

Seventh-day Adventism Is Based On The Plagerized Writings Of Ellen G. White

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Ellen G. White - Plagiarist

By Larry Wessels

Bible Text: Galatians 1:6-9; Ephesians 2:8-10

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Lee Meckley: Is it true that we have to worship on the Sabbath day in order to be saved? Is it true that Christ entered into a second and last phase of his atoning ministry in which he entered the Holy of Holies in the heavens? Is it true that the Seventh-day Adventist Church is the only remaining remnant church that will be saved? These are the challenges of the Seventh-day Adventist Church and today we'll be responding to those challenges with Christian Answers.

Welcome to Christian Answers, the radio outreach of Christian Answers, a nationwide apologetics ministry dedicated to contending for the faith that was once for all entrusted to the saints, dedicated to giving Christian answers. Glad that you could join us for the show today. I'm Lee Meckley, Director of Radio Outreach for Christian Answers and today we're going to be dealing with a subject that is quite often neglected and quite often dealt with in a haze. There is a lot of confusion about the church that calls itself the Seventh-day Adventist Church, confusion about whether this is just another denomination or whether it's a cult or something in between, and on the program today, we want to deal with this head-on. We want to look at the facts. We want to look at what this church teaches and we want to find out the truth and, of course, we want to look at the Bible and see what it says concerning these matters and for the purpose of doing this, we have turned to no better source than Mark Martin. Mark Martin was formerly a Seventh-day Adventist pastor and, as a matter of fact, he attended Pacific Union College, which is a Seventh-day Adventist college in northern California, and there he graduated with one of the highest recommendations that the theology department of that college could give.

Mark, how are you doing and glad you've joined us for the program today.

Mark Martin: Lee, it's great to be with you and it's nice to have the privilege of being on Christian Answers.

Lee: Well, let's start out by talking about your experiences, how you got into the Seventh-day Adventist Church and what your experiences were in that church, and what made you start to think that perhaps you had made a mistake.

Mark: Well, Lee, basically I was born and raised a Seventh-day Adventist. My grandparents were Adventists and their parents also were Adventists and, interestingly, my parents weren't but I was a little Seventh-day Adventist witness in the home. I went to church all my life, went to Adventist college, Pacific Union College in northern California, and I was a good Adventist, believed in the church, believed it was the remnant church of God and I believed that Ellen G. White was God's true last-day prophet and that her writings were as inspired as the Bible, and believed that God had called me to the ministry too, to the Adventist ministry. Boy, from an early age I had that kind of call on my life and in the process of growing up when I was about 17, had a little crisis of faith where I discovered that I wasn't good enough to stand before God in my own merits, in my own righteousness, and some friends shared the Gospel with me. They had accidentally discovered the biblical truths of justification by faith alone by reading the book of Romans, and they sat me down and gave me a presentation of the Gospel that just astounded me. I couldn't believe that God could accept me just as I was without commandment keeping, without rule keeping, that he would just accept me and save me, and they convinced me of that truth and that was sort of the beginning of my coming out of Adventism. I couldn't see it then, it was like the little crack that becomes the Grand Canyon.

Then I went on to college and in college continued to be totally enthralled with the Gospel of Jesus Christ. That began to challenge some basic Adventist teachings. At the same time, I was exposed to the facts surrounding Ellen G. White, the church's prophetess, that her writings weren't all her writings; that she had plagiarized huge portions of some of her major works that were considered and claimed to be inspired by God. Of course, that was shaking up some, it was sort of kept hush-hush but I was a little bit on the cutting edge of that working for one of the religion professors there who was doing some research in her plagiarism and I got to see the documents with my own eyes.

Lee: Now this was an Adventist professor that was doing this research?

Mark: Yeah, he was following up on some of Walter Rea's, he was an Adventist pastor in Long Beach who wrote the book, it's still a good book called "The White Lie" which exposes Ellen G. White's plagiarism. I mean, it's an irrefutable presentation of her plagiarism.

Lee: And he's still an Adventist pastor?

Mark: No, he was defrocked. He was kicked out of the ministry.

Lee: I see.

Mark: Anybody who questions is kicked out of the ministry. You know, there's no room for that within Adventism.

So I continued to get close to graduation. I was working in the religion department and like you had said, they have a little vote on how many professors think you're going to be...you know, they could recommend you, and I had almost all except for one that were behind me, which I was told by Fred V., who was the head of the religion department there, I had gotten the highest recommendation.

