

What Seventh Day Adventists Believe!!



A thoroughly indoctrinated Seventh Day Adventist believes that the denomination was raised up at a special time in history—1844 A.D. with a special message, that of Rev. 14, known to Seventh Day Adventists as the “Three Angels Messages” and including, 1. a work of investigative judgement for professed Christians, 2. a call to the keeping of the Seventh day Sabbath of the Old Covenant, 3. a denunciation of all other churches for their rejection of these other two messages.

In other words the teaching is that the 2300 “days” of Daniel 8:14 ended in 1844 A.D. which date marked the “cleansing of the Sanctuary” when an Investigative Judgement was to begin in heaven concerning the names of all the professed people of God. Read Great Controversy, P.480.

These “messages” are to develop a people ready to meet the Lord at His second coming. Only Seventh Day keepers will be so ready—they will have the “seal of God” upon them because of their seventh day Sabbath Keeping—in other words they are acceptable to God because of their “works of the law.” All who reject this teaching and keep Sunday will have upon them, the “mark of the beast” and will thus incur the wrath and punishment of God. The churches who reject the “message” thus become part of the Babylon of Rev. 14:8 and as such are “fallen” and have become “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” as per Rev. 18:2. Underlying all this is their peculiar interpretation of the services of the sanctuary, established in the time of Moses for the children of Israel and continued later in Solomon’s temple. The book of Hebrews explains very clearly the spiritual significance of the sanctuary and its services, which were to teach in type the way of salvation. The sacrifices and the ceremonies

connected with them pointed to the great sacrifice of Calvary—to the death, resurrection and ascension of Jesus our High priest and to his work in the “holiest of all” in the heavenly sanctuary. In other words the types of the sanctuary prefigured the gospel and the plan of salvation. These are **spiritual** truths and we find them taught simply in the New Testament. The heavenly sanctuary must be understood in the light of New Testament teaching and not contrary to it.

We must be careful not to deduct meanings from the services which are not in harmony with the plain and simple statements concerning the gospel which we find in the New Testament. That this is exactly what has been done by the Seventh Day Adventist people is evident from the following quotation from the pen of Mrs E. G. White, in the book, “Great Controversy.”

“As in the typical service, there was a work of Atonement at the end of the year, so before Christ’s work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time as foretold by Daniel the prophet, our High Priest entered the most holy to perform the last division of his solemn work to cleanse the sanctuary. In the New Covenant, the sins of the repentant are by faith placed upon Christ, and **transferred in fact** to the heavenly sanctuary so the actual cleansing of the heavenly (sanctuary) is to be accomplished by the removal or blotting out, of the sins which are there recorded. But before this can be accomplished there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His Atonement. The cleansing of the sanctuary therefore involved a work of investigation—a work of judgment. Those who followed in the light of the prophetic word, saw that instead of coming to earth at the termination of the 2300 days in 1844, Christ then entered into the most holy place of the heavenly, to perform the closing work of atonement preparatory to His coming.” You will notice here several deductions which we will later consider in more detail. They are—

1. That Christ though risen, exalted and seated in the heavenly has yet to perform a work of atonement.
2. That there are supposed to be sins **recorded** in the heavenly sanctuary.

3. These sins have been **transferred** from believing sinners to Christ and then to the Sanctuary.
4. There is to be an investigative judgment beginning in 1844 dealing with the cases of God’s people.
5. The sins are to be then removed or blotted out by being placed on the head of Satan who thus becomes our sin-bearer.
6. Christ did not enter the most holy place at his ascension but waited till 1844 to do so.

All these deductions are out of harmony with simple and plain teachings of the gospel as I hope to show in the following pages.

I would like to quote here from the pen of Pastor W. W. Fletcher, who late in life was called to resign his ministry among Seventh Day Adventists because his intensive study of the Bible caused him to renounce these strange doctrines. In his tract, “The Heavenly Significance of the Earthly Sanctuary,” he writes:—

“The Sanctuary was a ‘copy and shadow of heavenly things,’ a ‘shadow of the good things to come,’ of Heb. 8:5 and 10:1. Every shadow is cast by some body. What body was it which cast the shadow of the sanctuary? The Apostle Paul supplies the answer in Col. 2:17 ‘Which are a shadow of the things to come; but the body is Christ’s.’ R.V. Notice that it is Christ’s **body** which casts the shadow. The sanctuary was not a representation of Christ in His original glory, but in His incarnation.

