 713
-TEXT-

Point 84

AS TIME PASSED AND THE MESSAGE SPREAD, AN INCREASING NUMBER OF SABBATHKEEPERS QUESTIONED THE PRACTICE AND ADVOCATED THE SUNSET TIME FOR RECKONING THE BEGINNING OF THE SABBATH. A THOROUGH BIBLE INVESTIGATION OF THE QUESTION WAS MADE BY ELDER J. N. ANDREWS, WHO WROTE A PAPER SETTING FORTH THE BIBLICAL REASONS IN FAVOR OF THE SUNSET TIME. THIS PAPER WAS INTRODUCED AND DISCUSSED ON SABBATH, NOVEMBER 17, 1855, AT THE CONFERENCE IN BATTLE CREEK, MICHIGAN, WITH THE RESULT THAT NEARLY, BUT NOT QUITE, ALL PRESENT WERE CONVINCED THAT ELDER ANDREW'S CONCLUSION WAS CORRECT. THE PRESENTATION OF THE SUBJECT TO MRS. WHITE IN THIS VISION, GIVEN TWO DAYS LATER, ANSWERED THE QUESTIONS LINGERING IN SOME MINDS AND EFFECTED UNITY AMONG THE BELIEVERS. COMMENTING ON THIS EXPERIENCE, AS ILLUSTRATING THE OFFICE OF THE VISIONS TO CONFIRM CONCLUSIONS BASED ON BIBLICAL STUDY RATHER THAN TO INTRODUCE NEW TEACHINGS, ELDER JAMES WHITE WROTE LATER:

-BC- 4bSG
-TI- Spiritual Gifts. Volume 4B
-CN- 1
-CT- Lack of Consecration
-PR- 03
-PG- 3
-TEXT-

Point 85

I saw it was even so, "From even unto even shall ye celebrate your Sabbath." Said the angel, "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find <SI what <EI even is, and <SI when <EI it is." I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they have. I was directed back to the first rise of the Sabbath. I followed the people of God up to this time, and did not see that God was displeased, or frowned upon them. I inquired why it had been

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thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, "Ye shall understand, but not yet, not yet." Said the angel, "If light comes, and that light is set aside, or rejected, then comes condemnation and the frown of God; but before the light comes there is no sin, for there is no light for them to reject." I saw that it was in the

Point 86

-BC- GC11
-TI- The Great Controversy
-CN- 38
-CT- The Final Warning
-PR- 02
-PG- 605
-TEXT-

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.

-BC- 4SP
-TI- The Spirit of Prophecy Volume Four
-CT- Appendix
-PR- 03
-PG- 505
-TEXT-

Point 86a

THE SABBATH IS THE SIGN OF GOD; IT IS THE SEAL OF HIS LAW. ISA. 8:16. IT IS THE TOKEN OF HIS AUTHORITY AND POWER. IT IS A SIGN WHEREBY <SI WE MAY KNOW <EI THAT HE IS GOD, AND THEREFORE IT IS APPROPRIATELY SAID TO BE PLACED <SI IN THE FOREHEAD. <EI THE WORSHIPERS OF THE BEAST (REV. 13) ARE SAID TO RECEIVE HIS MARK IN THEIR FOREHEADS OR IN THEIR HANDS. AS THE FOREHEAD REPRESENTS THE INTELLECT, THE HAND REPRESENTS POWER, AS PS. 89:48, "SHALL HE DELIVER HIS SOUL FROM THE HAND OF THE GRAVE?" COMPULSORY WORSHIP IS NOT ACCEPTABLE TO GOD; HIS SERVANTS ARE SEALED ONLY IN THEIR FOREHEADS. BUT IT IS ACCEPTABLE TO WICKED POWERS; IT HAS ALWAYS BEEN CRAVED BY THE ROMISH HIERARCHY. SEE NOTE 8 FOR PROOF ON THE NATURE OF THIS MARK. THE SIGN OR SEAL OF GOD IS HIS SABBATH, AND THE SEAL OR MARK OF THE BEAST IS IN DIRECT OPPOSITION TO IT; IT IS A COUNTERFEIT SABBATH ON THE "DAY OF THE SUN." IN THE MESSAGE OF THE THIRD ANGEL (REV. 14:9-12) THEY WHO DO NOT RECEIVE THE MARK OF THE BEAST KEEP THE COMMANDMENTS OF GOD, AND THE SABBATH IS IN THE FOURTH PRECEPT; THEY KEEP THE SABBATH OF THE LORD; THEY HAVE HIS SIGN OR SEAL. THE IMPORTANCE OF THIS SIGN IS SHOWN IN THIS, THAT THE FOURTH COMMANDMENT IS THE ONLY ONE IN THE LAW WHICH DISTINGUISHES THE CREATOR FROM FALSE GODS. COMPARE JER. 10:10-12; ACTS 17:23,24; REV. 14:6,7; ETC. AND IT IS THAT PART OF HIS LAW FOR KEEPING WHICH HIS PEOPLE WILL SUFFER PERSECUTION. BUT WHEN THE WRATH OF GOD COMES UPON THE PERSECUTORS WHO ARE

