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Seventh-day Adventism Is Not The Truth



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Ellen White, A Source of Truth

Ellen White as a source of truth is perhaps the underlying error of the SDA church. Fundamental Belief No. 18 includes the following statement. ...As the Lord's messenger, her [Ellen G. White's] 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.1 Officially, Adventists believe the writings of Ellen G.White (EGW) are inspired on the same level as the Bible.2Because she is the later inspired writer, many SDAs hold that her interpretation of the Bible is to be preferred over the meaning the biblical text itself conveys.3 While it is true It is incredible that SDAs still hold the writings of Ellen White to be authoritative and inspired on the same level as Jeremiah and other Old Testament prophets.9 Consider the following questionable, unbiblical, or even heretical statements. "We are placed here on probation to see if we will prove worthy of eternal life.10For a period of time Christ was on probation. He took humanity on himself, to stand the test and trial which the first Adam failed to endure. Had he failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost.11Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved.12 A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations.13 Since the flood there has been amalgamation [sexual union] of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men.14 Jesus had older brothers.15

Ellen White gave a number of failed prophecies16including the statement that "Old Jerusalem would never be built up."17 Regarding the wearing of wigs, she said, "Many have lost their reason, and become hopelessly insane, by following this deforming fashion."18 Ellen White wrote that Satan had taken full possession of the churches which rejected Adventist's reinterpretation of the failed 1844 prophecy.19 Ellen White said, 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.20I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things, to revive past truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith. 21 (emphasis added) Our Faith Founded on Truth...I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844,they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right tithe point, which cut off the influence of such messages.

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.22 The above quote penned in 1904 demonstrates the cultic heart of Adventism. Adventist "truth" is primarily founded on the early experience of those who went through the 1844 debacle. Further, Ellen White makes it patently clear that this so-called "truth" that was confirmed "through the moving of the Holy Spirit" (her visions and testimonies) is the plumb line to which any interpretation of Scripture must be aligned. This is clearly placing her writings as a "source

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THE GOSPEL IN BRIEF

There is one, and only one, eternal, true, holy God (Father, Son, and Holy Spirit, Matt 28:19). He created everything by His word. God has told us the truth about Himself in the word He has given us, the Bible, which He commands us to obey. God is compassionate and just to all. God is pure and Holy; sin is destroyed in His presence (Numbers 14:18). However, we have all sinned, falling short in the evil we do, and the good we fail to do. Yet our problem is not just what we do, but also who we are; we are selfish, corrupt, and estranged from God. Because God is just, He will punish sin impartially, yet God still bestows his love to all men. So our Savior, Jesus, the only begotten Son of God (the God-man, John 1:1,14), was graciously sent to suffer and die on the cross for our sins and to purify us from all unrighteousness by the sacrifice of His body and blood. He was born of the virgin Mary, lived a sinless life, and was physically raised from the dead and ascended into heaven. Jesus will physically return to judge the world. God commands everyone to repent and to believe in Him. God's Spirit lives in each of us who believe in Him to guide us into truth, convict us of our sins, and to work in us to sanctify us to live a more holy life, pleasing our Lord. God's children will dwell forever with God, and those who reject Jesus will suffer eternal torment. There is no other way for anyone to come to God except through Jesus (Jn. 14:6). Please do not depend on anyone else, your own efforts, your religion, but simply put your faith in Christ our Master. So as Rom. 10:9 says, *"That if you confess with your mouth , "Jesus is Lord," and believe in your heart the God raised him from the dead, you will be saved."* You are urged not to despise God's mercy but call out to the Lord and trust ONLY in Him.

(See also Acts 10:36-43)

THOUGHTS FROM THE DIRECTOR



Larry Wessels

This issue features a former Seventh-day Adventist pastor for 13 years named Dale Ratzlaff. Dale is the author of several books on SDAs and is a conference speaker (see my 5-part video series with him on page 9).

What I am about to say next is posted in the comments section under all of our Seventh-day Adventism videos found on YouTube.

Seventh-day Adventism qualifies as a non Christian anti-Christ cult due to the following reasons: (1). It is built on the woman Ellen G. White & her teachings despite the Bible saying women are not permitted to teach or usurp authority over men (1 Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.") (2.) Ellen White claimed to be equal with the Biblical prophets & apostles through her many writings (sort of a "Spirit of Prophecy") & her SDA followers believed her (2 Peter 3:16). (3.) Ellen G. White is a false prophet due to her false & failed prophecies (Deuteronomy 18:19-22). (4.) Ellen G. White had delusional dreams & visions much like phony Charismatic & Pentecostal TV preachers do today. (5.) Seventh-day Adventism has a damnable false gospel (Galatians 1:6-10) for several reasons: A) Satan is the final sin bearer for Seventh-day Adventists. B) They say Jesus had a sinful nature just like fallen man otherwise He can't be a Savior. C) Ellen G. White taught the cult doctrine of the 1844 investigative judgment of Jesus in the heavenly sanctuary for the purpose of allowing Seventh-day Adventists final access to heaven while all others would be destroyed. D) Seventh-day Adventism denies the New Testament Christian gospel by saying Old Testament "Saturday" Sabbath keeping is essential for salvation. E) Although SDAs say they believe in salvation by grace they redefine the meaning of grace in order to incorporate into their religious system a salvation by laws keeping to achieve final works righteousness. If the apostle Paul cursed the Galatian Judaizers to hell for adding only one stipulation to the gospel which was circumcision then how much more would he curse the SDAs for all their added terms & conditions to the simple gospel of grace. (6.) Seventh-day Adventists teach the false doctrine of soul sleep. (7.) SDAs teach the false doctrine of the annihilation out of existence of the wicked including Satan & his demons rather than an eternal conscious punishment in a never ending lake of fire. Matthew 7:15.

WHAT IS CHRISTIAN ANSWERS ?

Our ministry name is derived in part from I Peter 3:15 which states, *"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."* (KJV). This is the goal of **Christian Answers** in an increasingly anti-Christian society here in America and throughout the world; giving answers and reasons why the Christian faith can be trusted and believed. Christians are to know what they believe and why they believe it.

The Biblical commands to *"fight the good fight of faith"* (I Tim. 6:12), to be *"set for the defense of the gospel"* (Phil. 1:17), to *"earnestly contend for the faith which was once delivered unto the saints"* (Jude 3), to *"be able both to exhort in sound doctrine and to refute those who contradict"* (Titus 1:9), to *"put to the test those who call themselves apostles, and they are not"* (Rev. 2:2), to *"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."* (Matt. 7:15), to *"examine everything carefully; hold fast to that which is good"* (I Thess. 5:21)," *with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth"* (2 Tim. 2:25), to follow the example of Paul and Apollos who *"vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was Christ."* (Acts 18:28). These are but a few of the marching orders for the call to ministry, discernment and evangelism.

The inerrant Word of God (2 Tim. 3:16-17) whereby the gospel is preached, which is *"the power of God unto salvation to everyone that believeth"* (Rom. 1:16), is the weapon of our evangelism. As Hebrews 4:12 states, *"For the word of God is living and active. Sharper than any double-edged sword, it penetrates even dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."* This is the evangelical missionary methodology of **Christian Answers**— to bring the Biblical perspective to a culture that is almost completely ignorant of it; to bring Christian truth, Christian answers to those who, as the prophet Isaiah said, have made "lies...and falsehood" their refuge (Isa. 28:15); to smash lies and falsehoods with the "hammer" of God's word (Jer. 23:29); see also Proverbs 30:5-6, Psalm 138:2b, Isaiah 40:8, John 5:39-47, I Cor. 14:37, and Acts 17:11.

Christian Answers utilizes all outreach that God allows us including television, radio, audio cassettes, video tapes, speaking engagements, and the printed page. The materials we have been able to produce have been used by churches, Bible teachers, Christian apologists, laymen and others as well as those seeking life in Christ.