Through sin, God and man were separated. In Jesus Christ they are brought together again. In the sanctuary of old, God and man were brought together. There was also a place within which man might come, under certain conditions. Both places were within the sanctuary; God’s presence in the inner apartment, and man’s presence in the outer.

In the incarnation of our Lord, God and man were brought together. ‘they shall call His name **Immanuel**, which is, being interpreted, **God with Us.**’ Matt. 1:23.

Outwardly He was the Son of Man. Inwardly He was the Living God. Outwardly man might approach Him. 1 John 1.1-3. Inwardly ‘No man knoweth the Son, but the Father,’ Matt. 11:27.

' THE VEIL HIS FLESH '

The veil of the sanctuary was the place at which God and man met. The veil was the only medium interposing between God and man, in that service. That temple veil **represented** Jesus Christ the God-man. More distinctively the veil represented **the flesh** or incarnation of Christ. 'enter into the holiest by the blood of Jesus through the veil, that is to say, **His flesh**' Heb. 10:19-20.

The incarnate Christ is now the sole medium of approach between God and man, the antitype of the veil in the earthly sanctuary.

The veil of our Saviour's flesh was, at the Crucifixion, suspended between heaven and earth, on Calvary's cross, just as the veil hung between God and man in the temple. 'The body of His flesh' on the cross, thus now becomes the meeting place between God and man. And since the resurrection 'His flesh' is still the 'veil' for in heaven also, the incarnate Christ is the 'one Mediator (or medium of approach) between God and men.'

FURTHER LIGHT ON THE MEANING OF THE TWO APARTMENTS

In Old Testament times, one of the secrets of the sanctuary was revealed to the prophets, when they were led to recognise the two apartments as representing heaven and earth. According to the record in 1 Chon 28:2, David gave expression to this truth thus: 'As for me, I had in mine heart to build an house of rest for the ark of the Covenant of the Lord, and for the footstool of our God.'

This is a remarkable statement. It is certain that the 'house of rest for the ark' was the inner apartment of the sanctuary. It follows inevitably that 'the footstool of our God' must be found in the less honoured, or outer apartment.

A revelation was made to Ezekiel, in which similar expressions were used to describe the holy places of the sanctuary. In the 'inner court' of the temple, the prophet heard a voice saying to him 'Son of man, this is the place of My Throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.' Ezek. 43:5-7 R.V.

Compare Ezekiel's vision with the words of David: 'The place of My Throne' is the same as 'an house of rest for the ark,' and 'The place of the soles of my feet' corresponds with 'The footstool of our God.'

The allusion in both these scriptures is to the inner and outer apartments of the sanctuary.

The Holy Spirit, speaking through the prophet Isaiah, makes the following reference to the two apartments of the sanctuary: 'To beautify the place of my sanctuary; and I will make the place of my feet glorious' Isa. 60:13.

In this passage 'the place of my sanctuary' means the inner apartment, and 'the place of my feet' the outer apartment. The term 'sanctuary' is sometimes used with specific reference to the most holy place. See Lev: 16:33, where the inner apartment is called the 'holy sanctuary.'

In a later vision (Ch 66:1) the word of the Lord came to Isaiah, saying, 'The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? This scripture combined with those previously quoted, shows that the two apartments represented heaven and earth; the place of God's throne, and the place of His footstool.

Christ, in the sermon on the mount, spoke of heaven as 'the throne of God,' and the earth as 'the footstool of His feet.' Matt. 5:34-35, R.V. There is sublime beauty in this wonderful teaching of scripture. The sanctuary was the meeting place of God and man; only the veil intervening between them. The most holy place was God's side of the veil, or 'heaven itself;' and the holy place was man's side, or the earth.

The earthly sanctuary **represented** heavenly things; but the heavenly things are **spiritual** things. The heavenly sanctuary is not of the same **creation** as the earthly c.f. Heb. 9:1, R.V. and Heb. 9:11, R.V. If we are to understand Old Testament teachings aright, we must read them in the light of explanations given in the New Testament. Type must be interpreted by antitype."