The Arizona Conference. The Adventist Church is divided up in two regions and the Arizona Conference, which is a smaller conference, had first draft. It's like a football draft of theology students that are going into the ministry, and so the Arizona Conference picked me and so I came out after I got married with my wife to Arizona, Phoenix, and we were the assistant pastors of the Glendale Seventh-day Adventist Church. It was the largest SDA church in Arizona at the time, but before that, I had worked four years in northern California in Sebastopol as an assistant pastor there while I was going to college in the Adventist church there.

We got to Arizona and I was already realizing that there were some real problems with the church. I still thought I could reform the church, though, sort of like a Martin Luther mentality, and I found out that there is no challenging the denomination; that they would rather ignore the problems or shoot you if you bring the problems up, and it was a real hard time. I was finally asked to resign or they were going to fire me here in the Arizona Conference because I didn't believe that in 1844 Jesus moved from the holy place to the most holy place of the heavenly sanctuary, and that might sound like a real fine point of doctrine but that is one of the pillars of Adventism and I said, well, there's no biblical evidence for that at all. The Bible says when Jesus ascended into heaven, he sat down at the right hand of God which would be the most holy place of wherever God was. They told me that I had to believe, I had to choose between the Bible and Ellen G. White and I said, "Well, I've got to choose the Bible." It's not because I'm a hero but my grandma, though she was a devout Ellen White follower, she had always told me, "We believe Ellen White is a true prophetess of God and will never contradict the Bible but if she ever does, we follow the Bible." I remember hearing grandma say that over and over again, so I credit grandma with giving me what it took with the Holy Spirit's power to say, "No, thanks."

So that was the end of my time in Adventism. I had been an Adventist for all my life, that was like 23 years, and at that point we started, soon after we started our own little church at the time with about 11 people. It's grown to nearly 4,000 now, a large church that God's blessed. That's it in a nutshell, a real nutshell.

Lee: Now you currently are offering resources to people that are in Adventism or simply want to know more about it. Is that correct?

Mark: Yeah, that's right. We send out thousands, tens of thousands of tapes and all sorts of materials and books, and we have a whole list of things that people can have or if they

just want a set of tapes called "Foundations of Adventism" where we present some of this stuff, we'll send it to them free. I also have a manuscript that we'll send to them free called "Seventh-day Adventism and the writings of Ellen G. White." We also have some material on the Sabbath and Sunday and the state of the dead or what happens when you die. Then we have other resources that we've collected that people can get their hands on and, you know, we'll send anybody anything they want. We're just wanting to minister.

Lee: Right now if you could just kind of give a thumbnail sketch, as it were, of the Seventh-day Adventist Church. We've already mentioned some terms like the Sabbath, the moving of Christ from the holy to the most holy place in the heavenly sanctuary and so forth. What is Seventh-day Adventism? Just give us a brief sketch and then later on we can actually go into the history of the movement.

Mark: Adventism is built on some doctrines that they call the pillars, pillars of the faith, and basically I'll just give you a couple of the pillars and they're what sort of all the pillars make them unique and almost, you know, that's why people want to say, you know, they may be cultic and I think there's some good evidence to say that Adventism is a cult. But the church began, really, from the Great Awakening and all of that, and I don't know if you want to go into that history, but one of the major doctrines that came out of the Great Disappointment of 1844 was they discovered Jesus didn't come when they set a date, and in order to try to find meaning, I think, for what had happened, someone came up with the idea supposedly a revelation from God, that Jesus in 1844, October 22 of 1844, had not come to cleanse the earth or the earthly sanctuary but had instead cleansed the heavenly sanctuary and thus began the doctrine known as the Investigative Judgment or the Pre-Advent Judgment, as they like to call it today. It doesn't sound as bad. Is it okay if I explain this doctrine a little bit?

Lee: Sure, go ahead.

Mark: It's at the heart of the problem. They believe that beginning in 1844, Jesus began to judge not the wicked for their works but the righteous. Beginning with Adam and some day ending with the last righteous living person, Jesus is going through the books of record right now in heaven and those good works that we have done will be accounted for, those sins that we have committed will be accounted for. If we have sinned and not confessed it, that will go against us. If we have sinned and confessed it, pardon will be written by our name, but no one's sin who has asked for forgiveness of sin, has been blotted out yet.