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FOUND ENFORCING THE SIGN OR MARK OF THE BEAST, THEN THEY WILL REALIZE THE IMPORTANCE OF THE SABBATH, --THE SEAL OF THE LIVING GOD. THEY WHO TURN AWAY FROM THAT WHICH THE LORD SPOKE WHEN HIS VOICE SHOOK THE EARTH, WILL CONFESS THEIR FATAL ERROR WHEN HIS VOICE SHALL SHAKE THE HEAVENS AND THE EARTH. HEB. 12:25,26: JOEL 3:9-16, AND OTHERS. SEE ALSO PAGE 457 OF THIS BOOK.

-BC- EW
-TI- Early Writings of Ellen G. White
-CN- 2
-CT- Supplement
-PR- 02
-PG- 85
-TEXT-

1. On page 33 is given the following: "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. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon 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."

the beast and his image—which all who reject the gospel of righteousness by faith ultimately will do.

The beast described in Revelation 13:1-10 is the church-state union that dominated the Christian world for many centuries and was described by Paul as the “man of sin” (2 Thess. 2:2-4) and by Daniel as the “little horn” (Dan. 7:8, 20-25; 8:9-12, KJV). The image of the beast represents that form of apostate religion that will be developed when churches, having lost the true spirit of the Reformation, shall unite with the state to enforce their teachings on others. In uniting church and state they will have become a perfect image to the beast—the apostate church that persecuted for 1260 years. Hence the name *image of the beast*.

The third angel’s message proclaims the most solemn and fearful warning in the Bible. It reveals that those who submit to human authority in earth’s final crisis will worship the beast and his image rather than God. During this final conflict two distinct classes will develop. One class will advocate a gospel of human devisings and will worship the beast and his image, bringing upon themselves the most grievous judgments. The other class, in marked contrast, will live by the true gospel and “keep the commandments of God and the faith of Jesus” (Rev. 14:9, 12). The final issue involves true and false worship, the true and the false gospel. When this issue is clearly brought before the world, those who reject God’s memorial of creatorship—the Bible Sab-

bath—choosing to worship and honor Sunday in the full knowledge that it is not God’s appointed day of worship, will receive the “mark of the beast.” This mark is a mark of rebellion; the beast claims its change of the day of worship shows its authority even over God’s law.³²

The third message directs the world’s attention to the consequence of refusing to accept the everlasting gospel and God’s message of the restoration of true worship. It pictures vividly the final result of people’s choices regarding worship. The choice is not an easy one, for whatever one chooses will involve suffering. Those who obey God will experience the wrath of the dragon (Rev. 12:17) and eventually be threatened with death (Rev. 13:15), while those who choose to worship the beast and his image will incur the seven last plagues and finally “the lake of fire” (Rev. 15, 16; 20:14, 15).

But while both choices involve suffering, their outcomes differ. The worshipers of the Creator will escape the deadly wrath of the dragon and stand together with the Lamb on Mount Zion (Rev. 14:1; 7:2, 4). The worshipers of the beast and his image, on the other hand, receive the full wrath of God and die in the presence of the holy angels and the Lamb (Rev. 14:9, 10; 20:14).

Every person will have to choose whom to worship. Either one’s choice of righteousness by faith will be revealed as one participates in a form of worship God has endorsed, or one’s effectual choice of righteousness by works will be revealed as

-BC- PM

-TI- The Publishing Ministry

-CN- 1

-CT- Dorchester Vision of 1848 and Our First Publishing Ventures

<SI 15 <EI

<SB 1 <EB

<SB Dorchester Vision of 1848 and

Our First Publishing

Ventures <EB

"SHE SAW MANY INTERESTING THINGS ABOUT THIS GLORIOUS SEALING SABBATH, WHICH I HAVE NOT TIME OR SPACE TO RECORD. SHE TOLD BROTHER BATES TO WRITE THE THINGS HE HAD SEEN AND HEARD, AND THE BLESSING OF GOD WOULD ATTEND IT."

IT WAS AFTER THIS VISION THAT MRS. WHITE INFORMED HER HUSBAND OF HIS DUTY TO PUBLISH, AND THAT AS HE SHOULD ADVANCE BY FAITH, SUCCESS WOULD ATTEND HIS EFFORTS.--LS 116, FOOTNOTE.

