

The Myths of Adventism



Ellen G. White
founder of Seventh Day Adventism

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Ellen G. White, "The Greatest Prophet Since John"

I. INTRODUCTION:

A. Mrs. White's Affirmation Concerning Her Writings & Sayings --

1. "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 views. They are what God had opened to me in vision-the precious ray of light shining from the throne." (*Testimonies* Vol.5, p. 67)
2. "In ancient times God spake to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit...The Lord has seen fit to give me a view of the need and errors of His people." (*ibid.*, Vol. 5, p. 661)
3. "If you lessen the confidence of God's people in the testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram." (*Testimonies*, Vol. 5, p. 66)
4. "Those who are reproved by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin." (*Testimony For The Church*, Vol. 3, p. 257)
5. "God was speaking through clay. 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." (*Visions Of Mrs. E. G. White, Testimony 31* p. 63)
6. "At this time (20th century) the special endowment of the divine grace and power is not less needful to the church than in the apostolic day. Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ ... and Satan ... As the Spirit of God has opened my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed" (Author's Preface, *The Great Controversy*, pp. 13,14)

B. The SDA Church Position on the Writings & Sayings of Ellen G. White --

1. **William H. Branson**, "Seventh Day Adventists believe that this gift of the Spirit was early manifested among them through the work and writings of Mrs. White. They believe that just as in past ages God raised up prophets ... He raised up Mrs. White and bestowed upon her the gift of prophecy." (*In Defense of the Faith*, pp. 328-329).
2. **Stanley Harris, SDA Pastor**: "...and yet, my dear friends, she did one of the greatest works that I have ever known since John the Revelator. She's to me one of the greatest prophets that have ever lived. Why.? Because she had the same gift that Daniel had..." (cassette *tape* "Greatest Prophet Since John", from *God's Last Call*, tape #811).
3. "The Bible and the writings of Ellen White are inerrant ..." (Feb. 11, 1978, *Sabbath School-Quarterly*; Teacher's Edition, p. 112)
4. **Raymond Cottrell**: "The Bible speaks to all the world; the writings of Ellen White were addressed primarily to the remnant church. Herein lies the only significant difference between them. The person who listens to both with an open mind will hear the same voice speaking through both, with equal authority." ("*What Ellen White Has Meant to Me*," p. 60)
5. **Robert Olson, Secretary of the Ellen G. White Estate**: "I believe that both Ellen G. White and the apostle Paul were true prophets who wrote under the influence of the Holy Spirit. My reason for believing in the inspiration of one is identical with my reason for believing in the inspiration of the other. ("*What Ellen White Has Meant to Me*," p. 165)
6. **Philip Follett**: "...the writings of Ellen White are inspired in the same sense as the Bible is inspired..." (Taken from cassette tape "What Happened At Glacier View",, August 23, 1980)
7. "Seventh Day Adventists hold that Ellen G. White performed the work of a true prophet during the seventy years of her public ministry. As Samuel was a prophet, as Jeremiah was a prophet, as John the Baptist, so we believe that Mrs. White was a prophet to the church of Christ today." (*The Advent Review & Herald*, 10/4/1928)
8. "We believe she has been empowered by divine illumination to speak of past events which have been brought to her attention with a greater minuteness than is set forth in any existing records, and to read the future with more than human foresight." (Publisher's preface, *The Great Controversy*)

9. "Ellen G. White (1827-1915) was the author of 55 volumes translated internationally into 100 languages with close to 20,000,000 copies in circulation. She is considered to have been inspired by God. Many of her prophecies about world events and the modern-day condition of man have already been dramatically fulfilled. Her insights into the fields of medicine and nutrition are being progressively substantiated by scientific research. Her words have lifted mankind and have helped bring the truths of Christianity to uncounted millions the world over." (Publishers Preface to the 1975 paperback edition of *The Great Controversy*)
10. **G.A. Irwin, President of the General Conference of the SDA Church**, "It is from the standpoint of the light that has come through the Spirit of Prophecy [Mrs. White's writings] that the question will be considered, believing as we do that the Spirit of Prophecy is the only infallible interpreter of Bible principles, since it is Christ through this agency giving the real meaning of his words." (*Mark of the Beast*, p. 1)

C. Is Mrs. Ellen G. White A Prophet of God?

1. The Bible warns us about false prophets and false teachers.
 - a. We are told in Scripture that there would be false prophets and false teachers among the people of God (2 Thessalonians 2:2-4; 2 Peter 2:1-3).
 - b. We see that these false prophets did come (Acts 20:29,30; Revelation 2:2).
 - c. They will be with us throughout the last days (2 Timothy 3:1-13).
2. What are we to do?
 - a. We are to put the prophets to the test by examining what they teach (1 John 4:1,2; Acts 17:11).
 - b. It is by their fruits that we shall know them (Matthew 7:15-20).
3. The Bible reveals a twofold test:
 - a. The test of false prediction of the future (Deuteronomy 18:20-22).
 - b. The test of contradicting confirmed revelation (Deuteronomy 13:1-4).
4. In this lesson study we will determine whether or not Mrs. Ellen G. White can pass either of these two biblical tests.

II. DISCUSSION:

A. Predictions of Mrs. Ellen G. White That Failed To Come To Pass --

1. Predictions concerning the American Civil War (1861-1865):

- a. "God's prophets foretold definite things to occur; named persons and cities, and told what would happen to each, and when. Joseph foretold the seven years of plenty and seven years of famine (Gen. 41); Samuel told Saul that the kingdom would be taken from him and given to another (1 Sam. 15:28); Isaiah named Cyrus two hundred years before he was born (Isa. 44:28); Jeremiah foretold the fall of Babylon (Jeremiah. 51); Daniel prophesied regarding the rise and fall of Babylon, Medo-Persia, Greece and Rome (Dan. 2 and 7); Jesus warned of the destruction of Jerusalem (Matthew 24); Agabus foretold what would happen to Paul at Jerusalem (Acts 21:10, 11). Scores of such cases could be given.'" (D.M. Canwright, *The Life of Mrs. E.G. White, Her Claims Refuted*, pp. 80-81)
- b. "The Civil War of 1861-65 placed Seventh-day Adventists in a trying position. They could not engage in war and keep the Sabbath. The draft threatened them. Now, what? I was one of them, twenty years old - the right age to go to war. So I remember it all distinctly. Something had to be done. We hoped Mrs. White would have a revelation. And she did have - several of them, covering thirty pages of printed matter in Volume I. Of *Testimonies for the Church*. At the time, we read these revelations with great anxiety, hoping for light ahead. We were disappointed. They simply told just what everybody already knew, reflecting the sentiments of those opposed to the Government and the war. It was a forced attempt to say something when she had nothing to tell. Read in the light of today, it is seen to be mere guess work, mostly wrong. She says, **It was necessary that something be said** (*Testimonies*, Vol. I., p. 356). It was all directed to us, a little handful of about ten thousand, half women, none of any influence in the Government or in the war. Bible prophets went directly to the king and told him how to conduct the war, and what the end would be." (Canright, *ibid.*, p. 81)
- c. "Our prophet had no such message. She says: **Jan. 4, 1862, I was shown some things in regard to our nation** (p. 253). It is all a bitter denunciation of Lincoln's administration and his management of the war. Every move had been wrong,

and only defeat was prophesied. But the verdict of history is that Lincoln was one of the wisest and most successful men who ever led a nation through a crisis. The whole world honors him. With the most tremendous odds against him on the start, he conducted the war to a glorious victory, preserved the union, freed the slaves, and benefited even the South. During the dark hours of that awful struggle, how he needed the encouragement of a prophet of God, if there was one, as Mrs. White claimed to be. But her whole message was one of opposition, faultfinding, condemnation, and a prophecy of defeat and final failure - exactly that of the opponents of Lincoln and his management of the war. Listen to her: **The rebellion was handled so carefully, so slowly, that many. . . joined the Southern Confederacy who would not, had prompt and thorough measures been carried out by our Government at an early period. . . . How little has been gained! Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived; that the object of this war is not to abolish slavery, but to preserve it as it is. The war is not to do away with slavery, but merely to preserve the Union** (pp. 254, 258). This was only a few months after the war began. Like her, some unwise hot-heads urged Lincoln to immediately declare slavery abolished. General Fremont had to be removed from his command because he began that very thing in the West. It was premature. The general sentiment of the nation was not ready for it. Lincoln only waited and watched for the proper time. Then it was a success. Now all see the wisdom of his course." (*ibid.* pp. 81-82)

