

# The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

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## Seventh Day Adventism Examined

By THE EDITOR

A devotee of Seventh Day Adventism down in Bristol, Tenn., wants to know if we can prove that the Seventh Day Adventist "church" is not the true church. Yes, neighbor, we can prove that quite easily. Seventh Day Adventism does not represent the true church of Christ for at least four excellent reasons, which are as follows:

1. **Jesus founded his own church while on earth and promised it perpetuity; but Seventh Day Adventism was not founded until about 1832-49, and was founded by William Miller and his deluded followers.** That Seventh Day Adventism was founded by William Miller we have the testimony of no less an authority than Elder White himself, one of the principal early leaders and husband of the prophetess. Elder White said: "**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**" (Life of Miller, page 6). A thing "commenced" must be different from anything in existence, for "commence" means "to give origin to; begin; initiate." And Miller did not re-commence the church of Christ, because Christ declared that his church should never go out of existence when he said, "**the gates of hell shall not prevail against it**" (Matt. 16:18). If it went out of existence for one moment, contrary to the declaration of Christ, the gates of hell prevailed against it. Therefore, Miller began something different from the church of Christ.

2. **Christ founded his church to preach his gospel; but Seventh Day Advent churches preach Satan's gospel instead.** The gospel of Christ is the story of his death, burial, and resurrection (1 Cor. 15:1-4), which is "**the power of God unto salvation to ever one that believeth**" (Rom. 1:16). Satan's gospel is the teaching of salvation by works either in whole or in part, for both amount to the same since works and grace won't mix (Rom. 11:6). Adventists teach that believers are under the law of God given through Moses, and that our salvation depends upon our keeping this law. They teach that the keeping of the Sabbath is the seal of Rev. 7:1-4, without which they believe none will be taken up with Christ when he comes.

3. **The church of Christ as represented in the New Testament taught that Christ bore our sins in his own body on the cross, and that he, having entered the heavenly temple, with his own blood made for us a complete atonement, thus of himself obtaining the actual forgiveness, remission, redemption, removal, cancelling and cleansing of our sins; but Seventh Day Adventists teach that Christ did not bear our sins on the cross and that he has not yet obtained the cancelling of our sins, but that Satan will finally bear our sins away as the scape goat and that thus they will be cancelled.** For the teaching of Scripture on this matter see 1 Pet. 2:24; Heb. 9:28; Heb. 6:19, 20; 9:12, 24-26; Eph. 4:32; Col. 2:13; 1 John 2:12; Eph. 1:7; Col. 1:14; Matt. 26:28; Rom. 3:25; Gal. 3:13; 1 Pet. 1:18, 19; Eph. 1:7; Col. 1:14; Heb. 9:12; John 1:29; Acts 3:19; Col. 2:14; 1 John 1:7. Instead of teaching that Christ bore our sins on the cross and that we have now through his blood a complete redemption and atonement, Adventists teach that Christ only

moved our sins to the heavenly sanctuary, and that he is now only cleansing the sanctuary and investigating our sins preparatory to his coming forth and binding our sins on the devil, whom they believe to be represented by the scape goat on the Old Testament day of atonement, and who, having received our sins, is to be annihilated. This is the well known teaching of Mrs. E. G. White, the "inspired prophetess" of Seventh Day Adventism.

4. **Christ is the head of his church (Eph. 1:22; Col. 1:18), but Mrs. E. G. White is the head of Seventh Day Adventism.** They regard her as having been inspired of God to explain the teachings of the Bible. They profess to take the Bible as their authority, but they view it only, as it is seen through the writings of Mrs. White. Therefore, they look to Mrs. White and not to Christ as their head. This accounts for their glaring, absurd, fallacious teachings; and these teachings prove that Mrs. White and not Christ is the head of Seventh Day Adventism, for no sane, normal person would believe them if he studied the words of Christ for himself under the leadership of the Holy Spirit.

Our questioner also wants to know if we can prove that the saved go to heaven and the lost to hell immediately after death. We can prove that the saved at death go to be with Christ and that the lost in hades are in conscious fiery torment. We find our authority for the first proposition in 2 Cor. 5:8; Phil 1:23. Luke 16:23 is ample proof of the second proposition. Of course, our questioner, in harmony with delusion with which he is afflicted, will say that this is only a parable; as though, if that were true, we would be permitted to believe that the passage represents conditions otherwise than they are. The notion that the story of the rich man and Lazarus is a parable is an arbitrary assumption. There is not a hint that this is a parable, and the fact that one of the characters is named is opposed to the idea that it is a parable. But suppose it is a parable. Would Christ have represented conditions after death otherwise than they are? Would it not have been a piece of deception for him to try to influence his auditors with a story not according to facts?

Our deluded neighbor furthermore desires to know our reasons for changing the Sabbath from the seventh day to the first. We haven't changed it. Not being a Jew and not being under the Old Testament law, we do not keep the Old Testament, Jewish Sabbath. Instead we, in harmony with New Testament churches (Acts 20:7; 1 Cor. 16:1, 2), solemnize the Lord's Day (Rev. 1:10). We keep a different day and for different purposes. The Old Testament Sabbath celebrated the completion of creation and the deliverance of the children of Israel from Egyptian bondage. The Lord's Day is in honor of the new creation and celebrates the victory of Christ over death, hell and the grave, by which victory we are delivered from the power of sin. The Old Testament Sabbath was never enjoined upon any except the Jews. It was a sign between God and the children of Israel (Ex. 31:17). The Sabbath command was not moral, but ceremonial. Priests in the temple broke it and were blameless (Matt. 12:5). This could not be true if the