How far removed is this conception from that of those who see in heaven an exact replica of a two roomed building containing furniture (an ark, a table of shewbread, a golden candle stick—a golden altar of incense, a veil, a golden mercy seat, etc.)—In fact another sanctuary 'of this creation!'

It is strange that thinking people can ever really be so unperceptive of spiritual truths. Only our ignorance of the Bible can make that possible. It is no wonder that there is a continuous 'outflow' of members from the Seventh Day Adventist ranks. As men and women really 'think' and study bible doctrines, they discover divine truths which drive them out. Many leaders even, of days gone by and of more recent times have been led to renounce the "special" message of Adventism. They do not endeavour to develop a new 'movement' but work with other Christians for the extension of the 'everlasting gospel.' This is the message which is 'banding the earth' to-day. What a privilege it is to have part in this great gospel message begun at Pentecost and continuing till the second coming of Christ. In this connection we think of men like F. E. Belden, the hymn writer, Two Doctors Kellogg, Pastor D. M. Canwright, Pastor W. W. Fletcher, Hiram Edson, one of the pioneers, E. J. Waggoner (editor of 'Review and Herald'), H. Haynes, O. R. L. Crozier, E. P. Daniels, The Three Ballenger Brothers, L. R. Conradi (the 'Father of Europe'), A. T. Jones, etc., great names in the past in Adventism! These men have not gone 'out' into darkness as has been maliciously declared but have followed on in the light of advancing truth.

Let us now go into a little more detail concerning the doctrines derived from and dependent upon this very literal conception of the heavenly sanctuary. These doctrines are like links in a chain, they are interlocked one with another. A chain is only as strong as its weakest link but here we find many weak and broken links.

That you may be able to test the accuracy of the information given below I have made reference to some of the books where you may read for yourself the teaching discussed. Actually this perverted sanctuary teaching pervades the whole of Seventh Day Adventists literature concerning their "special" message.

LINK 1—

If you will read the books:— Daniel and the Revelation, pages 215-235 and "Great Second Advent Movement," page 90, you will find out how the date 1844 was mistakenly estimated. In the 2300 day prophecy of Dan. 8:14 Adventists began to reckon the "time" from 457 B.C. and, counting the 'days' as 'years' ended the 2300 years in 1844 A.D. The break in this link is seen when we read the chapter through and find that it is impossible to 'begin' the days at 457 at all, for the following reasons. The

prophecy specially mentions the first King of Grecia, Dan. 8:21, as being the notable horn which was broken. All agree that Alexander the Great was the first Grecian King. V. 22 tells us that four kingdoms were to develop out of the Grecian empire after Alexander's death in 321 B.C. Compare now verse 23 with verses 8 and 9. We find here that in the latter days of one of these four kingdoms, a little horn (v. 9) or 'a King of fierce countenance' (v. 23) was to come on the scene who would do all the things mentioned in verses 8-14, and 23-25 and who would do them for 2300 'days' or as the margin has it 2300 'evening mornings'

This persecuting power arose many years after the death of Alexander—it arose 'out of' one of the four kingdoms into which Alexander's kingdom was divided, so the work it was to do for 2300 days could not possibly begin before the little horn itself came into being. This is just plain common sense, so of course we cannot reckon the days from 457 B.C. which was some 136 years before the death of Alexander. The 457 B.C. date is applicable to the 70 weeks prophecy of Dan. 9 and it is by confusing these two prophecies that the Seventh Day Adventists have seized upon this date. The words of this 8th Chapter of Daniel are too plain however for us to err in this way. A logical explanation of the 2300 days prophecy can be found in ancient history and concerned the Jews themselves—reaching its fulfilment in their own days B.C. at the 'time of the end' (v. 17) of the Jewish era. As the 'little horn' was 'a King of fierce countenance' it could not represent the Roman kingdom as taught by Seventh Day Adventists. So Link 1 alone disconnects the chain.

LINK 2—

Read 'D. & R.,' pages 178, 179, 216. 'Great Second Advent Movement,' pages 90, 91, 193, 194, 215 and 216. Also 'Great Controversy,' P480.