REGARDING THIS VISION OF NOVEMBER 18, 1848, ELDER JOSEPH BATES TESTIFIED THAT HE SAW AND HEARD THE FOLLOWING FROM THE LIPS OF ELLEN HARMON:

"YEA, PUBLISH THE THINGS THOU HAST SEEN AND HEARD, AND

THE BLESSING OF GOD WILL ATTEND. LOOK YE! THAT RISING IS IN STRENGTH, AND GROWS BRIGHTER AND BRIGHTER!" . . . THE ABOVE WAS COPIED WORD FOR WORD AS SHE SPAKE IN VISION, THEREFORE IT'S UNADULTERATED."--<SI A SEAL OF THE LIVING GOD <EI (SEVENTY-TWO-PAGE PAMPHLET PUBLISHED BY JOSEPH BATES IN 1849), P. 26.]--At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

<SI 16 <EI

EPHESIANS 4,5

KING JAMES

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

-PR- 01
-PG- 15
-TEXT- . . .

Seventh-day Adventism and the Sabbath

Each person baptized as a SDA receives a "Certificate of Profession of Faith". Each person being baptized must sign a thirteen-point statement entitled "My Commitment". As we read the first five points, the "document appears perfectly, fundamentally Christian.

However, by point six, we find the deviations beginning. Point six reads, "I accept the Ten Commandments as still binding upon Christians, and it is my purpose by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord." Point eight has the convert believing, *"that the gift of prophecy is one of the identifying marks of the remnant church"*. Point thirteen identifies the Seventh-Day Adventist Church as the "remnant church of Bible Prophecy."

These doctrines are the teachings of Ellen G. White. As the convert peruses his baptismal booklet under the heading "Fundamental Beliefs of Seventh-Day Adventists", the peculiarities of Adventism become apparent. Under heading 17,

"The Gift of Prophecy", we find this statement *"This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church, comfort, guidance, instruction, and correction."*

Under heading 19, "The Sabbath" we are told that (God)...*"instituted the Sabbath for all people as a memorial of Creation"*. The fourth commandment of God's unchangeable law requires the observance of this seventh-day sabbath...It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's Kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people.

THE SEVENTH-DAY SABBATH

Seventh-Day Adventists strive to keep !!!"THE LAW" of the Old Testament. They place emphasis on the ten commandments as "the Law", when in fact the ten commandments form only a small part of the entire Law. Saturday Sabbath-keeping is greatly stressed as a requirement for salvation in this extremely legalistic group.

SDA's have a habit of thinking "Ten Commandments"

or "Sabbath" every time the Bible mentions "The Law". This is not correct. The word "Law" occurs over 400 times in Scripture, and refers to the entire Law, comprising ceremonial feasts, special days, sacrifices, dietary restrictions, cleansings etc. The term never applies solely to either the ten commandments or the Sabbath alone.

Realistically speaking, no Seventh-Day Adventist REALLY keeps "The Law". Where are their blood sacrifices? Do they heat their houses on Saturday? They are all Law-breakers if they carefully and honestly examine their lives in light of the entire Law. The Bible makes no distinction regarding the Law, that some parts are "ceremonial" as the SDA's claim, a claim designed to avoid truly keeping the Law in its entirety.

THE LAW WAS FOR THE NATION OF ISRAEL ONLY

Regarding the Ten Commandments, Exodus 20:2 states, "I am the Lord your God, who BROUGHT YOU OUT OF THE LAND OF EGYPT, out of the house of slavery".

The ten commandments were obviously given to those who had been brought out of the land of Egypt. This would limit the ten commandments to God's chosen people, the Israelites, the Jews.

Deuteronomy 5:3 shows that the Law was binding on those Israelites or Jews alive in MOSES' day. *"The LORD did not make this covenant with our fathers, but with us, with all those of us alive here today."* Therefore, no covenant was made to Adam, Noah, Abraham, Isaac, Jacob, Joseph, etc. as claimed by SDA's.

SABBATH-KEEPING

Seventh-Day Adventists make the Saturday Sabbath of extreme importance in their plan of salvation. Yet it is not binding on Christians, because Deuteronomy 5:15 applies it only to the Jews!

"And you shall remember that YOU WERE A SLAVE IN THE LAND OF EGYPT and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; THEREFORE the LORD your God commanded you to OBSERVE THE SABBATH DAY."

Notice that the Sabbath was a special covenant for those people delivered from bondage in Egypt. (see also Ezekiel 20:10-12; Exodus 31:12-18; Exodus 16:29; Nehemia 9:13, 14.)

IS THE SABBATH A MEMORIAL OF CREATION ?

It is true that Genesis 2:3 says God blessed the seventh day and sanctified it, but there was no command to

Point 89 a

memorialize it in remembrance of creation. The command to keep the sabbath day went only to those who were slaves in Egypt. There is no biblical record of the sabbath being kept in the interim between creation and the days of Moses. Why? Obviously because it was not commanded to be kept.

I have carefully looked up every scripture reference given by the SDA's regarding sabbath-keeping. (Gen. 2:1-2; Ex. 20:8-11; Luke 4:16; Isa. 56:5,6; 58:13,14; Matt. 12:1-12; Ex. 31:13-17; Eze.4:16 Eze. 20:12,20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32). All commands to keep the Sabbath are Old Testament ones to the sons of Israel. The scripture from Isaiah 56:5,6, refers to a "memorial NAME", not a DAY. The New Testament references are not commands to keep the sabbath.