We are not afraid to stand up for Jesus Christ in public forums or wherever the Lord leads. Of course this type of ministry is not for the faint of heart and very often leads to the same type of suffering and persecution that we find in the book of Acts. But as the old saying goes, "one life will soon be past, only what's done for Christ will last," and as Paul said, *"I press toward the mark for the prize of the high calling of God in Christ Jesus."* (Phil. 3:14), knowing this mortal life is short and God's eternity is only a moment away for all.

Our ministry is exempt from federal income tax under section 501 (c)(3) of the Internal Revenue Code as a organization described in section 501 (c)(3) by the Internal Revenue Service. Donations to our ministry are tax deductible therefore, they will be reported to IRS as gifts of your U.S. income tax. This applies to donations only - not sales. We are legally registered in the State of Texas.

of truth" over the witness of Scripture, something no Christian, at least no Protestant Christian, would ever do! Today, Adventist leadership realizes that the church needs the writings of Ellen White more than ever. About 300,000 Adventists are leaving the SDA church every year.23 In what appears to be a desperate attempt to stop the exodus, the denomination has launched "Connecting With Jesus". The largest global book distribution project in the history of the Seventh-day Adventist Church...Sponsored by the General Conference and the world divisions in cooperation with the Ellen G. White Estate, the project entitled "Connecting With Jesus" will provide ten Ellen White books with study guides to two million Adventist families around the world during a five year period. The books and study guides will be published in many languages at subsidized prices that all can afford....In the beginning of the Advent movement, God worked through Ellen White to help shape the mission and message of the church. Making these heaven-sent messages available to new church members, as well as to others who do not now have access to them, will help assure the on-going unity of the church, both theologically and organizationally.24 While the Adventist church claims to be a Bible based church, the leaders know very well that Bible study without Ellen White interpretation will lead members out of the church. Her writings serve as a prism through which Adventists interpret Scripture. This is why it is imperative for questioning Adventists to determine once and for all the veracity of the writings of Ellen White. Unless they lay aside her writings, they will be unable to see the unity and truth of Scripture.25

Founded on Error and Deception

The founders of Adventism were followers of William Miller who, by the dubious method of proof-texting, predicted that Christ was going to return in 1843. When He did not, the Millerites revised the date to October 22, 1844. Miller had some 15 "proofs" to back up his dates and a large chart which pictured the beasts of Daniel and Revelation along with his calculations. Of Miller's chart, Ellen White wrote: 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.1She also made some very bold statements about Christian pastors who did not accept Miller's date-setting message. I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Thousands were led to embrace the truth preached by William Miller.2 Many shepherds of the flock, who professed to love Jesus, said that they had no opposition to the preaching of Christ's coming, but they objected to the definite time.3 Ministers who would not accept this saving message [note that in context, this "saving message" refers to the acceptance of a "definite time"] themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven and to persecute William Miller and those who united with him in the work.4 October 22, 1844, is a pivotal date in Adventism. It is known as "the great disappointment" because Christ did not return as predicted. However, rather than admit error, Adventists reinterpreted the failed prophecy of Miller5 and taught that instead of coming to earth on that date as they had predicted, Christ entered for the first time into the Most Holy Place of the heavenly sanctuary.6 They understood this to mean that the door to the first apartment, where Adventists said forgiveness was offered, was now shut. Thus Adventists taught that the "door of mercy" was shut for all the churches which rejected this new "truth "and for the whole "wicked world whom God had rejected". I saw that the nominal churches [those who had rejected the 1844 sanctuary message], as the Jews crucified Jesus, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left, and Satan, pleased with the deception of the professed followers of Christ, fastens them in his snare, and assumes religious character, and leads the minds of these professed Christians to himself, and works with his power, his signs and lying wonders.7 As the years went by, however, in order to get their own children who were born after 1844 into the "shut door" of salvation, they had to re-interpret their re-interpretation of their revised prophecy of the failed prophecy. In order to pry open the "shut door of mercy" they revised their definition of "door"8 and the timing of when it was shut without ever renouncing their early errors.9 To keep the early errors upon which Adventism was founded "out of sight" they used several types of deception. For example, they have suppressed one of Ellen White's visions because it clearly teaches a shut door of salvation after 1844.10 Her first vision is printed in the book, Early Writings. What many Adventists do not know is that part of this vision has been deleted even though the preface says, No change has been made in any idea or sentiment of the original work, and the verbal changes have been made under the author's own eye, and with her full approval.11There were some Adventists12 who still had her original vision as published in *A Word to the Little Flock* which included the "shut door" statements. These people accused the church leaders of suppression. Adventist leader Elder G.I. Butler said such charges were "lying insinuations".13Here is a portion of Ellen White's first vision as printed in *A Word to the Little Flock.* I have bolded the words which were left out of this vision as published in Early Writings.Others rashly denied the light behind them, [their Millerite experience] and said that it was not God that had led them out so far. The light behind them went out leaving 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 and 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. When honest Adventist leaders learned of some of these errors and left the church, they were usually castigated and given over to Satan.14W.W. Prescott, an early, respected leader in Adventism, in his later years wrote: It seems to me that we are betraying our trust and deceiving the ministers and the people. It appears to me that there is much more anxiety to prevent a possible shock than to correct error.15 Prescott also wrote the following in a letter addressed to Ellen White's son, Willie White. It seems to me that a large responsibly rests upon those of us who know that there are serious errors in our authorized books [books written by Ellen G. White] and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements, and they use our books as sufficient authority in their sermons, but we let them go on year after year asserting things which we know to be untrue. I cannot feel this is right...the way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trial to me. It seems to me that what amounts to deception...has been practiced in making some of her books and no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go into these matters, I have talked with you for years about them, but it brings no change.16 Elder J. N. Loughborough, in his book, *The Great Second Adventist Movement,* endeavoring to support the ministry of Ellen White, quoted Elder Joseph Bates' early endorsement of her writings. I believe the work [of Mrs. White] is of God, and is given to comfort and strengthen

his scattered, torn and peeled people, since the closing up of our work...in October 1844.17 Do you wonder what Loughborough left out of Bates' testimony? Just three little words but these three words confirmed the belief in the shut door of salvation that Loughborough was trying to suppress:...since the closing up of our work for the world in October1844.18 The way early Adventist leaders dealt with known error seems to be the template the church has used and continues to use to this day:

Suppress the early errors. Do not respond to those who point out the errors. Never admit to the errors. Cast out all who expose the errors.Tell Adventist members they will be deceived by Satan if they read the writings of those who point out the errors of Adventism.19 Tell Adventist members they will lose their salvation if they reject the writings of Ellen White and leave Adventism. It is Satan's plan to weaken the faith of God's people in the Testimonies [writings of Ellen White]. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies,* which were once believed are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.20 Not only did the founding Adventists organize themselves around the heresies of date-setting and false doctrines designed to cover their mistakes, but they denied the Trinity and rejected the full deity of Christ. They taught that Jesus was Michael the archangel.21 Note the following quotes from Ellen White:

The ministry of the angel at the altar of incense [in Rev.3:8] is representative of Christ's intercession.22 The mighty angel who instructed John [in Rev. 1:1] was no less than the person of Christ.23The man Christ Jesus was not the Lord God Almighty.24 To Christ had been given an exalted position. He has been made equal with the Father.25 The above quotes reveal the Arian teachings that Jesus was not eternally divine, but was later promoted to a high position with God. In swearing by the creator, the angel [in Rev. 10:5, 6] whose Christ, swore by himself.26 When we contrast this teaching to the words of Christ we see how serious it is to undermine the full deity of Christ. Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.27Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."28 In the above texts Jesus says that unless we believe what He says about Himself, we will die in our sins. Then He says, "Before Abraham, "I am", indicating that He is the eternally, self-existent One. It is no small thing to degrade the deity of Christ.