- d. "Mrs. White goes on: **They [the soldiers] inquire, If we succeed in quelling the rebellion, what has been gained? They can only answer discouragingly, Nothing** (p. 255). Fine language to encourage Mr. Lincoln, the soldiers and the North in the dark hour of their need! She continues: **The system of slavery, which has ruined our nation, is left to live and stir up another rebellion** (same page). A plain, false prophecy. No such thing happened, as all now know. Again: **The prospects before our nation are discouraging** (same page). Yes, as far as humans could see. But she claimed to have divine revelations of the future. Had her

claim been true, she would have seen the victory at the end, disproving her words. Hear her again in the same gloomy tone: **As this war was shown to me, it looked like the most singular and uncertain that has ever occurred. . . It seems impossible to have the war conducted successfully** (p. 256). Yes, to her it was uncertain, impossible to succeed. But was that all God knew about? All he could tell her? Remember, she is writing by God's inspiration; writing the words he tells her! Everything she writes, whether in a private letter or newspaper article, she says, is inspired." (Canright, *ibid.*, p. 82)

- e. "Again Mrs. White said: **This nation will yet be humbled into the dust. . . When England does declare war, all nations will have an interest of their own to serve, and there will be general war** (p. 259). For awhile this is what seemed probable, and what was feared; but it never came. Here, again, her prophecy was a complete failure. Our nation was not humbled into the dust. England did not declare war. All along it is clear that Mrs. White simply saw things just as circumstances at the time seemed to indicate, and wrote as those around her talked. If it had been true, as she claimed, that she was not writing any of this out of her own mind, but was simply recording what God told her, would he have told her that way? Did not the Lord know that England would not declare war? Surely. If her predictions were not reliable then, they are not now. If she was not God's prophet then, she never was at any time. Here is another blunder: **Had our nation remained united, it would have had strength; but divided, it must fall** (p. 260). No such thing happened. It was not divided, nor did it fall. Did not the Lord know better than that? Yes. But she did not." (*ibid.* p. 83)
- f. Mrs. White interpreted the Civil War as a sign of the end of the world, just as Adventists have been interpreting the European war. She says: **The scenes of earth's history are fast closing** (p. 260). Under the heading, *The Rebellion*, she says: **The one all-important inquiry which should now engross the mind of every one is, Am I prepared for the day of God? Time will last a little longer** (p. 363)." (*Ibid.* p. 83)
- g. "Aug. 3, 1861, Mrs. White had a vision in which she was shown the Civil War, then just fairly begun. She says: **I was**

shown the inhabitants of earth in the utmost confusion. War, bloodshed, privation, want, famine and pestilence were abroad in the land (Testimonies, Vol. 1, p. 268). This was exactly what all faultfinders at that date predicted - famine and pestilence. But nothing of this kind happened. There was no famine, no pestilence. Her predictions utterly failed. Where, then, did she get that 'vision'? Not from God, surely, but from the ideas of those around her, the same as she got all her 'visions.' The event proved this.'' (*ibid.* p. 84)

2. *Vision of the solar system and the "opening heavens.*

- a. "[Elder J.N. Loughborough, 'White's great exponent and apologist', on page 258 of his book, *The Great Second Advent Movement*, tells]: One evening at the conference above mentioned [Topsham, Maine, 1846], in the house of Mr. Curtis, and in the presence of Elder (Captain) Bates, who was yet undecided in regard to these manifestations, Mrs. White, while in vision, began to talk about the stars, giving a glowing description of the rosy-tinted belts which she saw across the surface of some planet, and added, 'I see four moons.' 'Oh,' said Elder Bates, 'she is viewing Jupiter.' Then, having made motions as though traveling through space, she began giving descriptions of belts and rings in their ever-varying beauty, and said, 'I see eight moons.' 'She is describing Saturn.' Next came a description of Uranus with his six moons, then a wonderful description of the opening heavens.'" (Canright, *ibid.*, p. 97)
- b. "But what are the facts? Mrs. White simply saw what her companions at the time generally believed and talked about. Had God given her that view about the planets and the number of moons to each he would have given her the correct number in each case, and thus she would have revealed what astronomers at the time did not know, but later discovered. This would have proved her vision to be of God. But, blundering as she did, proves that the Lord was not in it. This vision was like all the rest of her revelations; she simply saw what others at the time had studied out and believed and talked about. Whether she pretended to see all this to win Elder Bates, or whether she really imagined she saw it, the fact remains that her statement of the number of moons to each planet was incorrect,

and not in harmony with what we know to be the truth about them. Here cold facts which can not be denied prove her revelations to be wholly unreliable.”
(*ibid.*, 97)

- c. “The conclusion is self-evident - Mrs. White's claim was false. She did not see Jupiter, for Jupiter has nine moons instead of four, as she said. She did not see Saturn, for Saturn has ten moons instead of eight (seven), as she claimed to see. She did not see Uranus, for Uranus has only four moons instead of six, as she claimed. And yet she represents that the Lord showed her all these things in vision. This vision of the moons, corresponding exactly with what Elder Bates believed, convinced him the visions were of God. He asked her if she had ever studied astronomy, and she replied by saying that she did not remember ever having looked in a book on astronomy. That settled it with him. But she could easily have learned all this from his own previous conversations. Later discoveries have now shown that both Jupiter and Saturn have more moons than she said. Elder Loughborough is obliged to confess this. In a foot note on page 258 of his book already quoted he says: **More moons to both Jupiter and Saturn have since been discovered.**”
(*ibid.*, p. 98)

- d. [More astronomical discoveries have been made since Mr. Canright wrote his book in 1919. Besides the discovery of additional moons about the inner planets, astronomers have identified two more planets Neptune and Pluto, located an asteroid belt and added “rings” to Jupiter. Furthermore, with the aid of modern telescopes they have found that space is an infinite region beyond our own solar system. All of which proves that Mrs. White’s visions were phony (Psalms 147:4,5)]

3. *Concerning William Miller and The Great Disappointment in 1844.*

- a. “Prophet William Miller and his chart -- In the mid-eighteen hundreds William Miller founded a small sect that was called the Second Adventists. The Seventh Day idea had not originated. Miller manufactured a chart of prophecy. His prophetic chart provided for the return of Jesus to the world in 1844. It was in 1843 that he first set the date-- one year hence--1844. By his chart of prophecy he claimed to know the time of the second advent of the Lord, to the very day of

the month of the year 1844. When 1844 came, and Christ did not come, Mr. Miller changed his chart, said he had made a mistake, revised his figures, and set it up one year, to 1845. But 1845 came and went and Jesus did not come.” (Foy E. Wallace, *God’s Prophetic Word*, p. 305)

- b. “In December 1844, only two months after that failure, Mrs. White began having ‘visions.’ In the first one she says: **‘God has shown me in holy vision,’** etc. She looked for the Advent people, but could not see them. She was told to look higher. There, way up above the world, she saw them on a high path going to the city. A glorious light was behind them. It was the Millerite warning of two months previous. Those who denied that work fell off the path down with **‘all the wicked world which God had rejected’** (*Word to the Little Flock*, p. 14). To deny that God was in that 1844 time-setting work was to be lost. Thus she says: **“As the churches refused to receive the first angel’s message [Miller’s work], they rejected the light from heaven and fell from the favor of God”** (*Early Writings*, p. 101). Trying to excuse their failure in 1843, she says: **‘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 the Lord wanted them; that his hand was over, and hid, a mistake in some of the figures’** (*Early Writings*, p. 64).” (Canright, *ibid.* pp. 19,20)
- c. “Here she has the presumption to throw upon almighty God the responsibility for the blunder and failure in 1843. Is not this charging God with folly? And this to excuse their own folly. Again she says: **‘The Advent movement of 1840-44 was a glorious manifestation of the power of God.’** (*The Great Controversy*, Vol. IV., p. 429). So God is made responsible for all their time-setting failures, both in 1843 and 1844.” (*ibid.* p. 20)
- d. “But was this message from God? Most assuredly not. Abundant facts prove it. It was simply the work of fallible men misguided by zeal without knowledge. In fixing the exact time and setting a definite day for Christ to come, they contradicted the plainest warnings Jesus ever gave, over and over. He said: *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only* (Matthew. 24:36). *It is not for you to know the times or the seasons which the Father hath put in his own power* (Acts 1:7). All this was brushed aside. They did know the time and the day. Everybody who did not agree with them would be rejected of God and lost. And that spirit has followed their work more or

less ever since. They met what they richly deserved for so blindly disregarding the word of God. They were bitterly disappointed, and had to endure the mocking of those whom they had condemned to destruction for not agreeing with them. Now read the Lord's condemnation of such work. *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.*" (*ibid.* p. 18)