When Christ did not come as expected in 1844, the explanation of the disappointment decided upon (by those who did not admit they had made a mistake in the 'time') was that 1844 A.D. marked the time for the 'cleansing of the Sanctuary' and the beginning of the 'Antitypical Day of Atonement.'

OUR REPLY—

The term 'cleansing of the sanctuary' is never used in the Bible in connection with the day of atonement which was on the tenth day of the seventh month. Ezekiel's

mystic temple was cleansed on the **first** day of the **first** month. Ezek. 45:18. This accords with the setting up of the tabernacle in the wilderness and the cleansing of the Altar at its **original dedication**. See Exod. 40 and Heb. 9:18-26 and so we read, the heavenly things themselves were cleansed, purified, or dedicated with a better sacrifice, that of Jesus Christ, at the **inception** of the services in the heavenly sanctuary. 'When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high' (Heb. 1:1-3). That sacrifice at Calvary truly marked the real 'Antitypical Day of Atonement,' to which all the **typical** Days of Atonement had pointed.

LINK 3—

Read 'Great Controversy,' P.480-490. 'Great Second Advent Movement,' P. 91.

Here it is taught that the 'cleansing of the Sanctuary,' in 1844 ushered in an 'Investigative Judgement' where in the professed people of God were examined, to decide who are worthy of the benefits of Atonement. They were to be judged out of the books of record.

OUR REPLY—

In the **type**, there were no books of record kept in the sanctuary to be examined on the day of Atonement. In the **antitype**, we are told that believers do not come into judgment (John 3:18, R.V. and John 5:24) but have already passed 'out of death into life' by the very act of believing. Jesus already knows His sheep (John 10:14). In 1 Cor. 3:10-15 we read of a judgement of Christians, but this is for rewards of service not of investigation to see who will be saved.

The Atonement or cleansing from sin (see Lev. 16:30) was made for **all** and while we were **yet sinners**, Rom. 5:8 and therefore unworthy. See 1 John 2:2, 2 Cor. 5:18-19, Rom. 5:6-11. We can see from Heb. 1:1-3 that Atonement for the sins of the world was an accomplished fact long before 1844. It was after Christ had purged or (cleansed) or atoned for (c.f. Lev. 16:30) our sins that He ascended to the Father. Do we not sing 'Christ has for sin Atonement made, what a wonderful Saviour?' So another link is unsound.

LINK 4—

Read 'Patriarchs and Prophets,' p. 355-357. 'Looking Unto Jesus,' p. 90-97 'Great Controversy,' pages 421, 444.

You will find here another evidence of false deduction in the teaching that 'The blood of Christ **records** the sins of the believer and was not to cancel the sin.'

OUR REPLY—

The Bible everywhere teaches that 'blood' was for cleansing, see Lev. 16:30. 'For on that day shall the priest make an Atonement for you to cleanse you, that you may be clean from all your sins before the Lord,' and Lev. 17:11, "for the life of the flesh is in the blood: and I have given it to you upon the altar to make an Atonement for your souls: for it is the blood which maketh an Atonement by **reason of the life.**" R.V. If this was so in the type, it must also be so in the antitype—So we read in the New Testament, 'The blood of Jesus Christ . . . cleanseth us from all sin.' See also Rev. 1:5, Rev. 7:14, Acts, 22:16, 1 John 1:7.

It is because we **are** thus cleansed that we may have boldness to come to the throne of Grace—made available by this very work of Christ at Calvary.

N.B.—For the sake of those who may not 'see the Point' in this link, let me explain that the Seventh Day Adventist's teaching is, that the blood of animal sacrifices was sprinkled in the sanctuary during the daily and individual offerings during the year. In this way, it is taught, the sins of the people were transferred in type, to the sanctuary, to remain there until the great day of atonement when the High Priest took them out again and placed them upon the head of the scapegoat, who, it is taught represented Satan. If it were possible thus to **transfer** sins from a person to a place and then again to a person (or in type to an animal), how necessary it would be that the blood of **every** sacrifice be thus taken into the sanctuary—so that **everybody's** sins may be dealt with in the same manner! Otherwise as they could not ever, so it is taught, consider themselves loosed from their sins till the scapegoat was sent away, those left out would have no hope of forgiveness.