IS THE SABBATH "CEREMONIAL"?

Seventh-Day Adventists in particular get out of keeping all the points of the Law by claiming some are "ceremonial" and don't require strict observance, but in their understanding the Sabbath does require strict observance. Leviticus, chapter 23 lists several "Holy Convocations". The first-mentioned one is the seventh-day sabbath. The chapter goes on to list other "holy convocations", namely the Passover, the Feast of Unleavened bread, the Wave offering, the Feast of Booths, etc. All are identified as "holy convocations". Why then claim that the first one mentioned, namely the seventh-day sabbath, is NOT "ceremonial", but ALL OTHERS listed are! Let's interpret the Bible honestly, and in context.

ARE CHRISTIANS UNDER THE SABBATH LAW?

Seventh-Day Adventists judge Christians very harshly for not keeping "Sundown Friday to Sundown Saturday." Christians, on the other hand, don't condemn others for worshiping on Saturday if that is their preference. Christians recognize that we are under grace, and not under the Law. The Apostle Paul wrote to the Colossians,

"Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or A SABBATH DAY--things which are a mere shadow of what is to come; but the substance belongs to Christ." (Col. 2:16,17).

No one calling himself a Christian should judge another respecting the Sabbath, and yet the SDA church would have Christians receive the "mark of the beast" for not keeping the Saturday sabbath. They have therefore made salvation dependent on which day of the week one keeps.

Hebrews, chapter four, shows that the fulfillment of the Jewish Sabbath was not the keeping of the same day by Christians, but the entering of Christians into God's

rest. The early Christians preached on the Jewish Sabbath because the Jews were gathered in the synagogue on that day. (See Acts 17:2-4). Their fellowship together was always the "first day" of the week, Sunday, the day of Christ's resurrection. (See Acts 20:7)

CONCLUSIONS REGARDING THE SABBATH

There is NO scripture commanding Christians to keep the Saturday sabbath. Surely there would be a command if it was of such importance as to affect our salvation! Christians have always met for fellowship and the breaking of bread on the first day of the week, Sunday, and continue to do so until this day. They do not claim Sunday is the "sabbath" but rather, the "Lord's Day". Sunday worship was not introduced by the Roman Catholic Church, although they like to take credit for it. Catholics merely carried on where the Apostles left off. The claim by SDA's that Christians are worshiping the sun by meeting on Sunday, is just as ridiculous as us accusing the SDA's of worshiping Saturn, because they meet on Saturday!

WE ARE NOT UNDER THE LAW

The Law was our tutor, or teacher leading us to Christ. Galations 3:25 concludes !"we are no longer under a tutor". ! The Law divided Jews from Gentiles, so Christ abolished it. (Ephesians 2:14-16).

Even the Jews knew the old Law Covenant would pass away. Jeremiah 31:31 says,

"Behold the days are coming", declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah".

God would write His new law on people's hearts (vs. 33). Jesus Christ Himself instituted the new covenant. (See 1 Corinthians 11:25), fulfilling and abolishing the old Law covenant. Yes, the old Law Covenant, including the seventh-day sabbath observance is now over. The letter of the Law is finished. Christ Himself is described as the end (Greek, "telos" or "terminator") of the Law. (Romans 10:4). We will close this subject by quoting Romans 8:2-4,

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did; sending His own Son in the likeness of sinful flesh and as an offering for sin. He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."

-BC- GC11
-TI- The Great Controversy
-CN- 28
-CT- Facing Life's Record
-PR- 03
-PG- 485
-TEXT-

Point 90

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the

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full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.

Point 91

JOHN 1

KING JAMES

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

1 PETER 2,3

KING JAMES

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Adventists respond to charges of falsehood

To the Editor

I was reluctant to write to you in response to one of your contributors, K. MacGregor — not because I wanted to avoid the issues he raised, but because I would prefer to avoid controversy whenever possible — especially in a public forum. However, I feel that your readers deserve a response to K. MacGregor's article in the Nelson Daily News on April 10, 1997 entitled: "False prophets share common traits." I also hope that my article may provide some guidelines to help people evaluate the claims of groups or individuals.

I have to agree with K. MacGregor that our society is saturated with cults, false prophets and false religions. Unfortunately, however, we're going to see more and not less of them in the future. The following five points are things to consider when evaluating the claims of groups or individuals: (1) Cults or false religions usually have a single powerful human leader who becomes the cult's "messiah" (compare with Ps. 146:3; Is. 45:22); (2) The cult leader's word, or teachings of the cult, become absolute truth, overshadowing the teachings of the Bible (compare Mark 7:7; Is. 8:20); (3) Each cult uses pressure tactics to coerce members into submission (compare Josh.