- e. "In a book bearing the title, *The Early Writings of Mrs. White*, containing her supposed visions, on page 99 under 'Spiritual Gifts,' this prophetess of Seventh Day Adventism says that God put a false prophecy in the mouth of his prophet, William Miller. Hear her: 'His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment' ... Now according to prophetess Ellen, God knew it was all wrong, but he put a lie in William Miller's chart, God used Miller as a mouthpiece to lie for him! Such is blasphemy against God, yet that is the way the prophetess Ellen explains the Miller failure. Why should God "design" that his people 'meet with 'disappointment' in Miller unless it was to dispose of him to make way for Ellen? So there is the 'design' for the 'disappointment.' There is method in her visions. Such unholy 'design' did not originate with God. But this is her own testimony-- her actual words. While prophetess Ellen apologizes for Miller and blasphemes God, she makes a fatal admission -- namely, that a false prophecy was put in Miller's mouth. If God puts a false prophecy in the mouth of a 'male' prophet, who knows that he would not put false prophecies in the mouth of a 'female' prophet? Why make a false prophet of Miller and then claim that her own prophecies from the same source were reliable? Sister Ellen talked too much that time."
(Wallace, *ibid.*, p. 307)

- f. "Moses said whenever a prophet speaks a prophecy that does not come to pass, God did not speak it, but that prophet spoke presumptuously. Ellen White said that God caused Miller to speak a false prophecy because God wanted his people to be disappointed. According to the test that Moses lays down for a false or a true prophet, Miller was a false prophet, and not a true one, and God had nothing to do with his falsehoods." (*ibid.*, pp. 307-308)

B. Statements of Mrs. White That Contradict Bible Fact --

1. *Concerning her vision of the Sabbath --*

- a. "Here is the young woman's statement about her visions, from *The Early Writings of Mrs. White*, page 26 : **In the holiest I saw an ark . . . 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. . . the holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross.**" (Foy E. Wallace, *God's Prophetic Word*, p. 310)
- b. "This statement from the book of visions of Adventism's prophetess reveals the source of their Sabbath doctrine. Ellen claims that she was caught up into heaven, where she saw that the Sabbath was not nailed to the cross! Reading Paul's language in Col. 2:14-16, anyone here on earth, who can read, can 'see' that the Sabbath was mentioned among the things Paul said were *nailed to the cross* --and Ellen evidently 'saw' what Paul said. So she took a trip to heaven and 'saw' what she could not see in the Bible. She says that she 'saw' the tables of stone 'folded together' --the ten commandments-- 'folded together like a book' --as though they could be folded without being 'folded together.' Then Jesus came in person, she claims, and opened that thing that 'folded together' like a 'book' -- so she claims to have seen the person of Jesus in heaven! Borrowing language from the Bible, she saw the 'manna'; 'Aaron's rod that budded'; and the 'tables of stone' with ten commandments 'written on them' by the 'finger of God.' Like impostor Joe Smith, of Mormonism, she borrows Bible language for effect. And she said, 'The holy Sabbath looked glorious.' The rest of the decalogue was faded and dimmed, but the 'holy' Sabbath looked glorious ! A 'halo' of glory all around 'the holy Sabbath' over-shadowed everything else in the decalogue. Only the Sabbath was so holy. Here is the all-important part of it,- 'The holy Sabbath looked glorious and I saw the Sabbath was not nailed to the cross.' In Colossians 2:14-16, Paul said that God abolished the law, *nailing it to the cross*, and added, *Let no man therefore judge you in meat, or in drink, or in*

*respect of an holy day, or of the new moon, or of the Sabbath days.” (Wallace, *ibid.*, pp. 310,311)*

- c. “If Ellen had been so fortunate as to get a trip to heaven, and had seen things in heaven as she claimed, according to Paul’s statement in 2 Corinthians 12:1-4 concerning visions and revelations, it would have been unlawful for her to tell it. Relating his own experience as an apostle in the paradise realm, Paul said that what he saw and heard, were not lawful to be uttered. Then why mention a thing to the Corinthians that he could not tell them? There could have been no point in mentioning it except for the reason given in verse 1, to inform them that “visions and revelations” of things in the other realm to people living in this realm are not lawful. What made it unlawful for Paul, the apostle, but lawful for Ellen, the prophetess? Inasmuch as it would serve no purpose for Paul to mention a thing to the Corinthians that he could not tell them, it is plain that the purpose of 2 Corinthians 12, as stated in verse 1, was to repudiate the claims of these pseudo-seers, both male and female, concerning *visions and revelations.*” (*ibid.*, pp. 311-312).
 - d. “Concerning *visions and revelations*, it is Ellen, the prophetess, against Paul, the apostle. Paul said in 1 Timothy 2:12-14: *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived ; but the woman being deceived, was in the transgression.* It was God’s order in creation that the woman should not possess authority over the man. This is not merely the law of the church, for the passage says: *for Adam was first formed, then Eve.* The apostle applied the principle to the church because it is the will of God in the world. Evidently for that reason Jesus Christ made no woman an apostle, an evangelist, or an elder in the church. But Ellen is the ‘inspired prophetess’ of the Seventh Day Adventists. Her position in their church is over and above every man in it ; she usurps authority over every man in the Seventh Day Adventist Church, even to the extent that her writings are ‘the only infallible interpretation’ of the Bible. She claims an authority and takes a position in the Seventh Day Adventist Church that Paul says no woman can have in the church of the Lord. Ellen White is guilty of all three things Paul condemns--she is not in subjection; she is not silent; and she usurps authority. She is the female Pope of the Seventh Day Adventist Church.” (*ibid.*)
2. *Concerning the Eating of Meats --*

- a. **“You have used the fat of animals, which God in his word expressly forbids.”** (*Testimonies To The Church*, Volume 2, Page 61.) **“Cheese should never be introduced into the stomach.”** (Page 68.) **“It is just as much sin to violate the laws of our being as to break one of the Ten Commandments.”** (Page 70). **“The use of swine’s flesh is contrary to his express commandments.”** (Page 96.) (Foy E. Wallace, *The Gospel for Today*, p. 339)
- b. “Mrs. White says that it is just as grave a sin to violate the laws that regulate our diet as it is to break one of the ten commandments. She says the eating of swine’s flesh or pork is contrary to his express commandments. Therefore, Mrs. White teaches, word for word, that to eat a piece of bacon is as sinful in the sight of God as the act of adultery. That is Judaism gone to seed! Romans 14 ought to put the meat question to rest. Begin with verse 1: *‘Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.’* Some Christians in Paul’s day had just come out of Judaism. They were *‘weak in the faith’* regarding the *‘eating of meats’* forbidden in the law of Moses. One believes that he may eat all things but another, who is weak, eateth herbs--the vegetarian. Paul said the one who *‘eateth not’* (meats) should not judge the one who *‘eateth’* (meats).” (Wallace, *ibid.*, pp. 339-340)
- c. “Again: *‘He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord doth he not regard it. He that eateth, eateth to the Lord for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.’* (Verse 6.) Now hear the conclusion of his argument in Verse 14 : *‘I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.’* (*ibid.*)
- d. “When you hear a Seventh Day Adventist you would think that the kingdom of God consists *‘in meats and drinks.’* But Paul says, *‘let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.’* The man who thinks he cannot eat of a piece of pork, *‘for conscience sake’* is weak in the faith--says Paul.” (*ibid.*)
- e. “1 Corinthians 10:25: *Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.* There the apostle Paul settles, in a final word, he

meat question. Again, "If any of them that believe not bid you to a feast, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake." (1 Corinthians 10:27). (*ibid.*)

III. CONCLUSION:

A. Is Ellen G. White "the Greatest Prophet Since John"?

1. She fails the test of a true prophet on both counts -- prediction and contradiction!
2. According to the Law of Moses which she says she was under, she should have been put to death (Deuteronomy 18:20).

B. What Should A Seventh Day Adventist Do?

1. Renounce the *Testimonies* of the false prophet Ellen G. White.
2. Believe the Gospel (Mark 16:15,16).
3. Repent of your sins (Acts 11:18).
4. Confess your faith in the risen Christ (Romans 10:9,10).
5. Be baptized into Christ for the remission of sins (Acts 2:38).

“Two Laws Were Given, One Moral The Other Ceremonial”

I. INTRODUCTION:

A. *The SDA Position on the “Two Laws” --*

1. **Roy B. Thurmon**, “There is a distinctive difference between God’s moral laws and His ceremonial laws. Moral laws relate to what is right and wrong in human behavior. Ceremonial laws pertain to rituals ... all the ceremonial laws ended when Jesus died. They were never designed to go any farther. Type met antitype and shadow met substance at the cross ... A shadow can never go beyond the substance that casts it. So all of the ceremonial laws ended when Christ died on the cross ... it seems crystal clear that the moral code for all men in all ages has been exactly the same. In heaven all will have had the same experience in that they all broke God’s sacred law the Ten Commandments and thus came under the penalty of death ...’ (*Christ’s Church and His Everlasting Gospel*, pp. 78-94).
2. **William H. Branson**, “There are set forth in the Bible two very distinct and separate codes of laws. One of these was given by God directly to His people as He spoke it from Sinai and as He wrote it upon tables of stone with His own finger. The other was given through Moses. The first constituted the standard of morals, while the second dealt primarily with ceremonies connected with the service of God. The transgression of the moral law, or Ten Commandments, was sin ... The first was eternal, while the second was temporary in its application, extending only to the cross ... We will now show that there were two systems of law running parallel from the fall of Adam to the death of Christ; and that one expired, while the other was confirmed and established ...” (*In Defense of the Faith*, pp. 69-71).
3. **Review & Herald Publishing Co.**, “The Ten Commandments, or Decalogue, constitute in principle God’s eternal law ... it is as eternal as the everlasting God ... But while this is true of the eternal law of God as expressed in the Decalogue, it would not be true of the ceremonial law that God gave to Israel. This ceremonial law embraced the types and shadows that entered into the sacrificial system of Israel ... all that was typical of the sacrifice and ministry of Christ our Lord -- met its end on Calvary’s cross ...” (*Questions on Doctrine*, pp. 129-130).