Yet it is quite a simple matter to learn that in the **majority** of cases, the blood of the sacrificial animal was **not taken unto the sanctuary at all**, but was sprinkled on the horns of the altar of sacrifice outside the sanctuary proper

and poured out around the base of this same altar. Read this in Leviticus 1:3-5 also verses 10 and 11 and Chapters 2, 3, 4 and 5. Also Numbers, 28:3 and 4. You will notice that it was **only** when a priest sinned, or the whole congregation including the priesthood sinned, that the blood was taken into the sanctuary at all. Otherwise it was **always** applied to the altar of burnt offering outside the door of the first Apartment. So if it were true that sins were to be transferred to the sanctuary and later placed on the scapegoat, what about those sins not so transferred? Yet it is by believing this so apparent mistake that a false analogy has been made which causes the teaching that 'the blood of Christ **records** the sins of the believer' and was not to cancel the sin. This in spite of the plain and simple statement, 'The blood of Jesus Christ cleanseth us from all sin' and also 'There is therefore, **now** no condemnation, to them which are in Christ Jesus' Rom. 8:1 and 'Who shall lay anything to the charge of God's elect—It is God that justifieth' Rom. 8:33.

LINK 5—

Confessed sins are not then 'blotted out as a thick cloud' Isa. 44:22 but come up again for judgement in 1844 or thereafter.

OUR REPLY—

Scripture teaches that forgiveness is immediate and absolute upon confession. See 1 John 1:9, Heb. 8:12, Col. 2:13-14, Acts, 13:39, Rom. 8:1, "There is therefore **now**, no condemnation to them which are in Christ Jesus." "By Him, all that believe are justified from all things."

LINK 6—

Read P. and P., page 356 and The Report of the A.U.C., April 9, 1930.

This link teaches that Christ is still bearing sin in the heavenly sanctuary, which sin is to be removed or 'blotted out' per medium of the mythical 'Investigative Judgment,' and by being then **transferred** from the heavenly sanctuary to the head of Satan as the Antitypical scapegoat.

OUR REPLY—

Rom. 6:7 reads, "He that is dead is freed from sin." Christ died on the Cross for our sins—He bore them 'to the

tree,' and is therefore now '**free**' from them. The fact that He later ascended to the Father, into 'heaven itself,' is evidence of this. It was when 'He became sin for us' that He felt 'forsaken' of God, separated from Him by the sins of mankind which He bore. He it was who thus 'bore sins not His own,' and 'suffered for others' guilt'—as our scapegoat and in so doing, took our sins away from us 'as far as the east is from the west.'

LINK 7—

Read "Early Writings," Pages 40-50 Here we find the palably untrue teaching that Jesus at His ascension did **not** enter the 'holiest of all' in the heavenly sanctuary but remained in a 'first apartment' until 1844 A.D., when He then changed places and went through the veil into the throne room or second apartment.

OUR REPLY—

Heb. 10:12-13 tells us that not only did Christ at His ascension share His Father's throne but that He would remain there until His enemies be made His footstool i.e. no change of location till the end of the world. In verse 19 we are told plainly that the place He entered was "the holiest" and verse 20 says it was 'through the veil.' Read in this connection, Heb. 6:19-20, Mark 16:19, Acts 7:55-56, Rom. 8:34, Heb. 1:3, Eph. 1:20, Col. 3:1, Heb. 8:1, Heb. 10:12-13, 1 Pet. 3:22, Rev. 3:21 and Heb. 12:2.

This is truly a very broken link indeed.

LINK 8—

Read 'Looking Unto Jesus' page 237. Also A.U. Conference Report, August 9th, 1930.

Here is a contradiction of the very heart of the gospel and is a link which many Seventh Day Adventists at this time would like to disown. They cannot do so however as their entire sanctuary teaching is built upon it. Their standard books teach it in no uncertain terms and their prophetess, Mrs E. G. White, stands or falls in her position because of it—as she likewise taught it. It is this:—

"The atonement was not made when Christ shed His blood on the Cross."