24:15; Rev. 22:17); (4) Each cult denies the central truth of the gospel that Jesus is the divine Son of God, without beginning or ending. They deny that His death has provided salvation for the entire human race. As a result, salvation is earned by adherence to the teaching of the cult rather than accepting Christ and following Him (compare Eph. 2:8,9; Rom. 6:23); (5) Cults often urge their "converts" to leave their families. By isolating family members they accomplish their "brain washing" tactics. Biblical Christianity calls for people to follow Jesus and stand for truth, but does not call them to leave their families (see 1 Cor. 7:13; John 17:15-17).

Perhaps what concerns me the most about K. MacGregor's article is what he claims is the solution to the whole problem of cults, false prophets, etc. He says: "The number one problem is: Failure to put their leaders and organizations to the test of simple, common basic logic." While it is true that simple, common basic logic may be helpful in the evaluation process, it is by no means the "number one problem." K. MacGregor himself pointed out that the 39 suicides in San Diego were "reasonably well educated, intelligent people." Evidently, in light of their

beliefs taking their own lives seemed to them to be perfectly logical. It may not be logical to me or K. MacGregor, but obviously, it was to the cult members! But therein lies the real problem — logical as far as who is concerned — me? K. MacGregor? No. To say that the "number one problem" is a failure to use "simple, common basic logic" is in reality, potentially dangerous. Proverbs 16:25 says, "There is a way that seems right to a man, but its end is the way of death." Evidently, our reasoning abilities are not sufficient! What may seem logical to us may in fact lead us down the wrong road — as was the case with the 39 cult members. The Book of Revelation predicts a time when all the world "will become convinced that the most logical thing to do will be to cooperate with the religio-political power referred to as "the beast" which will be opposed to God and true religion (Rev. 13 and 14). The "number one problem" is not a failure to follow logic, but rather, a failure to test one's claims in light of the Word of God — the Bible (2 Tim. 3:14-17; 2 Pet. 1:19-21; Is. 8:20).

As for the accusations made by K. MacGregor against the Seventh-day Adventist Church and Ellen White, I'm sorry to again see his misrepresentations, historical inaccuracies and false assessments in print. It was 14 years ago that I first read such things published by the "ministry" he represents and they are no more true now than they were then. Since K. MacGregor dedicated a considerable portion of his article to maligning Ellen White, perhaps it would only be fair to allow her to speak for herself.

wouldn't you agree?
My purpose in writing this article is not to begin an on-going dialogue on the subject. Rather, it is to clarify some issues raised and provide a few basic tools for anyone to evaluate cults and religions for him/herself. Thank you for providing this opportunity for me to do so.

Dan Stapleton
Pastor

The Nelson Daily News of May 5, 1997.

-BC- 1BIO
-TI- Ellen G. White: The Early Years Volume 1 - 1827-1862
-CN- 31
-CT- The Clouds of War
-PR- 02
-PG- 473
-TEXT-

For a time the War Between the States had seemed far away. To those in Battle Creek little was taking place, and James and Ellen White were involved in various interests. The third angel's message had not reached into the South, and the church was thus relieved of some concerns. Organization was taking hold rather slowly, but some churches were moving into line. Linked closely with the opposition to organization was a declining regard for the Spirit of Prophecy as manifested in the work of Ellen White. Beginning with the February 4, 1862, issue of the <SI> Review and Herald <EI>, James White set forth his views in four editorials entitled "Perpetuity of Spiritual Gifts." The next issue carried on the back page James White's appeal for the members to arise and assist B. F. Snook in securing a home for his family in Marion, Iowa. A property valued at \$1,300 was available for \$500. Snook described it:

-BC- GC88
-TI- The Great Controversy [1888 edition]
-CT- Appendix
-PR- 01
-PG- 682
-TEXT-

THIS FACT NOT BEING AT FIRST PERCEIVED BY MR. MILLER AND HIS ASSOCIATES, THEY LOOKED FOR THE COMING OF CHRIST IN 1843, OR IN THE SPRING OF 1844; HENCE THE FIRST DISAPPOINTMENT AND THE SEEMING DELAY. IT WAS THE DISCOVERY OF THE CORRECT TIME, IN CONNECTION WITH OTHER SCRIPTURE TESTIMONY, THAT LED TO THE MOVEMENT KNOWN AS THE "MIDNIGHT CRY" OF 1844. AND TO THIS DAY THE COMPUTATION OF THE PROPHETIC PERIODS PLACING THE CLOSE OF THE 2300 DAYS IN THE AUTUMN OF 1844, STANDS WITHOUT IMPEACHMENT.

Seventh-day Adventists Believe . . .