B. Why Take This Position?

1. The New Testament teaches that *some law* was abolished or done away --
 - a. Because the New Testament teaches that *some law* was abolished and done away with the death of Jesus Christ (Ephesians 2:14-16).
 - b. Because the New Testament affirms that Christians are not under *some law* which was a schoolmaster (Romans 6:14; Galatians 3:25).
 - c. Because Christians are dead to and freed from *some law* (Romans 7:1-6).
 - d. Because the New Testament reveals it was a matter of necessity that *some law* be changed (Hebrews 7:12,18).
 - e. Because the New Testament states that *some law* was nailed to the cross (Colossians 2:14-16).
2. The Seventh Day Dilemma --
 - a. SDA's cannot deny the obvious truth of the above.
 - b. However, they cannot admit that this law from which we are delivered is the Ten Commandments, the Decalogue.
 - (1) To do so would necessitate that they give up the fourth commandment.
 - (2) To do so would necessitate the repudiation of E.G. White, *the Testimonies* and the name "Seventh Day Adventist."
 - (3) Of necessity their entire religious system would crumble into dust with the forfeiture of the fourth commandment.
3. Therefore, they have concocted the "myth" of the *ceremonial law*:
 - a. "We are now prepared to show that the law of Moses, the ceremonial law, relating to the whole typical system of the Old Testament ... was abolished at the cross, and that these were the only laws there abrogated. Every passage that refers to a law being done away refers to these, never to the Ten Commandments ..."
(Branson, *ibid.*, p. 76).
 - b. "Who has not had the experience of looking at a towering tree and marveling at its heavy and varied foliage, only to discover on closer scrutiny that a vine was entwined around the tree and what appeared to be one is really two ... It is therefore easy to understand why some Christian people today, looking at the Biblical word picture of that tree, with its clinging vine fail to see that the two are not one ..." (Francis D. Nichol, *Answers to Objections*, pp. 50-51)

II. DISCUSSION:

A. **"The Law" Embraces the Whole Mosaic System, Moral, Civil & Ceremonial --**

1. I affirm that the term *"the law"* includes the whole system of law given to the Jews at Sinai, embracing all those requirements, whether moral, civil or ceremonial, Decalogue and all.
2. A few examples of the term *"the law"* --
 - a. **1 Corinthians 14:34**, *"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, **as also saith the law.**"*
 - (1) Where does *the law* say this?
 - (2) **Genesis 3:16**, *"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."*
 - b. **Romans 7:7**, *"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, **except the law had said, Thou shalt not covet.**"*
 - (1) Where does *the law* say this?
 - (2) **Exodus 20:7**, *"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. "*
 - c. **Matthew 22:36**, *"Master, which is the great commandment **in the law?**"*
 - (1) Jesus gives His answer from Deuteronomy and Leviticus.
 - (2) **Deuteronomy 6:5**, *"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."*
 - (3) **Leviticus 19:18**, *"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD."*
 - d. **Matthew 12:5**, *"Or have ye not read **in the law**, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?"*

- (1) Where does the law say this?
- (2) **Numbers 28:9**, “And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof.”
- e. Thus, *the law* refers to all five books of Moses, the entire Pentateuch. Any verse quoted in any part of these books is referred to as *the law* because it is a part of *the law*. So then the Ten Commandments are quoted as *the law* because they are a part of *the law*, but they are not *the whole law*.
3. The term *the law* includes the ceremonial and civil precepts given by Moses as well as the moral precepts found in the Decalogue.
 - a. Ceremonial: **Luke 2:27**, “*And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law.*”
 - (1) What had Mary and Joseph come to the temple to do?
 - (2) They had come to offer sacrifice (Luke 2:24).
 - (3) **Leviticus 12:2,6,8**, “*Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean ... And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest ... And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.*”
 - b. Moral: **1 Timothy 1:9**, “*Knowing this, that **the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.***”
 - (1) *The law* was made for murders and manslayers.
 - (2) **Exodus 20:13-15**, “*Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal.*”

- c. Civil: **Acts 23:3**, “Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and **commandest me to be smitten contrary to the law?**”
- (1) To what ordinance of *the law* does Paul refer?
- (2) **Deuteronomy 25:1-3**, “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.”
4. Since there was only one law for Israel, known as *the law*, which included not only the ceremonial and civil precepts, but also the moral precepts, that law which the New Testament affirms Christians are free from must be *the law* which included the Ten Commandments.
- a. Objection: If this is true then Christians are under no law and free not only from the Sabbath commandment, but also all the moral precepts contained in the law.
- b. Answer: When we affirm that Christians are free from the Law of Moses, the Ten Commandments, we have not affirmed that Christians are without law. Certainly Christians are under law to Christ.
- (1) **1 Corinthians 9:20-21**, “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, **(being not without law to God, but under the law to Christ,)** that I might gain them that are without law.”
- (2) **James 2:12**, “So speak ye, and so do, as **they that shall be judged by the law of liberty.**”
- (3) **1 John 3:4**, “Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**”

B. God Made One Covenant with Israel Including Both the Moral and Ceremonial --

1. God established His covenant with Israel at Mt. Sinai (Exodus 19:1-20:17).
 - a. Moses recounts the giving of the covenant in Deuteronomy 5:1-22.
 - b. That covenant which God made contained the Ten Commandments including the Sabbath commandment (Exodus 20:8; Deuteronomy 5:12).
 - (1) **Deuteronomy 4:13**, *“And he declared unto you his **covenant**, which he commanded you to perform, **even ten commandments**; and he wrote them upon two tables of stone.”*
 - (2) **Deuteronomy 9:9**, *“When I was gone up into the mount to receive the tables of stone, **even the tables of the covenant** which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.”* (cf. 9:10-15)
 - c. But that covenant also included the ceremonial and the civil precepts.
 - (1) **Deuteronomy 29:21**, *“And the LORD shall separate him unto evil out of all the tribes of Israel, according to all **the curses of the covenant that are written in this book of the law.**”*
 - (a) The curses are not found in the Ten Commandments.
 - (b) The curses are written in the rest of what Moses received at Mt. Sinai (Leviticus 26:14-43).
 - (c) These are the words which Moses calls *the covenant* which is written in *this book of the law*.
 - (2) **Exodus 34:17,18,20,21,27**, *“Thou shalt make thee no molten gods. **The feast of unleavened bread** shalt thou keep... **But the firstling of an ass thou shalt redeem** with a lamb... **All the firstborn of thy sons thou shalt redeem**... Six days thou shalt work, but on the seventh day thou shalt rest... And the LORD said unto Moses, Write thou these words: for **after the tenor of these words I have made a covenant with thee and with Israel.**”*
 - (a) Moses says the covenant which God made with Israel was after the tenor of *these words*.
 - (b) The feast of unleavened bread, the sacrifices of redemption, etc. are all what Adventists say are a part of a separate ceremonial law.
2. This covenant God made with Israel at Sinai which included the Ten Commandments is the covenant which is old and ready to vanish away (Hebrews 8:7-13).

- a. The *first covenant* is the covenant that God made at Horeb (Jeremiah 31:32; Hebrews 8:9; Deuteronomy 29:1,25).
 - b. It is the covenant which included the Ten Commandments (Exodus 20:1; Deuteronomy 5:6).
 - c. It is the covenant which is replaced by a second covenant (Hebrews 8:7) which is new (8:8,13) and better (8:6).
3. This covenant God made with Israel at Sinai which included the Ten Commandments is the covenant which is done away in Christ (2 Corinthians 3:5-14).
- a. It is a covenant which was *written and engraven in stones* (2 Corinthians 3:7).
 - b. It is the covenant which caused Moses face to shine (2 Corinthians 3:7; Exodus 34:28-30).
 - c. It is the covenant which has no glory when compared to the glory of the *new covenant* (2 Corinthians 3:8-11).