Early Adventists also saw the Trinity as an erroneous doctrine.29 Adventist leader R.F. Cottrell wrote in 1869: But to hold the doctrine of the trinity is not so much an evidence of evil intention as of intoxication from that wine of which all nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor.30 Although in her later writings Ellen White did endorse a "trinity", it was not the orthodox Christian doctrine she taught.31,32 The church did not have a Trinitarian statement of belief until 1946 and today, while its Fundamental Belief No. 2 sounds correct, the church has never renounced EGW's explanation of the Trinity as "the three Dignitaries of heaven". Within Adventism is a growing resurgence of overt Arianism. Further, the church continues to refuse to resolve the question of whether Jesus had the nature of pre- or post-fall Adam. Adventism's fatal flaw is that it did not grow from the root of the apostolic church. Rather, it grew from the heresy of Arianism. That foundation which was not built on Christ allowed the church to embrace a modern prophetess and unbiblical doctrines that obscure the gospel of grace.

Remnant Church of Bible Prophecy

Seventh-day Adventists still hold that they are the true, remnant church depicted in Revelation 12. Fundamental Belief No. 13 entitled, "Remnant and Its Mission" reads as follows: The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. This statement is carefully worded so that it excludes from "the remnant" all but Seventh-day Adventists. No other church holds the 1844 investigative judgment hour message of SDAs. This is their unique "contribution" to Christian theology.1 All churches that worship on Sunday are a part of the "widespread apostasy," "Babylon" or the "daughters of Babylon". So even as SDAs acknowledge that God has His children in all churches, they add, "but through the remnant church He proclaims a message that is to restore His true worship by calling His people out of the apostasy and preparing them for Christ's return."2 A Christian, then, is not prepared for Christ's return unless he has joined "the remnant", the Seventh-day Adventist church. This one doctrine mandates the raiding of other churches. SDAs feel called not only to reach non-Christians, but to convert Christians to the "truths" of Adventism. Thus, their Revelation Seminars and other evangelistic programs are structured to get people—even believing evangelicals—to make a decision to join the "remnant church". Those who do are said to have finally "come into the truth."3 One can immediately see how difficult it is for informed evangelicals to work with Adventists. It is also difficult, even deceptive, for Adventists to honestly work with evangelicals. Traditionally, Adventists have supported their claim to be the remnant church of Bible prophecy by linking their two "proof texts" of Revelation 12:17 and 19:10. And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus (Rev. 12:17).From this text they seek to "prove" that the rest (remnant, KJV) have two identification marks: (1) they keep "the commandments of God" and (2) they have the "testimony of Jesus." The commandments are interpreted to be the Ten Commandments, including the fourth commandment of the seventh-day Sabbath. The second identification of the remnant, Adventists say, is "the testimony of Jesus." To explain what this means, they immediately jump to Rev. 19:10 where they read, And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy. "From this verse they define the testimony of Jesus as the spirit of prophecy. So, they say, the remnant church will keep the seventh-day Sabbath and have the "spirit of prophecy". According to the Fundamental Beliefs of Seventh-day Adventists, No. 18,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... Here, right in their doctrinal statement, SDAs list the prophetic ministry of Ellen White as "an identifying mark of the remnant church. "The SDA claim to be the remnant church of Bible prophecy rests, then, upon their Sabbath keeping and their ac-

ceptance of Ellen White as "the spirit of prophecy. "Adventists fail to observe that in the writings of John, the Greek word, entole, and translated "commandment" in Revelation 12:17, is never used for the old covenant, Ten Commandment, law. Rather John always refers to old covenant law by the Greek word, nomos, translated, "law."4 Thus, their claim that the Sabbath commandment is in view here is without warrant. Adventists' use of Rev. 19:10 puts EGW in the place of Christ. Our Lord Jesus Christ, however, and not Ellen White, is the spirit and theme of all prophecy. Note how the following Bible translations have captured this thought. Those who bear testimony to Jesus are inspired like the prophets (The New English Bible). For the truth revealed by Jesus is the inspiration of all prophecy (Weymouth). For the testimony of Jesus is what inspires prophecy (Goodspeed). It is the truth concerning Jesus which inspires all prophecy (Knox). The purpose of all prophecy and of all I have shown you is to tell about Jesus (Living Bible). For the essence of prophecy is to give a clear witness for Jesus. (New Living Translation). Jesus is the theme and spirit of all prophecy. This text has nothing to do with Ellen White. Jesus said, You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me (John5:39).It is very clear that Adventists misuse both Revelation12:17 and 19:10 in their claim to be the true, remnant church of Bible prophecy.

Sabbath Observance, The Seal of God

Revelation depicts a sharp demarcation between those who serve God and those who serve the "beast".1 Adventists have traditionally held that the seventh-day Sabbath is the seal of God. Ellen White on numerous occasions confirmed this belief in her writings. She wrote that Sabbath observance would be the "line of distinction" in the "final test "that will separate God's end-time people who "receive the seal of God" and are saved, from those who "receive the mark of the beast"2 and are cast into the lake of fire. The traditional Adventist support for the seventh-day Sabbath as the seal of God comes from the common understanding of what a seal is. It is a mark which shows authenticity by (1) giving the name of the one in authority,(2) the title of the one in authority, and (3) the dominion of the one in authority. Seventh-day Adventists show that the Sabbath of the fourth commandment has all of this information.

This may be good human reasoning, but the New Testament never speaks of the Sabbath as the seal of God. Because the Sabbath commandment was placed in the very center of the Ten Commandments, it served as the dynastic sign of the Sinaitic Covenant.3 On several occasions within the old covenant we find the Sabbath called a sign. In context it is always the sign between God and the sons of Israel.4 Never is the Sabbath called a seal or a sign within the New Testament. Rather, the Holy Spirit is said to be the seal which the Christian receives when he believes. Now He who establishes us with you in Christ and anointed us in God, who also sealed us and gave us the Spirit in our hearts as a pledge (2 Cor. 1:21, 22). In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory (Eph. 1:13,14).And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Eph. 4:30).According to Scripture it is the Holy Spirit and not the seventh-day Sabbath that is the seal of God. According to the New Testament the seventh-day Sabbath is not the sign which is to be remembered. Rather, Christians are to celebrate the Lord's Supper (the new covenant sign)5 in remembrance of Christ.

Some Adventist evangelists now admit that the Holy Spirit is the seal but maintain that the Sabbath is the "sign of the seal", thus seeking to maintain their traditional teachings and make it sound as if they agree with New Testament understanding. There is no major problem with Christians worshiping on Saturday. However, when SDAs make their Sabbath-keeping a sign that they are right and everyone else is wrong, then that teaching becomes divisive. This is especially so when such great importance is placed on a divergent teaching. There is no command to keep the Sabbath in the New Testament. Every Sabbath meeting in the book of Acts is in a Jewish setting. It is clear that the Epistles never place positive emphasis on Sabbath keeping. Never do they explain how Gentile believers are to keep the Sabbath, and Sabbath-breaking is never included in any New Testament lists of sins.6 This certainly seems strange if the Sabbath, as Adventists claim, is to be the testing truth for all Christians in the last days.7 The Apostle Paul teaches that the Sabbath is to be included with the other ritual holy days of the old covenant and serves only as a shadow of Christ.8 By requiring Sabbath observance, Adventists are following the Galatian heresy—the legalistic observances of old covenant law.9