Point 94

*One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.—
Fundamental Beliefs, 17.*

Seventh-day Adventists Believe...A Biblical
Exposition of 27 Fundamental Doctrines
Page 216

-PC- GCB
-PT- The General Conference Bulletin
-DT- 06-02-13
-AT- On the Spirit of Prophecy (W. C. White)
-PR- 43
-TEXT-

THE FACTS ARE THESE: AT THE PRESENT TIME MOTHER IS WRITING VERY LITTLE. BUT DURING MANY YEARS OF SERVICE, HER WORK WAS DONE ON THIS WISE: OFTENTIMES MOTHER'S MIND WAS DIRECTED IN THE EARLY MORNING TO SOME PARTICULAR SUBJECT. SOMETIMES THE ANGEL WOULD AWAKEN HER AS IF SOME ONE TOUCHED HER, AND THE MESSAGE WOULD BE GIVEN, WRITE WHAT I REVEALED TO YOU AT SUCH AND SUCH A TIME REGARDING SUCH AND SUCH A CHURCH OR CONFERENCE OR MOVEMENT. SHE WOULD QUICKLY ARISE AND DRESS, AND UNDERTAKE THE WRITING WITHOUT DELAY. AS SHE BEGAN, THE MATTER WAS ALL FRESH IN HER MIND, JUST AS IT HAD BEEN PRESENTED YEARS BEFORE; AND SHE WOULD WRITE ON, PAGE AFTER PAGE, AND PAGE AFTER PAGE. GROWING WEARY, SHE WOULD STOP AND REST, SOMETIMES SITTING IN HER CHAIR, WAITING A FEW MINUTES, THINKING OF WHAT WAS TO FOLLOW. THEN AGAIN ANOTHER VIEW WAS FLASHED UPON HER MEMORY, AND SHE WOULD WRITE ON AND ON UNTIL SHE BECAME WEARY, AND RESTED FOR A TIME; OR PERHAPS SHE WOULD WRITE UNTIL THE SUBJECT WAS ENTIRELY FINISHED.

Point 95

-BC- MR311
-TI- The Remnant Church; Its Organization, Authority, Unity, and Triumph
-CN- 1
-CT- The Church and its Foundation
-PR- 01
-PG- 6
-TEXT-

I Rebuke and Chasten

Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning) (Rev. 3:19). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church.

-BC- 3T

-TI- Testimonies for the Church Volume Three

-CN- 36

-CT- Unity in the Church

-PR- 01

-PG- 436

-TEXT-

Point 95a

Brother B is especially weak upon some points; he loves praise and flattery; he loves pleasure and distinction. He exalted himself and talked much and prayed little, and God left him to his own weakness; for he did not bear fruit to the glory of God. On that journey he had an opportunity to do a great amount of good, but he did not realize that he was accountable to God for his talents and that as a steward of God he would be called to an account whether he had used his ability to please himself or to glorify God. If Brother B had felt the power of the love of Christ in his own heart, he would have felt an interest for the salvation of those with whom he was brought in contact, that he might speak to them words which would cause them to reflect in regard to their eternal interest.

-BC- 21MR

-TI- Manuscript Releases Volume Twenty-one

-CN- 1580

-CT- Admonitions for a Wayward Minister

-PR- 02

-PG- 387

-TEXT-

Had you, Elder Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire, How can anyone with this light shining upon them dare in thought or word to deny the Lord God who hath bought them? Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity.--Letter 51, 1886.

-BC- 1888

-TI- The Ellen G. White 1888 Materials

-CN- 46

-CT- To Elders M. and H. Miller

-PR- 02

-PG- 390

-TEXT-

Bro. Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the great teacher. You need the spirit of a little child, conscious of your weakness, and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal, and lifeless, you would learn from the great teacher precious lessons of wisdom. Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the ideas, plans and work of others. Brn. Madison and Howard Miller, have taken

-BC- PP
-TI- Patriarchs and Prophets
-CN- 73
-CT- Appendix
-PR- 05
-PG- 761
-TEXT-

Point 96

AGAIN: CHRIST IS CALLED THE WORD OF GOD. JOHN 1:1-3. HE IS SO CALLED BECAUSE GOD GAVE HIS REVELATIONS TO MAN IN ALL AGES THROUGH CHRIST. IT WAS HIS SPIRIT THAT INSPIRED THE PROPHETS. 1 PETER 1:10, 11. HE WAS REVEALED TO THEM AS THE ANGEL OF JEHOVAH, THE CAPTAIN OF THE LORD'S HOST, MICHAEL THE ARCHANGEL.

KING JAMES

THE EPISTLE OF
PAUL THE APOSTLE TO THE

Hebrews

I GOD, WHO at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;
3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.
7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
8 But unto thy Son *he saith*, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
9 Tho hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Please refer to the documentation for
Points 16 and 16a. Thank you.

Point 97

-BC- GC11
-TI- The Great Controversy
-CN- 24
-CT- In the Holy of Holies
-PR- 01
-PG- 425
-TEXT-

Point 98

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

Point 99

HEBREWS 7,

KING JAMES

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec.)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law. *maketh* the Son, who is consecrated for evermore.