C. All Distinctions Between A Ceremonial Law & the Moral Law Are Artificial --

1. The “book of the law” that was placed in the side of the ark of the covenant (Deuteronomy 31:24-26) is pointed to by Adventists and other Sabbatarians as being the so-called ceremonial law.
 - a. However, this “book of the law” embraced the whole five books of Moses.
 - b. It contains the entire Decalogue word for word twice repeated, once in Exodus 20 and once in Deuteronomy 5.
 - c. This “book of the law” contained both moral and ceremonial principles.
2. That the “book of the law” contains both moral and ceremonial principles is demonstrated from Galatians 3:10.
 - a. **Galatians 3:10**, *“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in **all things which are written in the book of the law** to do them.”*
 - b. **Deuteronomy 27:26**, *“Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.”*
 - c. In that same chapter we find the following:
 - (1) A curse against images, v. 15 (cf. Exodus 20:4, the second commandment)
 - (2) Condemnation of disobedience to parents v. 16 (cf. Exodus 20:12, the fifth)
 - (3) A curse against murder, v. 24 (cf. Exodus 20:13, the sixth commandment)
 - d. The obvious conclusion: If the Decalogue contained moral law, then the “book of the law” did too.

3. However, there are moral principles found in the so-called ceremonial law that are not found in the Ten Commandments.
 - a. What Jesus calls the greatest commandment is not one of the Ten (Matthew 22:36-40).
 - (1) **Matthew 22:37,38**, *“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”*
 - (2) **Deuteronomy 6:5**, *“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”*
 - (3) **Mark 12:31**, *“And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”*
 - b. The Ten Commandments do not prohibit homosexuality, bestiality or incest, but the ceremonial law does.
 - (1) **Leviticus 18:22**, *“Thou shalt not lie with mankind, as with womankind: it is abomination.”*
 - (2) **Leviticus 18:23**, *“Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.”*
 - (3) **Leviticus 18:6**, *“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.”*
 - c. There are other moral principles not found in the Decalogue contained in the “ceremonial” book of the law.
 - (1) **Leviticus 19:14,31,33**, *“Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God ... Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them ... if a stranger sojourn with thee in your land, ye shall not vex him.”*
 - (2) **Deuteronomy 22:4**, *“Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”*
 - (3) **Deuteronomy 24:6**, *“No man shall take the nether or the upper millstone to pledge: for he taketh a man’s life to pledge.”*
 - d. Question: Were these moral precepts only ceremonial precepts?

III. CONCLUSION:

A. Adventist Are Wrong in Their Assertion That There Were Two Laws Because:

1. "The Law" embraces the whole Mosaic system.
2. God made only one covenant with Israel at Mt. Sinai which included both the moral and the ceremonial.
3. All distinctions between moral law and ceremonial law are artificial.

B. What Should A Seventh Day Adventist Do?

1. Repudiate the false notion that the Ten Commandment Law, which includes the Sabbath, is still binding on believers today.
2. Turn to Christ for grace in faith (Ephesians 2:8,9).
3. Repent of your sins (Acts 11:18).
4. Confess your faith in Christ (Romans 10:9,10).
5. Be baptized into Christ for the remission of sins (Acts 2:38).

“There Is No Hell”

I. INTRODUCTION:

A. *Seventh Day Adventists Deny The Existence of Hell --*

1. **William H. Branson**, “Seventh-day Adventists believe that the wicked will be utterly destroyed in a literal lake of fire and brimstone; that this fire will be here on the earth, and that it will not only burn up the wicked, but will cleanse and purify the earth, removing all the works of man and the blemishes of sin; and that afterward the earth will be made new and become the eternal home of the saved.” (*In Defense of the Faith*, p. 242)
2. **Questions on Doctrine**, “That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of non-existence, becoming as though they had not been, thus purging God’s universe of sin and sinners ... That the wicked will be punished by suffering and complete destruction in the lake of fire; we do not believe in an eternally burning hell in which souls are tormented without end ...” (pp. 14,23,506)

B. *Why Has The SDA Church Taken Such A Position --*

1. *It is unorthodox.* It is a point upon which they can distinguish themselves from others and work to their advantage prejudice against orthodoxy and tradition.
 - a. Just because a thing is believed by the Catholics, Protestants or Jews does not make it wrong or a matter of tradition.
 - b. Popularity, longevity, widespread opinion, consensus or any other human standard proves a thing neither right or wrong.
 - c. The authority of Scripture is the only standard (1 Peter 4:11).
2. *It was the doctrine of Mrs. White.* All SDA’s are bound to accept and hold up the teaching of Ellen Gould Harmon White, “the Spirit of prophecy.”
 - a. Mrs. White thought the doctrine of eternal punishment of the wicked was contrary to the nature of God, “How repugnant to every emotion of love and mercy, and even our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live” (*The Triumph of God’s Love*, p. 316).
 - b. She also thought that the saints in heaven could not be happy with the knowledge of the wicked’s torment. She wrote, “Will the redeemed in heaven be lost to all

emotions of pity and compassion, and even to feelings of common humanity?"
(*ibid.*).

- c. Mrs. White attributed the promotion of infidelity to the doctrine about hell, saying, "It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment ...The appalling views of God which have spread over the world ... have made thousands, yes, millions, of skeptics and infidels" (*ibid.*, p. 317).
3. *Like most false doctrines, it gives comfort to sinners and their friends.*
 - a. Hear Mrs. White, "How utterly revolting is the belief that as soon as the breath leaves the body the soul is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin!" (*ibid.*, p. 322).
 - b. These are the "prophet's" words of consolation to the lost sinner, "Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy ... covered with infamy, they sink into hopeless, eternal oblivion" (*ibid.*, pp.321-322).

II. DISCUSSION:

A. *The Certainty of Hell --*

1. Jesus taught that there is a Hell:
 - a. **Matthew 5:22, 29**, "*But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire... And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*"
 - b. **Matthew 7:13**, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:*
 - c. **Matthew 8:12**, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
 - d. **Matthew 10:28**, "*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*"

- e. **Matthew 13:41,42,49,50**, “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth ... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”
- f. **Matthew 18:8,9**, “*Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*”
- g. **Matthew 22:12,13**, “*And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*”
- h. **Matthew 25:41,46**, “*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ... And these shall go away into everlasting punishment: but the righteous into life eternal.*”
- i. **Mark 9:44**, “*Where their worm dieth not, and the fire is not quenched.*”

2. Paul taught that there is a Hell:
 - a. **Romans 2:8-9**, *“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.”*
 - b. **Romans 6:23**, *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
 - c. **2 Corinthians 5:10**, *“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.”*
 - d. **Galatians 6:7,8**, *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”*
 - e. **2 Thessalonians 1:7-9**, *“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”*
 - f. **Hebrews 10:27,28**, *“But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses.”*
3. Peter taught there is a Hell:
 - a. **2 Peter 2:4**, *“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”*
 - b. **2 Peter 2:9**, *“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”*
 - c. **2 Peter 2:17**, *“These are wells without water. clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.”*

4. John taught there is a Hell:
 - a. **Revelation 20:12-15**, *“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”*
 - b. **Revelation 21:8**, *“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”*

B. The Horrors of Hell --

1. It is a place of just punishment!
 - a. *Judgment* (Hebrews 10:27,30) -- What is determined to be conformable to law and justice, to execute judgment against an evil doer.
 - b. *Indignation* (Hebrews 10:27) -- Punitive zeal, the punishment of the wicked will not be half-hearted or with reluctance.
 - c. *Punishment* (Hebrews 10:29) -- The penalty for wrongdoing.
 - d. *Vengeance* (Hebrews 10:30) -- Literally, that which proceeds out of justice. It is holy and right and free from any element of self-gratification or vindictiveness.
 - e. *Recompense* (Hebrews 10:30) -- A payment of wages. It describes what is justly due to another. In this case the just penalty (Romans 6:23).
 - f. *Indignation and Wrath* (Romans 2:8) -- The taking of revenge against sinners through the fierce expression of God's anger.
2. It is a place of unending torment!
 - a. *“Weeping, wailing and gnashing of teeth”* (Matthew 8:12, 13:50; 22:13) -- This language is descriptive of the extreme anguish and utter despair men and women will suffer in Hell, crying aloud and grinding their teeth.
 - b. *“Everlasting fire where the worm does not die”* (Matthew 18:8; Mark 9:44,46, 48) -
- These elements are descriptive of the eternal existence of the wicked in a condition of loathsome punishment. It is a word picture of torment and

corruption. It is not literally a fire or worms about which we have any knowledge. But, it is no less real or certain.