One of the big problems for those who require Sabbath observance is to determine how the Sabbath is to be kept. Does one keep it by old covenant guidelines as Ellen White recommended?10 If so, no Adventist keeps it correctly.11 Does one keep it by the additional guidelines of Ellen White? If so they will find a huge list of legalistic rules.12 Or, is a Sabbath-keeper to follow the 20 page list of Sabbath rules promoted by Adventist "Sabbath scholar", Samuele Bacchiocchi?13 As is true of any required legalistic observance, one never knows when his observance is "good enough". What usually happens is that each subculture of Adventism will create its own accepted norm of Sabbath observance. Then this norm is used as the standard by which to judge others. Some will not go out to eat at a restaurant on Sabbath. Others will. Some say it is permissible if you pay for your meal ticket on Friday. Some say that it is wrong to pay for a meal on Sabbath using cash but it is acceptable to do so when using a credit card. Some hold that it is wrong to pay for a meal on Sabbath in a secular restaurant but it is in keeping with Sabbath law to do so in an Adventist institution.14 Some say it is fine to go swimming on Sabbath. Others say no. Some say it is permissible to wade in water on the Sabbath, but never over your knees. Most say it is acceptable Sabbath-keeping to go for a hike as long as it is not too strenuous. Ellen White said that parents who let their children play on the Sabbath are seen by God as Sabbath-breakers. Notice how she frames the importance of this counsel as "above every thing". Parents, above every thing, take care of your children upon the Sabbath. Do not suffer them to violate God's holyday by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, that are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it shall be too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save their children??15

Sunday Observance, The Mark of the Beast

The flip side of Adventist's teaching that the Sabbath is the seal of God is their teaching that Sunday observance is, or will become, the mark of the beast. Remembering that the writings of Ellen G. White are "a continuing and authoritative source of truth," consider the following statement: The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation... The mark of the beast is the opposite the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.1 On

one hand, Adventists want Christians to consider them to be within mainstream Christianity. On the other, SDAs condemn all Sunday-keeping mainstream churches. Many evangelicals, not knowing the real teachings of SDAs, consider them as mainstream Christians or even evangelicals. Their mainstream appearance, however, is only a façade. The Adventist teaching that the Sabbath is the seal of God and Sunday observance is, or will become, the mark of the beast, while completely unbiblical, is one of the most effective levers Adventist preachers have in their evangelistic tool box. Coupled with other distinctive doctrines such as the SDA church being the remnant church of Bible prophecy, it has tremendous emotional drawing power. Adventist evangelists quote the frightening description of those who receive the mark of the beast. And another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."2 Then, with this large lever of fear, they put the squeeze on those attending their Revelation Seminars and other evangelistic programs. Their appeal goes something like this: "You must come out of Babylon (Roman Catholicism) and leave the daughters of Babylon (the fallen Sunday-keeping Protestant churches) in order to avoid the mark of the beast. If you want to receive the seal of God you must begin keeping the seventh-day Sabbath and join the Seventh-day Adventist Church which is God's only true, remnant church of Bible prophecy." Thus, SDA doctrine is often the point of decision rather than faith in Jesus Christ. While SDAs do preach Christ,3 the strong pull of their evangelism is their exclusive, unbiblical doctrines. For those who wish to leave Adventism, these doctrines are like a chain which binds them to the "true church" and makes them fearful even to visit churches that worship on Sunday.

The teaching on the mark of the beast is not some sideline teaching in Adventism, even though it is often left out of their public relations or media advertising. It is central to historic Adventism. The three angels' messages found in Revelation 14:6–11 are the heart of Adventism. Of these, the third angel's message, quoted above, dealing with the mark of the beast is mentioned by Ellen White some 754 times. However, the message of the first angel, which is the gospel message, is mentioned by comparison only 121 times.4 The term, "third angel's message" is so central to the proclamation given by Adventists, it is often used synonymously for the Adventist message.5

Judgment Started October 22, 1844

Before we consider the current Adventist teaching on this doctrine a little summary background is needed.1 This doctrine continues to build on the faulty assumption that October 22, 1844, is a valid interpretation of the 2,300 days of Daniel 8:14. This doctrine is a reinterpretation of the "seventh-month movement" which predicted Christ would return to the earth on October 22, 1844; which itself was a reinterpretation of the prediction that Christ would come in 1843. This doctrine did not originate through diligent Bible study but came through a "vision" to Hiram Edson, a man who was neither known beforehand nor afterward, to manifest the true gift of prophecy. Edson had this "vision" October 23, 1844, the morning after Adventist's "Great Disappointment" that Christ had not come. It was a time of extreme emotional instability among the Adventists.2 This doctrine is completely unknown in all of Christian history and theology.

After receiving this "vision", Edson meet with Mr. O.L.R. Crosier who wrote out and published this new "truth". Following is a summary of their insightful "vision". It said that: Christ entered the Most Holy Place of the heavenly sanctuary for the first time on October 22, 1844. No atonement was made at the cross but atonement is made by the High Priest in the heavenly sanctuary. The blotting out of sins does not take place at the point of repentance and conversion. The atonement is not complete until Christ lays the sins of the righteous upon Satan, who is represented by the scapegoat in the Levitical Day of Atonement.3 Regarding this statement of "truth"—which is really heretical error—Ellen White wrote: The Lord shew [sic] in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, 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.4 The current Adventist teaching on this doctrine is found in Fundamental Belief No. 24, "Christ's Ministry in the Heavenly Sanctuary". It describes this belief as follows: There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at he time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who, among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. Many SDA theologians, administrators and pastors know there is no biblical support for this doctrine and many will admit to this fact in private conversation with trusted people.5 However, this doctrine serves as the very foundation of Adventism and is strongly endorsed by Ellen White who defined Daniel 8:14 as "the central pillar of Adventism."6 It is the glue that holds the central message of Adventism—the three angels' messages of Revelation 14—together. Many feel that to jettison this teaching would be to commit denominational suicide. After all, how can the "central pillar" of Adventism be error? The investigative judgment doctrine is like an octopus with tentacles reaching into every aspect of SDA theology.7 Following is a summary of what is included in this doctrine. Those who want more detail with the supporting references quoted and not just listed, may find these in *Cultic Doctrine* in the chapter entitled, "The Sliver". The Seventh-day Adventist doctrine of the cleansing of the heavenly sanctuary and the investigative judgment teaches that at His ascension Christ entered the outer apartment of the heavenly sanctuary. From that time until1844 He performed a ministry of intercession and forgiveness analogous to that of the earthly sanctuary's outer apartment,8 where forgiveness was only provisional and believers were not entirely freed from the condemnation of the law.9 In 1844 Christ entered into the Most Holy Place of the heavenly sanctuary for the first time10,11 to begin a work of investigative judgment.12 This judgment deals only with those who have professed to believe in God.13

The wicked, according to SDA theology, will be investigated during the 1000 years14 and executed shortly after the close of the 1000 years of Revelation 20.15 The investigative judgment starts with the cases of the dead, reaching clear back to Adam, and reviews the life records of every person who has professed faith in God. Every deed is closely examined. Each succeeding generation is investigated and judged.16 At some time—none know when—the cases of the dead are completed and God then moves to the cases of the living.17 SDAs believe they will not know when their name comes up in judgment.18 Therefore, it is extremely important that they engage in no frivolous activity or sin. Every sin must be confessed. Sins which have been forgotten and unconfessed will stand against them in the judgment.19 Their characters must demonstrate perfect obedience to the Ten Commandments,20 especially the fourth commandment.21 Some names in this list of professed believers will be accepted, others will be rejected.22 When every person confessing faith in God has come up in review, Jesus then pleads his blood before the Father on behalf of those who are found worthy, and then blots out the record of their sins from the books of heaven.23 After that, not knowing if, or when, the work of investigative judgment has been completed, the righteous, still in their human state before the second coming of Christ, will have to live in the sight of a holy God without an intercessor.24 Next, Jesus takes the sins of God's people and transfers them to Satan, who, Adventists teach, is represented by the Day of Atonement scapegoat in Leviticus 16.25 Satan then bears the sins he has caused the righteous to commit. He will suffer for the sins of the righteous and his own sins in the lake of fire and then be blotted from existence.26 This completes the atonement.27 The investigative judgment is conducted before all the intelligences of the universe. This vindicates the character of God before all the "unfallen beings".28 At that time everyone will know the immutability of the law of God and the righteous character of God. 29 This doctrine rests upon some twenty-two linking assumptions. Most of these are contrary to biblical evidence.30 Not only is this doctrine unbiblical, its teachings are contrary to the New Testament gospel of grace.31 Remember, this "work of judgment in heaven" judges believers by their works, and "every believer" is called to have a personal part in this worldwide witness—the SDA-church. Carried to its logical conclusion, SDA theology teaches that no "believer" who failed to heed the call to join the "remnant" church and participate in its witness could legitimately expect to pass this judgment. Adventists teach that only those who have professed to believe in God are judged in this investigative judgment. However, the Bible teaches that true believers do not come into judgment.

