

A decorative rectangular border with intricate scrollwork and floral patterns surrounds the text.

Seventh-Day
Adventism

Seventh-Day Adventism

IS IT THE TRUTH?

As Seventh Day Adventists are busy circulating their views broadcast, it may be well to call attention to some of them, as the questions they raise are not of temporal, so much as eternal, import. The Word of God is full of warnings against the influx of pernicious doctrine which is now invading the profession of Christianity. The reader of this may be of that unhappy class, which is so common, alas! today, who think that these questions are only matters of opinion, and that one is as good as another. For such, the error is as acceptable as the truth, nay much more so; yet error blinds and deceives, whilst truth enlightens and saves. The consequences are eternal. Reader, will you face them with indifference, and expose yourself to the judgment of God, which you will one day experience if you follow the seducing wiles of Satan? Or will you listen to the voice of God in grace, calling you to repentance and faith towards our Lord Jesus Christ.

I will point out now some manifest errors that these people hold and teach; to present them all would be to review their whole system, for from foundation to topstone it is opposed to the doctrine of the Bible, whether Old Testament or New, and is a system which whilst it retains Scripture terms, only uses them to pervert.

As to the Second Coming of Christ, of course it is a precious doctrine of the Word of God. The Spirit of God has revived this Blessed Hope in the hearts of many of God's people today; but where God revives truth the enemy is always ready to oppose, and where he cannot successfully do that, he will destroy the truth by his perversions of it. Such a system of error is that under consideration, as I shall proceed to make manifest.

First, they deny the Gospel in its effects. They teach that no one has eternal life until the resurrection, and that it is only a "promise of life" in the present. This is the fruit of the Materialism which confounds "eternal life" with existence eternal. "Life eternal," according to the Bible, is to know the only true God and Jesus Christ whom He has sent (John 17). All the rest is death, not alone in the future, but in the present. But the Son of God said (John 5), "Verily, verily, I say unto you: he

that heareth my word, and believeth on Him (the Father) that sent me, hath everlasting life, and shall not come into condemnation (the Judgment); but is passed from death unto life." Again "He that hath the Son hath life, but he that hath not the Son of God hath not life." Do they then not make God a liar by their doctrine?

Therefore in John 5 Christ speaks of a resurrection of life, and to Judgment, separating these two as moral facts, just as Rev 20 also shows they are separated by an interval of one thousand years. Here let it be remembered they make death the cessation of existence, and argue from this false basis to prove their doctrine of annihilation.

Death is spoken of in three ways in Scripture, and in none of them does it mean cessation of existence. Man ate of the fruit of the forbidden tree, and death passed upon him for his sin. Spiritual death was the first part of it, and men destitute of the grace of God are said to be, in the Word of God, dead in trespasses and sins, yet active and living in sin; and in another place it is said, "She that liveth in pleasure is dead whilst she liveth." This is spiritual death; but by what trickery of words can it be made to mean cessation of existence! Such a sense is inadmissible, and the first mention of death cannot be applied as they wish. As to death physical, it is the dissolution of the man, who is body, soul, and spirit—the spiritual part, which is the true man, separated, under the sentence of God upon sin, from the earthly tent or tabernacle in which it has dwelt.

Briefly to prove this I need but to quote: "I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ." (1 Thess. 5:23.) The separate enumeration clearly distinguishes between the parts that go to make up the man. "Trouble not yourselves, his soul is in him," says Paul when Eutychus falls down at Miletum, when they were gathered together to break bread, and was taken up dead in appearance.

In Luke 16 the rich man lifts up his eyes in Hades, tormented in the flame, but death had wrought the separation of soul and spirit and he was in Hades tormented. Clearly he had not ceased to exist, though dead.

Paul speaks of "absent from the body, and present with the Lord;" at home in the body and absent from the Lord; he is willing to depart and be with Christ, etc. Can this have any true place in their materialistic system?

When we come to **eternal death**, it is as little extinction of existence as what has previously been noticed. The second death is said to be the **lake of fire**; "the beast and the false prophet" are cast alive into it a thousand years before even Satan himself is, and by no ingenuity possible can the words be twisted to mean anything else. So that death never means what they say it does, and the full light of God's holy Word shines upon man's present and future condition, with a solemn warning of what awaits him if he rejects the truth. These people seek to weaken all this, reducing it all to **extinction of existence**. Indeed, there is with them as the result of the utter confusion of their errors, a double extinction: one at death, for man is only breathing clay, and when he dies his body corrupts in the grave and there is no more of him until the resurrection, and then he is raised, they say, and annihilated in the lake of fire. "Let us eat and drink, for tomorrow we die," is the effect of their doctrine, and every saloon, and gambling house, or place of ill-fame is in accord with them as to this. They take away the holy fear of God, which moves to depart from evil, and substitute something else. "Fear not them that kill the body, and after that have no more that they can do, but fear Him Who after He has killed hath power to cast into hell," are the words of the Lord Jesus, He who came down to take upon Himself the judgment of man's sin, and reconcile men to God by His death. That was love, divine love, full and unmeasurable, but the same love reminds the sinner that it is a fearful thing to fall into the hands of the **Living God**, and that after death comes the Judgment.