- c. *“Outer darkness”* (Matthew 8:12; 22:13; 25:30) -- This darkness is representative of the total separation of the wicked from God who is Light (1 John 1:5,6). The angels that sinned are described as being in “chains of darkness” (2 Peter 2:4), that is, the darkness was their chain; they cannot come before God’s presence.
 - d. *“Sorer punishment”* (Hebrews 10:28,29)-- There is something worse than death, and it is not being horribly maimed or mentally deranged. Jesus said it would be better to go through life deformed than to go into Hell whole (Matthew 5:29).
3. It is a place of vile companionships!
- a. *“The Devil and his angels”* (Matthew 25:41) -- Hell was originally prepared for him. But, as a result of man’s transgression, those judged worthy will join him there (Matthew 25:46).
 - b. *“The children of the kingdom”* (Matthew 8:12) -- These are the Jews who did not believe on Christ (John 8:21,24). They had the covenants and the promises, but fell through unbelief (Romans 11:20-22).
 - c. *“The fearful and unbelieving”* (Revelation 21:8) -- These are those Christians who have left their first love, returned to wallowing in the mire of sin, and have hardened their hearts against repentance (Hebrews 6:4-6). Having forsaken Christ they can only expect the fiery indignation of Hell (Hebrews 10:26-31).
 - d. *“Them that know not God and obey not the Gospel”* (2 Thessalonians 1:8) -- This is the alien sinner, while in many respects perhaps a “good person” but without the saving blood of Jesus. This is the man who either through ignorance or indifference failed to be saved.
 - e. *“Them that are contentious, and do not obey the truth, but obey unrighteousness”* (Romans 2:8) -- These are those immoral persons described in Revelation 21:8. These are in Hell because they are worthy of death (Romans 1:32).
 - f. *“The deceived”* (Galatians 6:7,8) -- Otherwise decent people who have had their eyes blinded to the truth of the Gospel. Paul warned against having a vain belief (2 Corinthians 4:3,4).
4. It is a place of memory and remorse!
- a. We will remember how we wasted our lives -- *“Son, remember that thou in thy lifetime receivest thy good things ...”* (Luke 16:25).

- b. We will remember God's grace and mercy -- "*He cried, father Abraham have mercy on me ...*" (Luke 16:24).
 - c. We will remember our family and friends from whom we are separated -- "*Send him to my father's house ... I have five brethren ...*" (Luke 16:27,28).
 - d. We will remember the Word of God -- "*Moses and the prophets ...*" (Luke 16:31).
5. It is a place of unsatisfied desire!
- a. The rich man wanted, but did not receive a drop of water to cool his tongue (Luke 16:24).
 - b. Some seem to think that Hell is just one great big party where they will for eternity indulge the lusts which they sought to satisfy in life.
 - c. In Hell you will find no gratification whatsoever for those lusts of the flesh which war against the soul (1 Peter 2:11).
6. *It is a place of no hope!*
- a. "*Everlasting,*" it is not temporary or mutable.
 - b. "*Death,*" the separation of Hell is a permanent one. Unlike the first death, there is no "resurrection" from the Lake of Fire which is the second death.
 - c. "*Reaping,*" the expectation of harvesting what one has sown. At the judgment our sowing will be made known and our only expectation will be of a harvest comensurate with our deeds (Galatians 6:7,8).
 - d. "*Without mercy,*" these words are used to describe the penalty inflicted for violations of Moses law. Hell is described as a worse punishment than that.
 - e. "*Spared not,*" God did this to those angels that sinned. Peter concludes the unjust are reserved to be punished with no hope of reprieve (2 Peter 2:4).
 - f. "*According to their works,*" that is, it will be just and without respect of persons. There can be no hope for those whose works are evil.

C. Answering Some SDA Objections to Hell --

1. "The idea of the eternal punishment of the wicked is inconsistent with the nature of a God of love and mercy."
 - a. God is indeed a God of love and mercy (Titus 3:3-5).
 - b. However, God is also a just God (Romans 3:26; 1 John 1:9).
 - c. We must see and accept the complete nature of God, not a distorted view (Romans 11:22; Hebrews 12:29).
 - d. If a loving and merciful God will cast sinners into everlasting fire, we must see how heinous sin truly is!

2. "It would be impossible for the redeemed to be happy with the knowledge that some are tormented in the everlasting fire of Hell."
 - a. The Bible says otherwise, "*How long ...*" (Revelation 6:10,11).
 - b. How can the redeemed be unhappy about what God says is just? (2 Thessalonians 1:6,7).
 - c. The Bible assures us that we will be happy in Heaven (Revelation 21:4).
3. "The doctrine of Hell cannot be true because it makes for infidels than it does believers."
 - a. There is no doctrine in the Bible which makes a man an infidel. He is an infidel to start with!
 - b. Paul spoke to this problem in relation to all Bible teaching -- "*Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world/ For after that inthe wisdom of God the world by wisdom knew not God ...*" (1 Corinthians 2:20,21).
 - c. If the world does not accept Bible teaching it is because the God of this world has blinded their eyes (2 Corinthians 4:4).
4. "The idea of eternal punishment reflects on the justice of God because it is a disproportionate punish for the crime."
 - a. The penalty for sin must be determined by one completely removed from sin.
 - (1) Lawbreakers are not the lawmakers.
 - (2) Murderers do not sit in jury boxes or behind judges' benches.
 - b. Only God can determine what the appropriate penalty for sin is. "*The judge of all the earth will do right*" (Genesis 18:25).

III. CONCLUSION:

A. *There Is No Denying That There Is A Hell!*

1. Seventh Day Adventist have been denying it now for more than one hundred years.
2. Friend, whom will you believe Ellen G. H. White, or the Lord Jesus and all His apostles and prophets?

B. *How Shall We Escape The Condemnation of Hell?*

1. Believe unto Righteousness (Romans 10:10)
2. Repent unto life (Acts 11:18)
3. Confession unto salvation (Romans 10:10)
4. Be baptized unto remission of sins (Acts 2:38)

“Jesus Is Coming Soon!”

I. INTRODUCTION:

A. *Seventh Day Adventism Was Spawned in the Conjectural Pool of Speculation!*

1. *William Miller --*

- a. Seventh Day Adventism originated in the well-known movement of William Miller, who set the time for the end of the world first in 1843, then in 1844. Adventists claim that Miller’s date setting was right. He claimed that he had discovered by the prophecies the exact time, the very yea, and finally, the very day when Christ would appear and the end of the world would come. He succeeded in converting about 50,000 people to his views. The first date was fixed in 1843. It failed. Then he fixed a day on October 22, 1844, and that failed.
- b. Miller later repudiated his time setting work and rejected the Seventh Day Adventist Church that arose out of its ruin. Miller confessed, “On the passing of my published time, I frankly acknowledged my disappointment ... We expected the personal coming of Christ at that time; and now to contend that we were not mistaken, is dishonest. We should never be ashamed to confess our errors. I have no confidence in any of the new theories that grew out of that movement, namely that Christ came as the bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet sounded, or that it was a fulfillment of prophecy in any sense” (*History of the Advent Message*, pp. 410-412).
- c. Ellen White said of Miller’s confession, “At length William Miller raised his voice against the light from Heaven” (*Spiritual Gifts*, Vol. 1, p. 167).

2. *“Elder” James White --*

- a. . “Elder” James White endorsed the work of William Miller, “We hold that the great movement upon the Second Advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God, Mr. Miller was raised up to do a specific work” (*Life of Miller*, p. 6).
- b. White not only accepted Miller’s time setting, but engaged in it himself, “I found myself happy in the faith that Christ would come about the 1843” (*Life Incidents*, p. 72). “I stated my conviction that Christ would come on the tenth day of the

seventh Jewish month of that year [1844]" (*ibid.*, pp. 166-167). "It is well known that many were expecting the Lord to come in the seventh month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven and Dartmouth, Mass., with a message on this point of time" (*A Word to the Little Flock*, p. 22).

- c. William H. Branson confirms this truth in his book, *In Defense of the Faith*, "Mr. Canright says on page 75 of his work that Elder James White, who became a strong leader in the Seventh Day Adventist Church, was associated with Mr. Miller, and engaged in preaching a definite time for the Lord to come. Of course this is true. Mr. White was in the Miller movement, and ardently believed in Miller's teachings" (p. 319).
3. *Ellen Gould Harmon White --*
- a. Of William Miller's eschatological chart Ellen White said, "I have seen that the 1843 chart was directed by the hand of the Lord, and 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" (*The Early Writings*, p. 64). "I saw that God was in the proclamation of the time in 1843" (*Spiritual Gifts*, Vol. 1, p. 133). "I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844" (*ibid.*, p. 107). "The Advent movement of 1840-1844 was a glorious manifestation of the power of God" (*The Great Controversy*, Vol. 4, p. 429).
 - b. Ellen White continued to speculate about the soon return of Christ.
 - (1) In 1849 she wrote concerning the coming of Christ, "I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion" (*Early Writings*, p. 28). [Slavery ended with the Emancipation Proclamation on January 1, 1863. Abraham Lincoln freed the slaves through a civil war, not Jesus in Armageddon.]
 - (2) Again, in 1849, she wrote, "Some are looking too far off for the coming of the Lord ... The time for Jesus to be in the most Holy Place is nearly finished ... Now time is almost finished, and what we have been years learning, they will have to learn in a few months" (*ibid.* p. 49, 57). [According to SDA Jesus went into the Sanctuary in 1844. Time has almost been "finsihed" for 154 years!]