Another teaching of Adventism that joins this is that the atonement is not complete. The atonement is not complete at the cross. That is a basic Adventist doctrine. "It is finished," when Jesus said that, that didn't mean that, you know, and so if you ask for forgiveness for your sins, God just writes "Pardoned" by it but unless you overcome that sin perfectly, it will go against you in this Investigative Judgment.

Now this judgment is a judgment of works for salvation but it's a judgment of believers' works for salvation. We all understand the Bible teaches that unbelievers will be judged by their works, right?

Lee: Right.

Mark: But the New Testament clearly teaches in John 5:24, Romans 8:1, etc. that believers do not enter into judgment for they have passed out of death into life. But Adventists believe that this is a judgment of works that will determine whether or not you'll be saved and it began in 1844 and your name may come up anytime. This has led them to perfectionistic teachings. There are groups of Adventists that believe you have to be perfect before Jesus comes. That means sinless. Many Adventists teach that Jesus had a sinful human nature and, of course, that would disqualify him as our Savior if he was a sinner like we were, born in sin. Ellen White, the prophetess, teaches both that he had a sinful nature and a sinless nature. She talks out of both sides of her mouth.

So this doctrine, of course, has caused every Adventist to have no assurance of salvation because it's salvation by works, although every Adventist I've ever met will say, "No, we believe we're saved by grace through faith." But they really believe they're kept by works. Do you know what I mean? And if you believe Investigative Judgment as Ellen White teaches it in the "Great Controversy," you have to believe it's salvation by works.

Now I think this has led to like the next pillar which is the belief that when you die, you go into nonexistence because if I died and went to heaven but my name hadn't come up yet in the Investigative Judgment, what would happen? I mean, God hadn't gotten to me yet and I'm in heaven for 100 years and then God finally comes to my name and they discover that I didn't have enough to balance my getting into heaven, I had a little too many bad works, would I be kicked out of heaven? So I think out of necessity they had to manufacture the soul sleep doctrine which isn't really soul sleep, Lee, it's actually the belief that you cease to exist except in the memory of God when you die.

Then the third pillar that I think we should bring up at least now, is the Sabbath, the belief that keeping Saturday, the seventh day Sabbath, the covenant sign that God gave to the nation of Israel, keeping that is a sign of loyalty to God and it will be the last-day crisis. The whole world will either worship on Saturday or Sunday and they believe that in the end-times, worshiping on Sunday will be the mark of the beast.

So that's sort of a...then there's also, you know, unique teachings like vegetarianism and some other things that are uniquely Adventist, but I would say those three things are the thing that keep Adventists from having any assurance of salvation and keep them from being able to enter into the evangelical community.

Lee: Now, let's go ahead and back up a little bit and let's talk about how the church got started. You mentioned the Great Awakening and then you, of course, talked about the Great Disappointment. Let's talk about historically how the church got started and how

these things that you mentioned evolved to what we presently know as the Seventh-day Adventist Church.

Mark: Well, some of those who are listening may be familiar with the name William Miller. He was a Baptist preacher who set dates for Jesus to return. Several of the dates he set came and went and nothing happened but he really was certain that Jesus was coming in October 22, 1844 and many people in New England got on this bandwagon and even sold their homes and properties and waited for the Lord to return, and when he didn't return, many, of course, were just disenchanted with religion totally; others went back to mainstream Christianity. But others still believed that there was still something significant that happened on that day. They began to sort of coalesce into a group called Open Door Adventists and Shut Door Adventists. They were all known as Second Adventists, looking for Jesus' second advent, second return.

The Adventist Church came out of a group of Shut Door. They believed that unless you believed that Jesus was coming in 1844, you could not be saved. If you knew that and didn't believe it, you could not be saved, even though it was wrong. And it's clearly taught by Ellen White and we have all the research on this if people ever want to call us or write us. Everything I'm saying is documented, okay, and we can back it up.

So finally after about, I don't know, seven years of believing that, they realized people were still getting saved and that they weren't the only saved people on earth, and so they changed and then Ellen White lied and said she'd never taught the Shut Door, that no one could be saved that didn't believe William Miller's mistake. It sounds crazy now and most Adventists don't know this. Any Adventist listening is probably totally shocked and going, "This guy is crazy. He doesn't know what he's talking about." But like I said, we can prove it to you. So, you know, find out the facts. Like Ellen White said, the truth can stand investigation.