Another point of their doctrine is the keeping of the seventh day as Sabbath; this with them is of great importance, so that it distinguishes them from other Adventists who hold much in common with them. It is an error that reveals in what darkness they are as to spiritual things, and it is quite easily exposed, as we shall see, but let me warn my reader that it is only a **cover** for the most deadly doctrine, as bad as anything that is found today, and of which I shall speak presently.

Nobody who reads Scripture intelligently can fail to discover that the seventh day is the Sabbath and no other. And that is Saturday, not Sunday; also that it was the only day to be kept as such according to the law. The next question is, to whom was it given? Scripture answers abundantly, to the **circumcision**, and therefore to Israel, and never to the Gentiles. Not one passage can be produced to show that the law was ever given to the latter,

but only to one elect people and nation, and they are today under its curse for breaking it.

Christians are **not** under law, but under grace, and the Sabbath was part of the law.

Of those Jews who had become Christians, the Spirit of God tells us that they are dead to the law, and alive to God in Christ. A good part of two chapters in Romans is devoted to making this plain, and the main point of Galatians is the endeavor to clear the believers from all entanglement with it. "I through the law am dead to the law, that I might live unto God," should be plain enough. "As many as are of the works of the law are under the curse, for it is written, **curSED is everyone** that continueth not in all things which are written in the book of the law to do them."

Christ has been crucified as the divine substitute for sinners, and His death is the basis of the justification of every one who believes, but this is not all; the believer has been crucified with Christ, and also is risen with Him—the Head of the new creation—in Whom he stands in the favor of God. The first day of the week is his day of rest. The beginning of a new creation, of which Christ is the Head, is thus set forth, and he shares in Christ's triumph over everything. To go back to the law is apostasy, and Paul stood in doubt of the Galatians because of it. You observe days and months and times and seasons. "I am afraid of you lest I have bestowed upon you labor in vain," says the apostle. The talk of papal edicts changing the seventh day to the first is only childish talk, in view of Scripture which existed long before any pope or bishop, and that is the Christian's reason for observing the first day. But these "say they are Jews, and are not but do lie," and they assume the Jew's hope and prospects, and take up the law, though they do not keep it, but are under the curse. Let the reader look over the epistle to the Galatians and he will see the whole system refuted.

The last feature of their system I shall notice is their idea of atonement, and it fills one with horror to think of it. Atonement by the precious blood of Christ is the basis of all blessings from God, for man a sinner; but see how they pervert it. Let the reader not forget here, that all these evil things today have a prophetess who gives them their inspiration: Christian Science, Theosophy, Seventh Day Adventism. Mrs. White, of Battle Creek, is the great head of the last, and all must finally accept her dictum as the oracles of God.

The end of the world was predicted to come in 1844,

but the date arrived and not the event, so it was found that something had been overlooked, and it was this: Christ had to go into the Sanctuary in 1844, as His blood had introduced the sins for which He died there, and then he had to enter the most holy place and take the sins upon Himself. He will at the close of His ministration transfer them to Satan, who is the scapegoat, and who is to bear the full penalty. Do not forget she says: "The high priest took the sins upon himself in his character of Mediator, till he transferred them to the scape-goat;" so, as Satan has not been thus dealt with yet, nor will be till Christ comes, they must be still on Him, in the presence of God.

Scripture tells us that without shedding of blood is no remission, and that having been shed, the precious blood of Christ cleanses from all sin. It tells us also that having finished His work He entered heaven, and sat down at the right hand of the Majesty in the heavens. Seventh Day Adventists tell us that He did not enter the most holy till 1844, and that to cleanse it; the result of their doctrine is, therefore, that He has taken sins upon Himself till He comes again, when He will put them on Satan. No wonder Scripture calls those the synagogue of Satan who say they are Jews but are not, and do lie.

Reader, take heed what you hear! and to those who have been entangled with the system, but have not been defiled with this doctrine, one can only utter a word of warning, and entreat them to turn away from such dreadful and soul-destroying doctrines.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you who believe on the name of the Son of God, that ye may know that ye have eternal life." (John 15:11-13.)

"Put In Trust With The Gospel". I Cor. 15:1-4
Telephone MU. 8063

FUNDAMENTAL EVANGELISTIC ASSOCIATION
MARION H. REYNOLDS, Director
313 W. 3rd St.,
Los Angeles, Calif.

Grant Publishing House, 2827 Hyans St., Los Angeles, Cal.