B. Modern Seventh Day Adventism Continues the Tradition of Prognostication --

1. Adventists still embrace Miller and his time setting:

- a. "Time setting did not vitiate the basic principles of prophetic interpretation on which Millerism rested, and on which interpretation they built their message ... Millerites based their belief that the Advent of Christ might soon be expected, and that His coming was to be literal and personal. The time setting feature simply brought into sharper focus the 'when' of the Advent, but did not invalidate the basic Millerite preaching concerning this climactic event" (Francis D. Nichol, *Answers to Objections*, 265)
 - b. "We are fully aware that they have endeavored to keep the question of time before the public as the obnoxious and heretical point, (and we fully believe the time to be as distinctly revealed as any other part of the subject. On that account we have defended it, and thus it has become so prominent) ..." (*The Advent Herald*, March 20, 1844, p. 53 quoted by Francis D. Nichol in *Answers to Objections*, p. 264).
2. Adventist still speculate about the time of Jesus' Second Advent:
- a. Russell Burrill said in 1992, "Soon the New Age Movement will unite with the signs, wonders and tongues of the false revival. This combination will join with Protestants and Catholics for the final great union of Babylon the Great" (*The New World Order*, p. 158).
 - b. H.L. Hastings wrote in 1953, "Earth speeds on in her course of folly. She hastens to her goal -- the goal of destruction. Already the premonitory throes of her final travail are coming upon her. But while the world that now is moves onward in its mighty race, the inhabitants of it are, and are to be, mostly unconscious of the nearness of the impending catastrophe ..." (*Will This Old Book Stand?*, p. 124).

C. What Is The Issue?

1. Adventists often charge that all who reject their second advent theories do not believe in the return of Christ. That, of course, is a false accusation. Rejecting the theories of a future kingdom and reign of Christ on earth, or the fanciful speculations that Adventists make regarding the time of the return of our Lord does not mean that we do not believe the promise of His coming. No man can hold a more fervent faith and higher hope in the coming of the Lord than my own.
2. The discussion of the second coming of Christ poses several questions: Is the personal return of Christ a fact? Is the second coming impending? Are there signs of its occurrence? In answering the questions we want the facts versus the theories.

II. DISCUSSION:

A. Did The Authors of the New Testament Teach The Imminent Return of Christ?

1. The promise of Christ's coming:

- a. First: Jesus promised to come again. *"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."* (John 14:1-3). Jesus did not say that he would "come again" to prepare a place for us. He said he was "going away" to prepare the place and would come again to receive us. Yet some think that the "place" will be in here on the earth, a renovated, de-odorized, fumigated, glorified, earthly city! Simon Peter was present when Jesus made the promise to his disciples. He heard him say, *"I go to prepare a place for you."* Forty years later Peter said, *There is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you"* (1 Peter 1:4). Jesus went to prepare the place. Peter says that the place is in heaven, and has been reserved there for us.
- b. Second: The angels said he would come again. *"And. while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into Heaven"* (Acts 1:10-11). The Lord Himself testified that He would return, and the angels of the Lord were sent on the occasion of His ascension to reassure the disciples of the certainty of the promise.
- c. Third: The Holy Spirit in the Apostles and Prophets said He would come again. *"And as it is appointed unto men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation"* (Heb. 9:27-28, see also: Jude 14,15; Colossians 3:4; 1 Thessalonians 4:16; 2 Thessalonians 1:7-10; James 5:7; 1 Peter 1:13; 2 Peter 3:9,10; 1 John 3:2).
- d. The threefold testimony completes the divine record, and is all-sufficient to establish the fact of the Lord's Second Advent. We accept it and believe it.

2. The time of His coming:

- a. The time and imminence of Christ's coming is an altogether different question than that of the certain promise of His coming.

- b. The word “imminent” means impending. If a thing is imminent, it is ready to occur. The Greek lexicon defines “imminent” as a thing ‘impending,’ as “ripened fruit, ready to fall.” Ripened, it is ready to drop, but the precise moment is not known.
- c. If the New Testament taught when it was written that the return of Christ was imminent, it taught that which was not true --it did not occur. It is said that the apostles of Christ believed and taught the imminent return of the Lord ; that Paul believed the coming of Christ was imminent; and that Peter believed it; that both Paul and Peter taught it. They were inspired apostles, and if Paul and Peter believed and taught that the return of Christ was imminent, they believed and taught an error--he did not come--therefore his coming was not imminent. That amounts to bringing an indictment of error against the Holy Spirit. The New Testament does not teach anything now that it did not teach then; if it did not teach the imminence of the coming of Christ then, it does not teach it now.
- d. Paul did not teach the imminent return of Christ. Hear him: *“I know this, that after my departing shall grievous wolves enter . . . and from among your own selves shall men arise, speaking perverse things”* (Acts 20:29-30). Paul warned of things to happen after his death. Paul knew by inspiration that Christ was not coming before his death.
- e. Peter did not teach that the coming of Christ was imminent. Writing to the scattered members of the Jerusalem church he said the *“putting off of this, my tabernacle cometh shortly, even as the Lord Jesus signified unto me.”* Forty years before, Jesus had signified to Simon Peter the manner of death he should die. “Verily, verily I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what manner of death he should glorify God” (John 21:18-19). Forty years later, Peter said, *“Even as our Lord Jesus Christ hath showed me”* (2 Peter 1:14). Peter knew by the Lord’s own words that Christ would not come during his lifetime. He knew the manner of death that he would die.
- f. Neither Peter nor Paul taught the imminent return of Christ. No passage in the New Testament so teaches. The question of imminence did not enter into the promise of Christ’s coming.

B. Does the New Testament Reveal Signs by Which the Approximate Time of Christ's Return May Be Known?

1. Seventh Day Adventists contend that Matthew 24 reveals the signs by which they may know the approximate time of Christ's Second Advent.
 - a. "We do not confine our belief regarding the Advent to these two statements by Christ. We believe *all* that He said. We accept *all* the Bible. Christ did not confine His statements about the Advent to the two texts quoted [that is, Matthew 24:36,42]. Those texts are part of a long discourse on the subject." (Nichol, *Answers To Objections*, p. 287)
 - b. "Christ most evidently thought the question so much in order that He proceeded at length to answer it. He described various signs that were to occur both in the heavens and in the earth, and then added: "Now learn a parable of the fig tree ... when ye shall see all these things, know that it is near, even at the doors." (*ibid.*, p. 287)
 - c. "To say that nothing can be known about the time of Christ's coming is to fly in the face of these and similar texts and to affirm that the God of the prophets has concealed from them any information concerning the climactic event of earth's history." (*ibid.*, p. 288)
2. *A Brief Analysis of Matthew 24 --*
 - a. In Matthew 23:37-39, Jesus announces the fall of Jerusalem.
 - b. This prompts two questions from the disciples:
 - (1) "When shall these things (the casting down of Jerusalem) be?" (24:3)
 - (2) "And what shall be the sign of thy coming, and the end of the world?"
 - c. Jesus answers both of the questions.
 - (1) The first question is answered in Matthew 24:4-34.
 - (2) The second question is answered in Matthew 24:35-44.
 - d. With respect to the first question:
 - (1) Jesus speaks of premature signs to "*the end*" of Jerusalem (vv. 4-13).
 - (a) False Christs
 - (b) Wars and rumors of wars
 - (c) Famines
 - (d) Pestilences
 - (e) Earthquakes
 - (f) Persecutions

- (2) Jesus then introduces an approximate sign to the “*the end*” of Jerusalem (v. 14).
 - (a) The preaching of the Gospel in the whole world among the Gentiles.
 - (b) This was accomplished before A.D. 70 (Colossians 1:5,6,21-23).
 - (3) Finally, the Lord reveals the definite sign to “*the end*” the “*abomination of desolation spoken of by Daniel the prophet*” (v. 15).
 - (a) Jesus refers to Daniel 9:26 (cf. Mark 13:14).
 - (b) He tells us exactly what this is in Luke 21:20, the Roman armies gathered against the city of Jerusalem.
 - (4) That these things must refer to the destruction of Jerusalem, the temple and the overthrow of the old Jewish economy is evident from the instructions to Jesus gives to believers in verses 16-34.
 - (a) In vv. 16-22 Jesus tells those who read the signs to flee from Jerusalem and Judea into the mountains.
 - (b) In vv. 23-28 Jesus warns again against being deceived as to where Christ might be. [How could this apply to the return of Jesus? Acts 1:11, 1 Thessalonians 4:16).
 - (c) In vv. 29-31 Jesus uses highly figurative language (cf. Isaiah and Ezekiel) to describe the complete overthrow of the Jewish economy and the continued gathering of the world to Christ.
 - (5) Verses 32-34 offers the final proof of when “*the end*” will be by the offering of the parable of the fig tree and the promise that “*this generation shall not pass, till all these things be fulfilled.*”
- d. In answer to the second question Jesus says:
- (1) No man knows or can know the time of the end of the world when the Son of man returns (24:36).
 - (2) Jesus emphasizes this truth throughout the rest of the context --
 - (a) “*Not the angels of Heaven, but my Father only ...*”
 - (b) “*As the days of Noe were so shall the coming of the Son of man be ... knew not until the flood came ...*” (v. 39).
 - (c) “*Watch ... for ye know not the hour your Lord doth come ...*” (v. 42)
 - (d) “*For in such an hour as ye think not the Son of man cometh ...*” (v. 44)
 - (e) “*A day when he looketh not for him, and in an hour that he is not aware of ...*” (v. 50)

(f) *“For ye know neither the day nor the hour wherein the Son of Man cometh ...”* (Matthew 25:13).