So about 1860, they took the name Seventh-day Adventist because they bumped into, Joseph Bates bumped into Seventh-day Baptist ladies who persuaded him that Christians should be keeping Saturday and the Seventh-day Baptists had been in existence some 250-300 years and their errors and misrepresentation of Christian history are basically the same arguments Adventists use today to teach Sabbath keeping. But it was believed that, okay, we should keep the Sabbath. 1863, the church officially incorporated as Seventh-day Adventists and Ellen White, by the way, had visions confirming all of these doctrines that were unique, like Sabbath keeping, Investigative Judgment, somebody would bring it up and all of a sudden she'd have a vision that, yes, this is right, and so, of course, that settled it for everyone. God had spoken.

They believed that Ellen White, I forgot to bring her up in all of this, I'm sorry. There was a young lady by the name of Ellen White who was involved in all of this and Ellen Harmon actually, and she married James White. The two of them sort of became the co-founders of Seventh-day Adventism and she was considered to have the gift of prophecy which meant that she would have visions and dreams and these things. When she reported them, they were considered to be as inspired as the Bible. Her writings are

considered to be as inspired as Scripture. Adventists will say that, no, they judge the Bible, they judge Ellen White by the Bible but you go to any Sabbath school class in an Adventist church and the final argument for anything is always an Ellen White quote and no one can disagree with Ellen White and remain an Adventist pastor. You can't say I don't believe in Ellen White or I don't agree with what Ellen White says. That would be like saying I don't believe the Bible. That's why I got kicked out of the church was because I didn't agree with Ellen White.

Then the church began to grow. They established Kellogg of cornflakes fame, established a sanatorium in Michigan. The church really began to grow out West and then they sent missionaries around the world. They had the largest parochial school system outside of the Catholic Church in the entire world. Big hospital system, a lot of people know them for their nice hospitals. They used medicine as one of their ways of trying to bring people into the church as well as their literature and tv and radio programs. That kind of thing.

Lee: Yes, they had a big stress on, like you said, vegetarianism and other health issues. How did this get started in the church?

Mark: Well, how honest can I be? I don't want to offend anybody. Actually, Ellen White read a lot of the popular health writers of her day. Ron Numbers in his book "Prophetess of Health" documents this thoroughly and, again, irrefutably, and she copied a lot of her health teachings out of that and a lot of it is just common sense but they do have the Gospel, they call, of the health which is the belief that you should get a lot of sunshine and fresh air and eat right, and part of eating right is that you don't eat any of the biblically categorized unclean foods, abstain from pork and shellfish and the unclean foods, and then she also insisted that as the Lord's return drew near, the real faithful people, God's people, would not have any meat in their belly, she said. So there's a strong emphasis on vegetarianism which is actually a response to, she believed that it would, she believed there was a direct tie between eating meat and sexuality. I mean, this is documented, again. I don't mean to embarrass anybody but she said that by not eating meat, this would curb people's problems with sexual desire and young people who have problems or that kind of stuff, because you wouldn't have such an animal nature. It was a real Victorian view of sexuality and that kind of stuff and we're talking within a godly relationship even.

So vegetarianism, it wasn't all for health's sake. She actually had a lot of health teaching. She taught that if you wore a wig, you'd go crazy. She taught that if you used a wet nurse, you know, had someone else nurse your baby for you, if that person had a bad character the child would have a bad character. Many of her teachings are absolutely absurd but Adventists never talk about them or don't know about them. All they know is that she said you shouldn't eat meat and that's a pretty good idea. You shouldn't smoke cigarettes or drink a lot of alcohol and that's a good idea. See, she must be a true prophet because she was right on there, but she misses the mark repeatedly in the health realm. It's just not well known and we have all that documented too. So she proved that she is not a true prophet of God and this is a church, Lee, that's built on a false prophet and that's a fact. Indisputable.

Lee: Now, as I understand it, Ellen G. White had something like a third grade education and originally a lot of credence was given to her prophecies because she was supposedly illiterate and yet was writing these very beautiful, very learned, very flowing, very beautiful prose and yet was supposedly illiterate and the idea was, you know, this is definitely inspiration. This is definitely, you know, God speaking through her and so forth.