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life (Jn. 5:24). This contrary-to-the-gospel, unbiblical teaching was founded on a reinterpretation, of a reinterpretation, of a failed prophecy. The failed prophecy itself was founded on an obscure, out of context, apocalyptic passage using wild proof texting. Those who accept this doctrine as originally taught are placed under guilt, uncertainty and fear.32 Yet the SDA church will not publically renounce it because it is "the central pillar of Adventism". Today Adventist leaders are attempting to reinterpret this outlandish doctrine again. Note the flip/ flop, context-hopping, "reasoning" below....*We stand on their [SDA pioneers] brave and inspiring shoulders now, and without altering a single plank of the basic pillars of faith, we do indeed perceive a clearer vision....Perhaps a better way, then, of expressing the same truth that came to Hiram Edson on that tear-filled morning would be as follows: At the Ascension, Christ went into the presence of God (and in saying this, we are in line with the New Testament) and there commenced a "first-apartment ministry" (in line with the ancient typical service). At the end of the 2300 days (years) in 1844 (in line with the book of Daniel), He commenced a "second-apartment ministry" (in line with the ancient typical service on the Day of Atonement)—namely, the restoration or vindication or cleansing of the heavenly sanctuary (in line with Leviticus 16 and Daniel 8:14).*33 (Adams' emphasis) One Adventist Pioneer, A. F. Ballenger, quotes Elder Spicer, another leading Adventist, showing that these Adventist leaders knew the lack of support for the Adventist sanctuary theology. *When I used to give Bible readings in the earlier days in London, and took the people through the eighth of Daniel, I always skipped hastily over those texts where we made the sanctuary one minute in heaven and the next on earth, and the host one time the angels and the next the pagans, and I skipped over the statement that the taking away of the "daily" meant the taking away of paganism by suggesting the rendering in the original was a bit obscure so that the translation was difficult. That is what we used to be taught in the Bible school in Battle Creek in the old days. And all that was making no particular use of that particular portion of Scripture. It was simply passing over it to get down to the cleansing of the sanctuary..."*34 After studying this doctrine with Adventist scholars, the late Dr. Donald Grey Barnhouse, editor of Eternity wrote this: *The [sanctuary] doctrine is, to me, the most colossal, psychological, face-saving phenomenon in religious history...We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is stale, flat, and unprofitable...[it is] unimportant and almost naivve.35.*

Deceptive Practices Still Used

Often evangelicals base their inclusion of the Adventist Church within mainstream Christianity upon Walter Martin's evaluation in *Kingdom of the Cults.*1 What many do not know is that the book, *Questions on Doctrine,*2 which was written to persuade Walter Martin and Donald Grey Barnhouse of the evangelical nature of Adventism, was soon rejected by many Adventist leaders and laity alike and was allowed to go out of print. At the time *Questions on Doctrine* was written, Andrews University Seminary was controlled by evangelical leaning Adventists. However, shortly thereafter a big shake up occurred and the Seminary was then controlled by historic Adventists who moved Adventism back toward its cultic past. Shortly before his death, Walter Martin was a guest on the John Ankerberg show along with William Johnson, the editor of the Adventist Review. It is clear by this interview that Walter Martin saw the Adventist church slipping back into its cultic past. *It is evident that SDAs hold some unique, unbiblical teachings that are quite divergent from mainstream Christianity. However, Adventists do not want to appear to be that divergent! Rather, they want to be seen by Christendom as within the mainstream. In order to do this, they have become very subtle in their evangelism. Seldom are their Revelation Seminars and Bible lectures advertised as Adventist evangelistic meetings. The Voice of Prophecy, Faith for Today, It Is Written, The Quiet Hour, Amazing Facts, 3ABN and other SDA media programs are often not advertised as Adventist programs. These programs often leave out of their messages some of the erroneous doctrines outlined in this booklet. First, they want to "set the hook", and then after they have the "fish in the boat," they tell them "the rest of the story."* The author has spoken with many Seventh-day Adventists or former Seventh-day Adventists who were never told about all the unbiblical doctrines, including the acceptance of Ellen White as a continuing and authoritative source of truth, until after they were baptized into the church.3 Most know nothing of the massive plagiarism of Ellen White or the suppression of her early writings. Not only are Adventists somewhat misleading in their evangelistic approach, their

history is literally riddled with deceptive practices which continue to this day. When honest Adventist leaders learned of some of these errors and left the church, they were usually castigated and given over to Satan.4 In fact, Ellen White went so far as to state, When the power of God testifies [has told Ellen White] as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained.5 In other words, once Ellen White has clearly supported a given Adventist teaching, based upon a "vision" or "instruction" from "God", that teaching is to stand forever. One now understands how difficult it will be for Adventists to admit error, especially the foundational, fundamental doctrines upon which this church was founded and which received the prophetic stamp of Ellen White's approval. Adventists know the problems associated with their doctrines, especially their investigative judgment doctrine. When working on their Bible commentary, Adventist scholars became acutely aware that this doctrine had no biblical basis. In fact, a super-secret committee of Adventism's top scholars was appointed by General Conference President, R. R. Figuhr, to solve their Daniel 8:14/1844 problem. This committee of Adventist scholars worked on this problem for five years, could not solve it, disbanded, left no minutes and were instructed to continue to teach the investigative judgment based upon their "traditional assumptions."6,7 The church has tried to make it appear this problem has been solved by publishing a huge, multi-volume "scholarly work." However, it is riddled with assumptions. The late Dr. Raymond Cottrell was Adventism's best Hebrew scholar; he sat on the secret committee and wrote the SDA commentary on Daniel. He concluded that this series was little more than "obscurantism", designed to make things appear different from what they really are8—a good definition of deception.

References

Ellen White

For a list of the 28 Fundamental Beliefs of the Seventh -day Adventists, see: www.adventist.org/beliefs/fundamental/index.html 2 In recent years much new evidence has surfaced which demonstrates the many problems associated with the writings of Ellen White. In order to keep these as "inspired writings," SDAs have had to liberalize their concept of inspiration to allow for such things as massive plagiarism, historical errors, suppressed visions, inaccurate statements, and contradictions to the Bible.3 "Adventists who deny this historic equation (Bible study + EGW confirmation = Adventist distinctives), for whatever reason, are forced to go back into the confusion....To ignore history would put us back to the same uncertain playing field where all other churches are each contending that it alone believes in 'the Bible and the Bible alone.' The deep doctrinal struggles within Evangelicalism today are fought by strongly convinced men and women who believe their positions rest on the Bible only. Without Ellen White, that same impasse would continue to fragment the Adventist denomination." Quoted from Robert S. Folkenburg, From the G.C. President, "Off the Back Burner," January,22–April 22, 1996. 4 Much of the best material is copied from others. See Walter T. Rea, White Lie, (R Publications, Box 2056, Turlock, CA 95381).5 See Ratzlaff, Cultic Doctrine; Anderson, White Out and Cleveland, White Washed for many examples. (All published by LAM Publications, LLC, 1042 N Powderhorn Rd, Camp Verde AZ 86322).6 Early Writings is a title of one of EGW's books. However, I use the term here to include all of her early writings, many of which contain serious, even heretical, error. 7 Ellen G. White, Spiritual Gifts, Vol. 1, pp. 135, 140, 155, 156, 169,172.8 Cultic Doctrine, see chapter, "Lumps Under the Rug". 9 Review and; Harold, 1928-5-11.10 Ellen G. White, Testimonies for the Church, Vol. 1, p. 198.11 Ellen G. White, SDA Bible Commentary, p. 1082.12 Ellen G. White, Christ Object Lessons, p. 155.13 Ellen G. White, Counsels to Teachers, p. 350.14 Spiritual Gifts, Vol. 3, p. 75. 15 Ellen G. White, The Desire of Ages, p. 8 16 See White Washed and White Out, for a number of other illustrations of White's failed prophecies.17 Early Writings, p. 75.18 Ellen G. White, Review and Harold, 1871-10.19 Spiritual Gifts, Vol. 1, p. 189.20 Testimonies for the Church, Vol. 5, p. 67.21 Paulson Collection of Ellen G. White's letters, 019.007. 22 Ellen G. White, Notebook Leaflets from the Elmshaven Library,1904, p. 157. See also Paulson Collection of Ellen White Letters, p.208. 23 http://news.adventist.org/data/2005/06/1120249432/index.html.en 24 http://www.connectingwithjesus.org 25 This has been confirmed by D. Ratzlaff in conversations with hundreds of former Seventh-day Adventists.