CURRENTS INTERVIEW: WALTER MARTIN

Christianity's cult-watcher discusses Adventism in trouble — including his fear that SDA leaders "are on Masada and they don't know it."

In the mid 1950s, a theologian and cult-watcher named Walter L. Martin began an investigation into Seventh-day Adventism which led the church to publish the book QUESTIONS ON DOCTRINE and which led Martin to write THE TRUTH ABOUT SEVENTH-DAY ADVENTISM. In his book and the articles that preceded it, Martin holds that Adventists are not a cult, subscribing to extrabiblical authority, but are in fact biblical—and thus genuine Christian brethren, worthy of respect and unreserved fellowship. During an interview in February 1983, Martin told CURRENTS his feelings regarding the fate of QUESTIONS ON DOCTRINE and gave his evaluation of SDA theological developments subsequent to 1955.

Because nearly three decades have passed since Martin spent hundreds of hours in dialogue with General Conference officers, we expected to interview an unsteady octogenarian. But Martin is barely into his fifties.

He was a mere boy when he confronted

FREDA, an acronym given by some on Eastern Avenue to Froom, Read, and Anderson. L.E. Froom, whom Martin had asked to meet, was Adventism's reigning historian-apologist. W.E. Read, General Conference field-secretary, entered the discussions at Froom's suggestion. And Roy Allan Anderson, also included at Froom's request, was Ministerial Association secretary and MINISTRY Magazine editor.

Martin was already a contributing editor for ETERNITY Magazine and had published a book exposing the cults (his life's cynosure) when he persuaded his mentor-boss, ETERNITY editor Donald Grey Barnhouse, to join him in conversation with his new friends from the General Conference.

General Conference president R.R. Figuhr gave his blessing to the meetings in the summer of 1955 and more than once after his retirement told R.A. Anderson that the book SEVENTH DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE, which resulted directly from the discussions with Martin and Barnhouse, was the most

meaningful accomplishment of his administration. Not everyone agreed, however, and evidence of the sound and fury that followed publication of QUESTIONS ON DOCTRINE is illustrated in a box on page 22.

Dr. Martin was interviewed at his Christian Research Institute offices in El Toro, California, where he employs an engaging staff of research assistants.

Martin has invested much of himself in Seventh-day Adventism, and his reputation with the evangelical Christian community is on the line as he maintains that Adventists are Christian brethren rather than a cult. Consequently, he remains intensely interested in the status of our internal doctrinal debates.

When discussing his interaction with Seventh-day Adventist leaders past and present, Martin becomes very much involved. Interview becomes monologue. And, given the continuing vicissitudes in Adventist doctrine and policy, Adventists can expect to hear more from this self-appointed monitor of cults.

CURRENTS: I understand that you have recently solicited from the General Conference President, Neal Wilson, a statement affirming the validity of Adventist doctrine as presented in the 1957 publication, *Sev-*

enth-day Adventists Answer Questions on Doctrine. Could you tell us why you are looking for such a statement at this time from the General Conference president? Have you received any response?

MARTIN: The request has been sent to Mr. Wilson. The reason for it is because increasingly, over the last few years, I have met Adventist pastors, teachers, and evangelists around the country who felt that the de-



"They were to take my book and get it into all the Adventist bookstores and publishing houses . . . They reneged on that. The General Conference reneged on that, and [R.A.] Anderson was very upset."



"I believe Ellen White had an extremely complex personality, and I think she plagiarized materials because she believed that the Lord had shown her that what the sources said was the truth . . ."



PHOTOGRAPHY BY DAVID S. BAKER

"They are on Masada and they don't know it. If Ellen White is an infallible interpreter of Scripture, then what they've railed against all these years has finally come to pass . . . They have a pope."

Fencing with Walter Martin

"Who Is Telling the Truth?" That is the title given to a series of five, half-hour segments of the John Ankerberg Show featuring as guests *Adventist Review* editor William Johnsson and cult expert/author Walter Martin.

The title of the series is not inquiring so much about Johnsson versus Martin as about a number of Adventist leaders whose statements about Ellen White's authority have appeared in numerous church-sponsored publications.

In an early exchange Martin argued that if you cannot disagree with Ellen White, "then she has become a pope above the Scriptures. The moment anybody quotes Scripture to disagree with her, the denomination says you are controverting the Spirit of Prophecy. If she is the infallible interpreter, nobody can judge her"

Johnsson: She is not an infallible interpreter of Scripture.

Martin: You're sure of that.

Johnsson: I'm sure of it.

Martin: And that is your position or the denomination's?

Johnsson: I think you ought to go to the official statement of beliefs if you want to find out what Seventh-day Adventists believe

Martin (reading from the 3 June '71 *Review & Herald*): "The Bible is an infallible guide, but it needs to be infallibly interpreted to avoid confusion and division. When will the people of God"

Martin and Ankerberg were able to produce and read from the *Review* so many quotes from

individuals like Robert Olson and Arthur White, asserting Ellen White as an "inspired interpreter," that Johnsson was reduced to arguing that "the *Adventist Review* is not the official organ of the Seventh-day Adventist church; it is the general church paper."