Mark: Right. This is one of the things that kept us in awe of Ellen White was here's a woman who supposedly had very little education and how could she write something like the "Desire of Ages" or "Step to Christ" or the "Great Controversy." These are just three of her 66 books that she wrote, not to mention all the magazine articles and things. What has been discovered in the last 15 almost 20 years, is that she did know how to read, she had an extensive library. We have a list of the books that were in her library that was part of her estate when she died. What Walter Rae did and he sort of pioneered in this, although there were others way before him that suggested it, he discovered that she had plagiarized. He thought...he was a true follower of Ellen White and he thought, "Well, if Ellen White is an inspired prophet of God, then I want the same books she had in her library in my library." So he started collecting all these old books and he started reading them because he felt like if Ellen read them, then he must read them, and what he discovered was that much of what she wrote was word-for-word plagiarized from these other books. So she certainly, we can't say it was the Holy Spirit that did it for her or that it's a sign of her prophet-hood or something, she really was a thief.

I know Adventists will defend her and say, "Oh but, you know, she uses quotations and stuff, marks a quotation and she quotes others." That isn't true. Ellen White made the statement that, "The words that I use," she says, "are my own. I never copy from another unless I use marks of quotation." So there she says that she never copies unless she uses quotation marks and we can show you documentation, page after page after page that like 90% of the "Great Controversy," about 85% of "Desire of Ages," and it just goes on through her books, were copied from other writers. This is devastating, especially when she'll say something like, "I was shown." And if you're an Adventist you know that when you read that in Ellen White's writings, "I was shown," that is, "Thus says the Lord." I mean, you have to believe that and then that will be directly plagiarized out of a book that she had in her library. I mean, word-for-word.

She even plagiarized from the book of Mormon. That's a fact. Some of her key visions are right out of the book of Mormon and we can prove that too. Now is Joseph Smith a true prophet? I don't know any Adventist that would agree that he's a true prophet so how could a true prophet copy from a false prophet?

Lee: Yes. So, we have Ellen G. White who is forming the backbone, I guess, of the Seventh-day Adventist Church doctrine with her writings which include things that she has picked up from these various books that she's been reading in addition to what she has gained from the legacy left to her by the original Adventists, the idea of Christ entering the most holy place in 1844 and also the Sabbath observance that they got from

the Seventh-day Baptists. Now, was all of this doctrine fully developed by this time or did over the span of Ellen G. White's life, which I believe she lived up until 1915, was all this doctrine something that started off in seed form and then by later on in her life it developed into these very, you know, Sabbath keeping for salvation is necessary and so forth, or was all of this pretty much developed by the time she inherited it?

Mark: Well, she actually didn't inherit as much as she was involved in the process of creating it and it was pretty much created, I would say, within the first 10 years. By the 1870s, Adventism was pretty much Adventism. There was an attempt at trying to become what we would call a little more evangelical in 1888 when two men by the name of Wagner and Jones tried to present a biblical position of justification by faith alone, but it really, it didn't fit because you cannot teach the grace and Gospel of Jesus Christ, justification by faith alone and believe the Investigative Judgment. Like I said, every Adventist needs to read John 5:24. Jesus says, "Truly, truly I say unto you, he who believes in me shall not enter into judgment but has passed out of death into life." Okay, how can we be, then, in an Investigative Judgment if Jesus says we shall not enter into judgment? And Paul in Romans 8:1 says, "There is therefore now no condemnation for those who are in Christ Jesus." You know, Lee, the word "condemnation" means the passing of a judgment like a judge would do. So this flies in the very face of the Gospel of grace.

So there wasn't a lot of time for Adventism to evolve. It wasn't like the Witnesses, you know, the Jehovah's Witnesses or the Worldwide Church of God or some of these cults that have [unintelligible] coming around but it was pretty much this is it. You know, it happened early on and these are the pillars of the faith. Belief in Ellen White, by the way, is another one of the pillars of the faith.

Lee: So you were saying that this attempt in 1888 to bring some reform to the movement, that essentially fizzled out, I guess.

Mark: It never did anything. Again in the 1970s and 80s, there was an attempt to bring the Gospel into the church and during that time and on my tapes we go into that a little more but during that time they kicked out over 300 pastors and teachers, professors, school teachers, all over simply salvation by grace through faith alone. I mean, we're talking about 300+ workers that were kicked out for the Gospel.

Lee: At the risk of possibly getting off track, I have to throw this in. One could only wish that the Protestant denominations could have this kind of fervor for the true Gospel. I mean, for what happened in Princeton with the Presbyterian Church in 1929 and so forth, if they could have had this kind of fervor for the true prophets of God revealed to us in the Holy Scripture, instead of going the way of the modernists and throwing these institutions away for the sake of modernism.