OUR REPLY—

Lev. 17:11 we are told that **blood** represents the life which was given in the ceremonial sacrifices **upon the altar**, to make atonement. 'For it is the **blood** which maketh atonement, by reason of the life,' R.V. In other words 'it is the surrendered **life** which maketh atonement for the soul.' Blood is only a representative term.

In the antitype to which the animal sacrifices pointed, the Lamb of God shed His blood—or surrendered His life—on the sacrificial altar—the cross—and thereby made atonement for 'the sins of the whole world!' c.f. 1 John 2:2.

The Christians in Paul's day believed this as is shown in Rom. 5:10-11 'we joy in God through our Lord Jesus Christ, by whom we have **now received** the atonement.' So death, reconciliation and atonement are indissolubly associated. If we accept this plain truth, there is no place left for the teaching that in 1844 began the antitypical day of Antonegment.

LINK 9—

The 'testimony of Jesus' mentioned in Rev. 19:10 refers to the vision and testimonies of Mrs White.

OUR REPLY—

In Rev. 1:2 and 9 we read that the Apostle John was exiled for the testimony of Jesus.

In Rev. 19:10 the heavenly messenger said to John 'I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus' R.V.

In Rev. 6:9 we read 'I saw the souls of them that had been beheaded for the testimony of Jesus.' R.V. Let me now quote from James White in his tract 'Christ in the Old Testament.'—"When the angel said to John in Patmos, 'The testimony of Jesus is the spirit of prophecy,' he meant more than expositors generally suppose. His words reach far back to the days of fallen Adam when the plan of salvation was instituted, and embrace the prophetic word of both testaments." Now in "Life Sketches," p. 335, published by James White and his wife Ellen in 1880 we find this:—"We now enquire 'What is the testimony of Jesus?' The angel gives John the answer in the broadest signification. The spirit, soul and substance of prophecy is the testimony of Jesus Christ; or, the voice of the prophets

relating to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book on the subject but the Redeemer himself?"

How different is this view from that held by Seventh Day Adventists to-day! We cannot narrow down the view to one person in the very last days. Read 1 Pet. 1:10 R.V. "The prophets sought and searched diligently what the spirit of Christ which was in them did point unto, when it testified beforehand, the sufferings of Christ and the glories that should follow them." Whatever the spirit of Christ testified is **Christ's testimony** and therefore **the testimony of Jesus**.

Let me quote from Mr W. W. Fletcher:—"The testimony of Jesus is held by the church till the very end of the conflict with the dragon. The 'remnant' or the 'rest' R.V. of the woman's seed still hold it." "There is no scriptural ground for teaching that the 'testimony of Jesus' of Rev. 12:17 refers to a special manifestation of the prophetic gift as claimed for Mrs E. G. White. The believers in the last days 'hold the testimony of Jesus' in the same way that true believers of all the former centuries hold it."

LINK 10—

Read "Early Writings," pages 15 and 16. Also Daniel and Revelation.

That the Seventh Day Adventist Church is the 'remnant' of Rev. 12:17 is the claim here.

OUR REPLY—

In Rev. 12, the seed of the woman (Christ) was caught up to God and to His throne. The dragon was then 'wroth with the woman (the church) and went to make war with the **remnant** of her seed!' The word 'remnant' is translated 'the remainder' and 'the rest' elsewhere in the Bible so the passage simply means that when the devil was foiled of his prey by the ascension of Christ (Rev. 12:4-5) he then turned his attention to the 'rest' of the woman's seed. There is no evidence here that the 'remnant' or 'rest' of the seed, is a special denomination in the very last days of the earth's history, but it is evidently the church of the whole gospel dispensation, since **the seed**, Christ, was caught up to God and His throne at the ascension.

LINK 11—

Now we come to the teaching that Seventh Day Adventists were raised up in 1844 to preach the 'three angels messages' of Rev. 14:6-12. Read "The Great Second Advent Movement."