Founded on Error

1 Early Writings, p. 74. 2 Ibid., p. 232. 3 Ibid., p. 234.4 Ibid., p. 234.5 Miller did admit to the error and did not support the "shut door" Adventists who re-interpreted his prophecy.6 Chapter 6 will have more information on these events. See Ratzlaff, Cultic Doctrine for a full description of these events. 7 Early Writings, p. 261.8 The "door" went from Mt. 25:10 to Rev. 3:8. See Cultic Doctrine, the chapter, "The Swinging Door".9 For a more in-depth discussion and documentation of these events see, Cultic Doctrine, the chapters, "Truth Changes Again" and "The Swinging Door".10 Cultic Doctrine, p. 129, 130; D. M Canright, The Life of Mrs. E.G.White, p. 149, 150 (original paging) p. 86, 87 (reprint paging; Published by Grant Shurtliff, Sterling Press, Salt Lake City, UT, 1998). 11 Preface to Early Writings, p. 3.12 Elder A. C. Long, See The Life of Mrs. E.G. White, p. 147 (original paging), p. 85 (reprint paging). 13 Ibid.14 Ibid., See also Cultic Doctrine, p. 186f.15 Gilbert M. Valentine, The Shaping of Adventism, (Berrien Springs, MI, Andrews University Press, 1992) p. 215-229. 16 Ibid, See also, Ford, Daniel 8:14, The Day of Atonement and The Investigative Judgment, (Euangelio in Press, P.O. box 1264,Casselberry, FL), p. 370.17 See The Life of Mrs. E. G. White, p. 163-165 (original) p. 94 (re-printed).18 Ibid. 19 See Daniel 8:14, p. 44 for a number of illustrations.20 Testimonies for the Church, Vol. 4, p. 211.21 Christ resurrected Moses, and took him to Heaven. This enraged Satan, and he accused the Son of God of invading his dominion by robbing the grave of his lawful prey. Jude says of the resurrection of Moses, "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Ellen G. White, Redemption, Vol. 2, p 24, See also, Testimonies for the Church, Vol. 3, p. 220;Review Herald, 1874-03-03; 1886-03 -23. 22 Ellen G. White, Manuscript 15, 1897.23 Ellen G. White, Manuscript 59, 1900.24 Ellen G. White, Manuscript 150; SDA Bible Commentary, Vol. 5,p. 1129, 1903.25 Ellen G. White, Testimonies for the Church, Vol. 8, p. 268, 1904.26 Ellen G. White, SDA Bible Commentary, Vol. 7, p, 798, 1905.27 John 8:24.28 John 5:58. 29 See Colleen Tinker Geremy Graham, "Discovering the Adventist Jesus", Proclamation!, Volume 8, Issue 3, May and June, 2007. 30 R.F. Cottrell, Advent Review and Sabbath Herald, 07-06-1869, Vol.6,No. 24, p. 185.31 Journal of the Adventist Theological Society (JATS), Spring 2006,"The Quest for a Biblical Trinity: Ellen White's 'heavenly Trio' Compared to the Traditional Doctrine," by Dr. Jerry Moon, Andrews University Theological Seminary.32 http://news.adventist.org/data/2007/09/1192296336/index.html.en

Remnant Church

1 See Cultic Doctrine and Daniel 8:14 for a thorough evaluation of this unbiblical, anti-gospel doctrine. 2 P.G. Damsteegt, et al., Seventh-day Adventists Believe...A Biblical Exposition of 28 Fundamental Doctrines, (Washington D.C.: Ministerial Association, General Conference of Seventh-day Adventists, 2005) p. 197.3 "Come into the truth" is a term frequently used by SDAs when speaking of other "Christians" who have accepted the teachings of Adventism. 4 See Ratzlaff, Sabbath in Christ, p. 374–376, (LAM Publications, 1042 N Powderhorn Rd. Camp Verde AZ 86322) for a thorough discussion of this topic and a complete listing of entole and nomos in the writings of John.

Sabbath, Seal of God

1 Rev. 7:2, 3; 13:17; 14:9, 11; 16:2; 20:4.2 Ellen G. White, The Great Controversy Between Christ and Satan, p.605. Describing a supposed vision direct from God, she wrote, "I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God [in context, true SDAs] and unbelievers" (Early Writings, p. 33). She also wrote that Sabbath observance "was of sufficient importance to draw a line between the people of God and unbelievers" (Ibid., p. 85). (Emphasis added) 3 See Sabbath in Christ, pp. 40–43, 50 Lam Publications and Meredith G. Kline, Treaty of the Great King, (Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1963) pp. 13, 14.4 Ex. 31:13, 17; Ez. 20:12, 20.5 See Matt. 26:28; Luke 22:19, 20. 6 See Sabbath in Christ, and D.A. Carson From Sabbath to Lord's Day, (Zondervan Publishing House, Grand Rapids, MI). 7 "The Sabbath will be the great test of loyalty...when the final tests hall 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." The Great Controversy, p. 605. 8 See Col. 2:16 and Sabbath in Christ, pp. 247–258.9 The issues in Galatia were circumcision, table fellowship with Gentiles based on Jewish food laws and observance of old covenant holy days. Adventists not only require Sabbath keeping, but also enforce the old covenant food laws of "clean" and "unclean". See "Fundamental Beliefs" No. 22.10 Ellen G. White, Patriarchs and Prophets, p. 296.11 See Sabbath in Christ, p 71–77 for a summary of biblical Sabbath laws. 12 See Sabbath in

Christ, p. 388–392 for a number of Sabbath rules laid down by Ellen White. 13 Samuele Bacchiocchi, The Sabbath in the New Testament, (Biblical Perspectives, 4569 Lisa Lane, Berrien Springs, MI 49103), p. 211–232.14 The author has personally witnessed or spoken to Adventists or former Adventists who have personally witnessed all the variety of Sabbath behaviors mentioned. 15 Review & Herald, 1854-09-19.

Sunday, Mark of the Beast

1 Testimonies for the Church, Vol. 8, p. 117. 2 Rev. 14:9–11.3 It is often Christ plus the distinctive doctrines of Adventism. 4 According to the Chosen Works DC on the writings of Ellen White.5 Testimonies for the Church, Vol. 1, p. 208, 232, 323, 333, 486, 553.