Sometimes it hardly seemed fair when Ankerberg, the show's host, would join the questioning. At one point he asked Johnsson what the fundamental beliefs statement about the Spirit of Prophecy means when it refers to Ellen White as "a continuing and authoritative source of truth."

Johnsson: I think it means we should take her seriously.

Ankerberg: How seriously?

Johnsson: Just as we would any gift of the Spirit Adventists take her writings seriously; we feel they have instruction for us.

Ankerberg (quoting from Neal Wilson's 1980 General Conference keynote address): "There must be a renewal of personal Bible study and family worship. A reemphasis of Bible preaching and teaching, supported and strengthened by enlightenment that comes from the study of the inspired and authoritative writings of Ellen White, is necessary."

"Why necessary?" Ankerberg asked.

Johnsson: I wish he [Neal Wilson] were here tonight

But Wilson and fourteen other Adventist leaders had rejected Ankerberg's invitations. Wilson, however, approved and was kept abreast of Johnsson's plans to appear. Johnsson

said he accepted the invitation gladly as an opportunity to represent the church in a way that he felt Walter Rea and Desmond Ford in their earlier Ankerberg Show appearances had not.

Johnsson continually found himself on the defensive, because Martin and Ankerberg were so well-acquainted with Adventist literature. As soon as Johnsson had described the format of a typical Sabbath School Quarterly lesson ("question, text of Scripture, comments, quotations; you may find a quotation from Ellen White or you may not") to support a primary Adventist reliance on Scripture, Ankerberg quoted from the April-June 1976 Quarterly, page 92:

"How advantaged the SDA church is to have a modern inspired interpreter of both the Old and New Testaments. Surely there is every logical reason to give the inspired interpretations top priority in arriving at our understanding of the Word today."

"Well, that's only one statement," Johnsson replied. "You asked for practice."

When Martin read from Ellen White that the General Conference when in session is God's highest constituted authority on earth, the *Review* editor's response was to emphasize "in session; in session!"

Johnsson and Martin disagreed about Glacier View, with Johnsson asserting that Ford was judged by Mrs. White's interpretation of Scripture. Johnsson retorted, "Walter, I was there; I didn't see you there."

Martin never quit asking to what extent Ellen White's interpretation of Scripture is authoritative for Adventists. And Johnsson kept saying that only the 27 Statements of Fundamental Beliefs were authoritative. But Martin posed quite a problem for that argument by quoting from the *SDA Encyclopedia* (p. 673):

"The best presentation summary of the SDA view of the investigative judgment in current Adventist literature is the chapter entitled 'The Investigative Judgment' in the book *The Great Controversy* by Ellen G. White, from which the following summary sentences were taken"

Eventually Johnsson seemed to acquiesce a bit to Martin's assertion that Adventist literature is "a morass of contradictions," and his complaint that "we love you as a Christian brother, but we can't work together while the men in Washington talk out of both sides of their mouths." Said Johnsson:

"Our church leaders need to speak more carefully — carefully in the sense of being precise, especially in sensitive areas But you know administrators are busy, and often they're not very much into theology, at least in terms of their advanced training." That's what Desmond Ford said.



Walter Martin and William Johnsson

Courtesy: John Ankerberg Show

Therefore we believe that it is a cult for the following reasons:

1. Misrepresentation of Jesus Christ as to His person, mediatorship, and atoning work.
2. Due to its claim to exclusivity. Seventh-day Adventists believe they alone will receive salvation, avoiding the "mark of the beast." They believe they alone are the "remnant church."
3. Salvation has been "boiled down" to which day of the week you keep. Grace has been contaminated with extreme legalism and works.
4. Because Seventh-day Adventists choose to endorse a proven false prophetess and embrace her teachings, even after the truth was shown to the leaders.

Seventh-day Adventists still like to point out that the late Dr. Walter Martin, a cult expert, did not regard them as a cult in his book, *Kingdom of the Cults*. However, on public television during "The John Ankerberg Show" he made this statement:

I fear that if they continue to progress at this rate, then the classification of a cult can't possibly miss being reapplied to Seventh-day Adventism, because once you have an interpreter of Scripture, a final court of appeal that tells you what Scripture means, as soon as you judge Scripture by that, as soon as you have someone who has made doctrinal errors in the past, even on the deity of Christ and the doctrine of the atonement and other things, and that person is

raised to that position or authority, you have polarization around that person.

Sadly, Seventh-day Adventism has missed its opportunity to align its doctrines with the Bible alone and join with evangelical Christianity. By its own actions of late, it has placed itself in the category of a cult. We can now only hope for future changes.

Coping With the Cults by Lorri MacGregor