OUR REPLY—

We have dealt with the 'time' factor in Link 1. There is no special significance about the year 1844 at all. With regard to the messages themselves, these were preached most appropriately in Reformation times by Luther and his fellow labourers for reform. Actually a medal has been struck commemorating this very thing. Luther's head is engraved on one side of the medal while there is depicted on the other side a city in ruins with the words, 'Babylon is fallen,' underneath the picture. Above the ruins flies an angel with a scroll in his hand—the everlasting gospel. Millions were gathered for the Lord by this message and many gave their lives during that time 'for the testimony of Jesus which they held.' As the everlasting gospel tells of Atonement made and completed once for all at Calvary, the Seventh Day Adventist's denial of this fact automatically cuts them off from being the bearers of this gospel message.

LINK 12—

Seventh Day Adventists are the 144,000 of Rev. 7:4 and Rev. 14:1.

OUR REPLY—

This claim is of course common to most of the new cults which have developed in modern days, all of which also believe that they alone have 'the truth.' If we read Rev. 14:1-4 we find that the 144,000 are called 'first fruits unto God and to the Lamb.' These, then must have been gathered by the first preaching of the gospel with the power of the newly given Holy Spirit and so are distinct from the last church on earth before the Lord comes—just the antithesis of 'remnant' in the sense used by Seventh Day Adventists.

LINK 13—

Read P. and P. page 34 (1907 edition).

This teaches that the 'scapegoat' of Leviticus 16 represents Satan.

OUR REPLY—

A scapegoat, according to authentic dictionaries is 'one who bears guilt not his own' or 'one punished for another's sins.' All Christians know that Jesus was just that (Isa. 53:4-6,8) John 1:29 and 1 John 2:2. He is truly our scapegoat bearing our sins away 'as far as the east is from the west.' We read in Lev. 16:5 that Aaron the High Priest was to take two kids of the goats for a sin offering and in verse 10 we read that one of these (the scapegoat) was to be presented alive, before the Lord, to **make an atonement with him** and to let him go, for a scapegoat into the wilderness. The other goat was slain and his blood sprinkled on the mercy seat in the most holy place. As both goats were for atonement we surely see here two phases of the work of that one, who alone could make the atonement for the sins of the world and whose blood spiritually applied to the mercy seat in heaven, opened the way for men to come to the throne of grace. Jesus was slain as our substitute and by that very deed, removed our sins from us, in the same way that the typical scapegoat carried them away from the camp of Israel. Surely we cannot believe that Satan's representative could have been chosen 'for atonement' see Lev. 16.

LINK 14—

Read "Great Controversy," p. 435. Here we are taught that:— We must pass through twelve months of terrible visitations of judgment from God (the seven last plagues) prior to the second Coming of Christ, **without a mediator**, because the Spirit of God has been withdrawn from the earth.

OUR REPLY—

We cannot believe that Christ would fail us in the hour of our greatest need, Heb. 13:5 tells us that He will 'never leave us nor forsake us.' Matt. 28:20 reinforces that promise in the words, 'Lo, I am with you always, even unto the end of the world.'

So here are 14 links. Examine them carefully. Is the chain they comprise safe? Dare we depend upon a chain having so many broken links? One break only would be sufficient to cause catastrophe. Let us get back to simple gospel teaching. The plain statements in the 'gospels' and 'epistles' cannot be set aside to make way for contradictory and fantastic interpretation of prophecy. Let

us set our feet securely upon those doctrines taught so simply and clearly that 'he who runs may read.' Then the prophetic portions of scripture must be interpreted and tested in the light of these known facts of the gospel. In this way, prophecy will no longer be of any 'private interpretation' but will be in harmony with the **whole** Bible and its teachings concerning the person and work of Christ and the salvation of mankind.

There are other broken 'links' in the Seventh Day Adventist's chain which I do not propose to elaborate here. Those enumerated already are surely enough to show anyone of average intelligence that a great mistake has been made in the understanding of the sanctuary question.

No one cares to realise that he has been **deceived** over the years, especially in religious matters but neither does an honest man care to go on **being deceived**. We expected new believers in the Seventh Day Adventists' doctrine to make almost any sacrifice to 'keep the Sabbath.' Is it not the same call to us to-day to be true to the gospel? Should we not also 'contend for the faith once delivered to the saints?'

I write this tract in the belief that 'some' will be found prepared to take their stand for 'truth.'

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