Judgment Started 1844

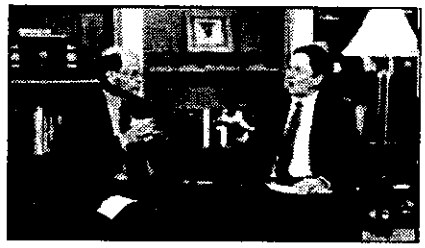
1 For a much more in-depth description and evaluation of this doctrine see Ratzlaff, Cultic Doctrine.2 "They were unable to find their bearings..." See Editor's Note in Spirit of Prophecy, Vol. 4, p. 499. 3 For exact wording and sources see Cultic Doctrine, p. 97–113.4 A Word to the "Little Flock", as reproduced in Knight, Rise of Sabbatarian Adventism, (Review and Herald Publishing Association, Hagerstown, MD) p. 171. 5 The author has personally spoken with many SDA pastors, several SDA theologians and a few church administrators at the conference and general conference level who acknowledge this is not a biblical doctrine.6 The Great Controversy, p. 409. 7 Cultic Doctrine, See the chapter entitled, "The Pillar—The Heart of SDA Theology." 8 The Great Controversy, p. 420. See also Early Writings, p. 252;Review and Herald, 1850-03-01; 1905-11-09; Spiritual Gifts, Vol. 1, p.158.9 Patriarchs and Prophets, p.355. See also Chris Badenhorst. "The Investigative Judgment: Your Questions Finally Answered," Proclamation!, http://lifeassuanceministries.org/Proclamation2005_MarApr.pdf 10 See Knight, Rise of Sabbatarian Adventism, (Review and Herald Publishing Association, Hagerstown, MD), p. 126; The Great Controversy, p. 422; Ellen G. White, Southern Watchman 1905-01-24. 11 Some Adventists make yet another reinterpretation in trying to harmonize EGW's statement that Christ entered into the Most Holy Place in 1844 with the teaching of Hebrews 6:19. They state that Christ entered the Most Holy Place at His ascension to dedicate the Most Holy Place and then withdrew to the Holy Place until 1844.12 Review and Herald, 1887-03-22; Ellen G. White, Spirit of Prophecy, Vol. 4, p. 308.13 The Great Controversy, p. 483, 486; Spirit of Prophecy, Vol. 4, p.420.14 The Great Controversy, p. 480; Early Writings, p. 292. 15 The Great Controversy, p. 662.16 Ibid., p. 483.17 Ibid., p. 490.18 Spirit of Prophecy, Vol. 4, p. 315.19 Spiritual Gifts, Vol. 3, p. 331.20 Testimonies for the Church, Vol. 4, p. 218.21 Spirit of Prophecy, Vol. 4, p. 257; The Great Controversy, p. 605.22 Ibid., p. 483.23 Ibid., p. 486. See also Spirit of Prophecy, Vol. 4, p. 266; Testimonies for the Church, Vol. 3, p. 530.24 Spirit of Prophecy, Vol. 4, p. 432; Early Writings, p. 280; Spiritual Gifts, Vol. 1, p. 198; The Great Controversy, p. 614. 25 Ibid., p. 422; Spirit of Prophecy, Vol. 4, p. 266.26 Ibid., p. 267.27 The Great Controversy, p. 422.28 Adult Sabbath School Lessons, 1996, "Three Angels' Messages", p. 47.29 White, Review and Herald, 1901-06-18.30 See Daniel 8:14, p. 174–176; Cultic Doctrine, p. 167–182.31 See Cultic Doctrine, p. 205–223. 32 The author has received hundreds of letters from former Adventists who have expressed the fear and trauma it caused them by believing this doctrine. They also expressed the joy of understanding the simple gospel of faith in Christ when they left Adventism.33 Roy Adams, The Sanctuary, Understanding the Heart of Adventist Theology (Hagerstown MD: Review and Herald Publishing Association, 1993) p. 106, 107. 34 Bert Haloviak, 66 page paper on A. F. Ballenger, p. 45 in my loose-leaf copy.35 Eternity, 7:67, Sept. 1956, p. 6, 7, 43–45.

Deceptive Practices

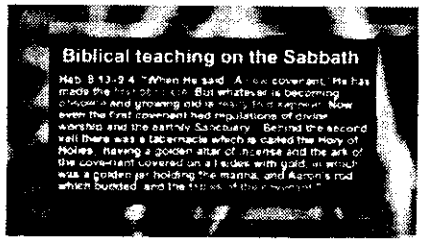
1 Walter Martin, Kingdom of the Cults, (Bethany House, 1965).2 Questions on Doctrine, Prepared by a Representative Group of Seventh-day Adventist Leaders, Bible Teachers and Editors, (Review and Herald Publishing Association, Washington, D.C., 1956). 3 At the SDA General Conference held in Toronto, Canada in June/July,2000, a revised Baptismal Certificate and accompanying vow was adopted. If this new procedure is followed, everyone joining the SDA church should be aware of Adventist doctrine. The new instructions read: "Candidates for baptism or those being received into fellowship by profession of faith shall affirm their acceptance of the doctrinal beliefs of the Seventh-day Adventist Church in the presence of the church or other properly appointed body. The Minister or elder should address the following questions to the candidate(s) whose reply may be by verbal assent or by raising the hand." Following this is a thirteen-point vow which includes these points: "(6) Do you accept the Ten Commandments as the transcript of the character of God and a revelation of His will? Is it your 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 and the memorial of Creation? (8) Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church? (11) Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church? Do you purpose, by the grace of God to fulfill His will by ordering your life in harmony with these principles? (13) Do you accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race and language are invited and accepted into its fellowship? Do you desire to be a member of this local congregation of the world church?"4 Spiritual Gifts, Vol. 1, p. 135, 136, 139, 140, 144, 152, 152; Cultic Doctrine, p. 187, 188.5 Ellen G. White, Loma Linda Manuscript No. 150. 6 Cultic Doctrine, Chapter, "Lumps Under the Rug."7 Remember there are 22 assumptions needed to support this doctrine as taught by Ellen White. Most of these are contrary to the evidence.8 http://www.ratzlaf.com/pdf%20files/Cottrell%201844.pdf

This article was reprinted with permission by Dale Ratzlaff from his book "*Truth about Adventist "Truth".*" Dale Ratzlaff is founder of Life Assurance Ministries (contact him at dale@ratzlaf.com).
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Steve's Q & A



Steve Morrison
Christian Answers
Director of Research

Q: If we all have an inherited sin nature at birth from Adam, how come Jesus didn't inherit Mary's sin nature at birth being born in human flesh? Also when Jesus touched the leper, would that have made him ceremonialy unclean in the Leviticus laws? Is that sinful? Thank you for all your help -John

A: Hi John,

On your first question, the Bible does not explicitly say. However, it might have to do with the fact of Jesus being born with no male involved. This is the tip of the iceberg of a larger question: where do human souls come from? Christians have two views:

a) God creates them from nothing at or just after conception. (called creationism, but not to be confused with creationism in Genesis)

b) God creates them along the pattern of the souls of the mother and father. (One of the two aspects of what is called traducianism)

Jesus pre-existed in heaven, so He would not be a or b.

On your second question, first what is not the answer, and then the answer.

* Not the answer: Of course laws pertaining to Aaronic priests did not strictly apply to Jesus, as He was not a priest after the order of Aaron. This is true, but the verses about uncleanness are for all people, not just priests.

* Not the answer: Jesus, being God, could supersede any of the laws He made for us. For example, while Jesus apparently kept the Old Testament dietary laws, Jesus pronounced all foods clean in Mark 7:18-19. While this is true, uncleanness does not mean breaking a law, and Jesus did not break any laws.

* Not the answer: The leper was no longer a leper after Jesus touched him, and the Levitical Law is silent on anything about healing lepers. This is true, but Leviticus does speak about touching lepers before they are healed.

* Not the answer: In special situations godly priests broke the Old Testament laws were guiltless, as Jesus brought up in talking about Abiathar in Mark 2:25-27. This is true, except that Jesus did not break any Levitical law here. Uncleanness was not a desired state, but there is no law saying "though shall never be ceremonially unclean."

Two points in the answer:

a) Uncleanness referred to a state, not necessarily sin. For example, if somebody were to bury a dead relative, God still wanted them to bury the relative, even though they would be unclean until evening. A woman was unclean right after childbirth, but God still wanted women to have children.

b) There would no longer be any uncleanness if there was no leprosy. Jesus was not only clean, but the point of this healing is that even unclean things He touched became clean.