(3) Though the Second Advent could occur at any moment, there is no Bible evidence that our Lord’s coming is imminent.

III. CONCLUSION:

A. Jesus Is Coming!

1. We need to watch and pray, because we do not know when He is coming.
2. We do not know the year, the month, the day or the hour.
3. We cannot with any degree of certainty say more.

B. Will You Be Ready When Christ Does Come?

1. You must believe unto righteousness (Romans 10:9,10)
2. You must repent unto life (Acts 11:18).
 - a. This includes your rejection of these false predictions concerning Christ’s coming (Matthew 24:23,24)
 - b. You must turn away from these prognosticators of an earthly paradise and a a millenium of peace.
3. You must confess unto salvation (Romans 10:9,10).
4. You must be baptized unto the remission of your sins (Acts 2:38).

“Remember The Sabbath Day To Keep It Holy”

I. INTRODUCTION:

A. *Seventh Day Adventists Insist that Christians Must Remember the Sabbath Day to Keep It Holy --*

1. **Carlyle B. Haynes**, “The New Testament does not change in the smallest degree the obligation to observe the seventh day commanded by God ... The Sabbath of the New Testament is the Sabbath of the Old Testament, the seventh day of the week” (*From Sabbath to Sunday*, p. 18).
2. **Questions on Doctrine**, “Nowhere in the teachings of Jesus do we find any declaration to the effect that this time element, or seventh-day-ness (if we may so term it), of the Sabbath command has been changed. We have not found any questioning of the validity of this seventh-day-ness on the part of Jesus, or any relaxation of the obligation of its seventh-day-ness, but rather an implicit recognition of its continuance” (p. 156).
3. **Ellen Gould Harmon White**: “In the holiest I saw an ark . . . 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. . . the holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross.” (*The Early Writings*, p. 26).
4. **Roy B. Thurmon**, “Sunday observance is simply a strong tradition if men established so firmly over so many centuries that it now sounds authentic. Jesus said: “Why do you also transgress the commandment of God because of your tradition? (Matthew 15:3,6). Actually this discussion of the Sabbath and the first day of the week is not just on which day should Christians assemble for worship but to whom will they yield allegiance? “Do you not know that to whom you yield yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin to death, or of obedience to righteousness” (Romans 6:16)? Jesus said: “But why do you call me Lord, Lord, and do not do the things that I say? (Luke 6:46). And He added: “If you love Me, keep my commandments” (John 14:15). “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 burdensome” (1 John 5:2,3).

B. What Is the Issue?

1. *The issue is not --*
 - a. Has the Seventh Day Sabbath, our Saturday, been changed to the first day of the week, Sunday? It has not.
 - b. Do Christians observe the first day of the week as sabbatarians do the Sabbath? They do not, nor should they.
 - c. Did Jesus observe the Sabbath while upon the earth? He did because Jesus was under the law (Galatians 4:4).
 - d. Did the disciples of Jesus observe the Sabbath prior to the establishment of the church on Pentecost? They did being under the law (Matthew 12:7).
 - e. Were there some Jewish Christians that continued to rest on the Sabbath after the establishment of the church on Pentecost? There were (Romans 14:5), but none of them judged their brethren who did not rest on that day (14:13).
 - f. Did Paul and others go into the synagogues on the Sabbath days to preach the Gospel? They did, but not to keep the Sabbath (Acts 13:14,44-49).
2. *The issue is --*
 - a. Does the New Testament of Christ require or command that Christians remember the Sabbath day to keep it holy?
 - b. Do Christians sin because they do not observe the Jewish Sabbath of the Old Testament.

II. DISCUSSION:

A. What The Bible Says About The Seventh-Day Sabbath --

1. That the covenant which included the Sabbath commandment was made with Israel only (Exodus 20:2; Deuteronomy 5:15).
2. That Israel was commanded to keep the Sabbath because they had been delivered from the serfdom of Egypt (Deuteronomy 5:15).
3. That in giving them the Sabbath, God used the same day upon which He had rested, or ceased the work of creation (Genesis 2:3; Exodus 20:8-11; 31:17).
4. That the Sabbath was not given, or made known, until the giving of the law at Mount Sinai (Nehemiah 9:13,14; Ezekiel 20:10-12).
5. That the Sabbath was a sign between God and the children of Israel (Exodus 31:17; Ezekiel 20:12, 20). [*Note: If all nations were commanded to keep the Sabbath, how could it have been a sign between God and one nation?*]

6. That the old covenant made with Israel when they came out of Egypt, which included the Ten Commandments (1 Kings 8:9, 21) would be abrogated (Jeremiah 31:31) and superseded by the new covenant (Hebrews 8:6-13; 10:9).
7. That the law which was “written and engraven on tables of stone” was done away in Christ. (2 Corinthians 3:6-14).
8. That the law of “the handwriting of ordinances” was “nailed to the cross,” and the Sabbath, therefore, no longer binding upon even the Jews themselves (Colossians 2: 14-16).
9. That the apostle Paul declared the Sabbath, with all other Jewish observances, did cease at the cross, and that we should let no man judge us respecting them. (Colossians 2:14-16).
10. That Christians are expressly said to be delivered from the law containing the Ten Commandments. (Romans 7:4,6,7).
11. That those who would be justified by the law given at Sinai are severed from Christ and fallen from grace. (Galatians 4:24-31; 5: 1,4).
12. That “the law of commandments contained in ordinances” which included the fourth commandment was “abolished” by the cross (Ephesians 2:15-16).

B. What The Bible Says About The First Day Of The Week --

1. That Jesus Christ arose from the dead on the first day of the week (Mark 16:1-9).
2. That on the first day of the week Jesus was declared to be the Son of God by the resurrection from the dead (Romans 1:4; cf. Psalms 2:6,7).
3. That He met with his disciples several times on the first day of the week between his resurrection and his ascension (John 20:1,19,26).
4. That Jesus was worshipped for the first time as the crucified, resurrected and glorified Lord on the first day of the week (Acts 2:36).
5. Pentecost came on the first day of the week. (Lev. 23:15). Hence, all the events of the second chapter of Acts --the birthday of the church--took place on the first day of the week (Acts 2:1; Matthew 16:18,19).
6. That the Holy Spirit imbued the apostles on the first day of the week and began His mission of conversion (Acts 2:1-4).
7. That the first gospel sermon proclaiming Jesus as the Son of God was preached on the first day of the week (Acts 2:22-36).

8. That three thousand souls -- the firstfruits of the gospel harvest (Leviticus 23:17) -- were added to the church which began on that Pentecost, the first day of the week. (Acts 2:41,47).
9. That the church assembled on the first day of the week to break bread, that is, to observe the Lord's Supper and other items of New Testament worship (Acts 20:7; 2:42; 1 Corinthians 16:2; 11:23,33; Hebrews 10:25).
10. That the first day of the week marked the beginning of the Mediatorial Reign of Jesus Christ as Lord of Lords and king of Kings seated at the Father's right hand as our High Priest ever living to make intercession for us (Acts 2:36).

III. CONCLUSION:

A. Are Christians Obligated to Observe the Sabbath?

1. Certainly not! That law which required the Sabbath has been done away in Christ.
2. We are free from the law and its ordinances.

B. What Should a Sabbatarian Do?

1. Believe with the heart unto righteousness (Romans 10:9,10; Acts 8:37).
2. Repent unto life (Acts 11:14).
 - a. If you have been keeping the Sabbath you need not stop (Romans 14:5).
 - b. However, if you have judged others as sinning because they did not keep it you must repent of this sin (Colossians 2:16,17; Galatians 2:5).
3. Confess with your mouth unto salvation (Romans 10:9,10).
4. Be baptized unto the remission of sins (Acts 2:38).