Here is info on the Masoretic text, the Dead Sea Scrolls, and the Greek Septuagint on Genesis.

Overall, preserved in the Dead Sea Scrolls are the following verses from Genesis.

1:1-28; 2:1-3,6-7,14-19; 3:1-2,11-14; 4:2-11; 5:13/14; 6:13-21; 8:21; 10:6; 12:4-5; 17:12-19; 18:20-25; 19:27-28; 22:13-15; 23:17-19; 24:22-24; 26:21-28; 27:38-39,42-43; 32:4-5,30,33; 33:1,18-20; 34:1-3,5-10,17-21,30-31; 35:1,4-10,25-29; 36:1-17,19-27;35-37,43; 37:1-2,5-6,22-30; 39:11-23; 40:1,12-13,18-23; 41:1-11,15-18,23-27,29-44;p 42:15-22,38; 43:1-2,5-14; 45:14-22,26-28; 46:7-11?; 47:13-14; 48:1-11,15-17,18-22; 49:1-8; 50:3,26?

Q: Hey Steve! Blessings to you this evening. Question. Why do you think John of Damascus used the Apology of Aristides in his retelling of a legend of The Life of Barlaam and Josaphat? Thanks again for all you do brother in the name of the Lord!

A: Hi Del, here is what I've found.

The legend of Barlaam and Ioasaph (Josephat) seems to follow the plot of a Mahayana Buddhist legend of Buddha. (Therevada Buddhism is closer to the original Buddha's views, so this was likely made up by them.)

We don't really know that John of Damascus had anything to do with this. The legend of Barlaam and Josaphat was by "John the monk." People have associated this with John of Damascus, but except for wishful legend I have seen no evidence that it was either written or translated by him.

As for John of Damascu, while he was a sophisticated and orthodox theologian regarding the Trinity, I don't put much stock in him for other things for the following reason.

An orthodox Christian told me that we should all venerate icons, one reason being that Luke was the first iconographer. I asked him for evidence of that, and he said it was an "unwritten tradition." He had no idea where that came from. I searched it, and found it went back to John of Damascus, who claimed he knew of Luke as an iconographer as "an unwritten tradition." John lived after the conquest of Damascus by the Muslims, over 600 years later the time of Christ. John lived during the time of the Byzantine Emperor Leo the Iconoclast, and being under the Muslims gave him protection to write extensively defending the use of icons.

Now I have counted around 4,250 or so equivalent 8 1/2 by 11 pages of pre-Nicene church writings, and anything about icons, or about Barlaam and Josaphat is totally absent. (That count does not include spurious Syriac works of uncertain date.) If these things were even known, much less important, to early church writers, there would probably be at least one mention some where.

The real Aristides knew nothing of Barlaam and Josephat; rather the Greek story of Barlaam and Josaphat incorporated the apology of Aristides in it. It was not recognized as such until the Syriac version of Aristides was found.

We don't know why the author (John the monk) chose to incorporate Aristides speech. Perhaps he was hunting for something good to put in that part of the story and he had convenient access to the Apology of Aristides. Blessings. –Steve

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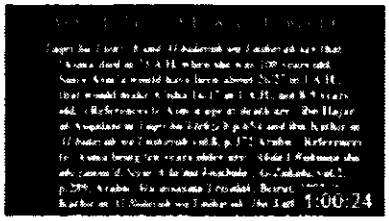
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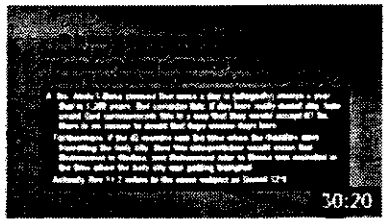
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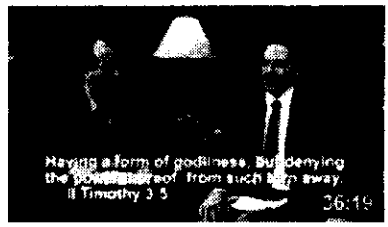
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442,135 Views



6 Year Old Wife of Mohammad was Okay by the Muslim God Allah not Biblical God of Jesus
344,100 Views



Muhammad is NOT in the Bible & the Bahai Bahaullah is NOT in the New Testament #2
267,437 Views



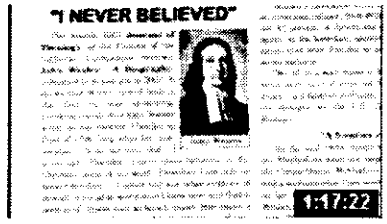
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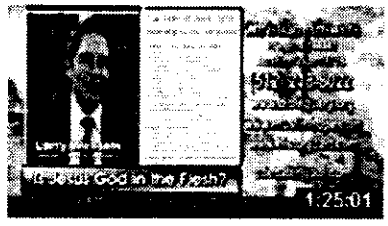
John Wesley, Founder of Methodism & an Arminian, Said He Didn't Love God
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Inside This Issue:

Topic: Seventh-day Adventism
page 1: Why 7th-day Adventism is Not the Truth
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page 11: Popular YouTube Videos

"exhort in sound doctrine and refute those who contradict" (Titus1:9)

LETTERS FROM THE FRONTLINE

Hello,

I am 23 years old and from Ramallah, Palestine. Can you please tell me more about you, your faith, work, ministry, tradition, temple history...? And if you can send/give me a copy of your Holy book, and some other religious books, magazines, things and stuff? Please add me to your postal mailing list. I will appreciate that. Thank you so much. God Bless You.

-J.N. (Ramallah, Palestine)

Hi Larry,

Thank you so much for responding to my letter and also for the materials; really appreciate it. Needless to say, I'm so hungry to keep researching among the SDA and Ellen G. White. The Proclamation website is amazing. Every day I visit the site. Thanks once again. Blessings.

-R.R. (Aguadilla, PR)

Steve,

With everything going on in Syria, the word "Alawite" has emerged numerous times. Though I'm familiar with some aspects of Islam, its history and major sects, I was foggy regarding the Alawites. Your information regarding the Alawites was very informative and helped me with a better understanding of this Shia cult. As a Christian who has ministered in and traveled to several Islamic nations, reaching them with the true Gospel is essential. I really like how you gently show the error of the Alawites understanding and worship of their trinity and point them to the true Trinity of the Father, Son, and Holy Spirit. Thank you and may the Lord Jesus Christ continue to use your ministry mightily for His Glory.

-G.C. (from the web)

Dear Larry,

In doing some searching online I came across the video your ministry recently posted showing John MacArthur answering questions about Roman Catholicism. What a great video! I wanted to see if you and your ministry would give us permission to post on our website (and post on our own YouTube channel) the interview portion of the video. Thank you for your supporting comments in that video! Grace and Peace to You.

-G.P. (from the web)

Greetings,

I want to THANK YOU and Rob Zins for your wonderful videos on YouTube which finally helped me to understand (after 50 years as a Roman Catholic) "Faith" and "Justified by Faith in Christ alone." I was always frustrated trying to work out my own Salvation but now for the first time in my life I am truly happy and at peace, knowing I have been Justified by Faith in Jesus Christ. You have changed my life forever. Thank you. Could you thank Rob Zins for me, or let me know of his email address, that would be great! God Bless. -G.R. (from the web)

Hey guys,

Thanks Larry for your quick reply! I am very into watching your videos. They are enlightening and full of scriptural references. The truth is a necessity and very desired when it comes to being able to witness what is and to know the difference of what is not. Thank you again for your anticipation in the good fight. I hope to see you in the first resurrection brother! Love in Messiah.

-W.O. (Oregon)

Hello,

I recently found your teaching on YouTube and appreciated very much your teaching since it is based on the Word of God. You are right that Biblical doctrine is unpopular, but we must preach the Word to an unbelieving world. Thank you for the good work you are doing so that those who God has chosen may be saved, the reprobates warned of coming judgment and believers built up in the faith delivered once and for all to the saints.

-P.S. (from the web)

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