Mark: Any time you move away from the Scriptures, you know, Lee, you're going to be out there floating on a sea of problems because it is the only thing we can count on and it is sure. The word of God is perfect, you know, and it endures forever. The problem with

Adventism is they add to the word of God and they have a false prophetess. We have a manuscript that I put together that shows where Ellen White made false prophecies, prophecy that never came true. She said that Great Britain would conquer the United States during the Civil War. She said that the North would lose the war. She says that, she made many predictions that didn't come true. She contradicts herself, I mean dramatically contradicts herself. She adds to the Bible. She subtracts from the Bible. She says the Tower of Babel was built before the flood.

Lee: Wow.

Mark: Can I read you one quotation of hers that....

Lee: Sure. Go ahead.

Mark: ...never heard. This is just incredible. Now this is supposedly a true prophet of God speaking and I would love for an Adventist anywhere in the world to explain this. This is from "Spiritual Gifts," volume 3, page 64. Listen to this, "But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast," that means man and animals having sexual relations, "which defaced the image of God and caused confusion everywhere." Now let me read on. This is "Spiritual Gifts," volume 4, page 75, "Every species of animal which God had created were preserved in the ark. The confused species which God did not create which were the result of amalgamation, were destroyed by the flood." Now listen, "Since the flood, there has been amalgamation of man and beast as may be seen in the almost endless varieties of species of animals and in certain races of man."

Lee: Uh-oh.

Mark: Here she says that certain races of men are the result of an amalgamation of man and beast. Well, what race is she talking about? You know, she definitely was...I think that's an old KKK argument. I'm not sure. But the idea is what Adventist on earth would stand behind that?

Lee: Right.

Mark: And yet she's a prophet and everything she said. These are her early writings "Spirit Gifts," I mean, this is some of the very early stuff that she saw in visions.

Lee: So it would seem that the Seventh-day Adventist Church much like the Mormon Church and the Jehovah's Witnesses, as its own skeletons in the closet that it tries to keep locked up as far as early writings of it's "prophets" and so forth.

Mark: Lee, we have stuff here and information that any Adventist if they would just look at it would be shocked. I mean, it is not such a neat, clean, happy little thing. You know how the Mormons are, you know how they're advertised and they look so happy but go to Utah, you know, look at the incredible suicide rate they have, the poverty they have, the

unhappiness they have and they're masters of PR, public relations. Adventism desperately wants to be considered evangelical but they won't pay the price which means cleaning out the closets and getting rid of some of the doctrines that are flat-out contrary to the Gospel of Jesus Christ.

Lee: So we arrive now to the modern Seventh-day Adventist Church, I've heard people say that the modern Seventh-day Adventist Church is not homogeneous, it's not monolithic, it's something that, you know, individual congregations have to be examined on a case by case basis to find out if they are evangelical or not or whether they are orthodox or not. Is this the case or is the church pretty much standard throughout?

Mark: Well, in terms of doctrine, I think the church is pretty much standard. You can't be an Adventist unless you sign on the dotted line that you believe the 27 points of doctrine. They won't baptize you unless you'll sign on the dotted line. You aren't baptized into Christ when you're baptized into Adventism, you're baptized into the remnant church, okay?

Now there are liberal Adventists, conservative Adventists and moderate Adventists. Some of them, I know Adventist pastors that know everything I know and they're still in the church because it's a good pay. It's the highest paying denomination.

Lee: Really?

Mark: Yeah, they pay their ministers well. They have great benefits and a lot of the guys I went to school with that know everything I know have just compromised because they don't want to lose. They don't want to take the step. I mean, we lost everything when we left the Adventist Church and God has blessed us incredibly for taking that step too, but there are congregations that are more Gospel. I know the Arizona Conference where we live right now [unintelligible] understands the Gospel and tries to bring in pastors that know the Gospel but on the one hand you're trying to preach grace and on the other hand, you have to teach these doctrines that contradict grace and my challenge to the men in the Adventist Church that know the Gospel is do something with it. Use it as a square and put it up against every wall of doctrine in the church and the ones that don't square with the Gospel of grace, you have to tear down and rebuild.

But in order to do that, the entire church would fall. Ellen White made this statement that if one of the pillars fall, they all fall, and that is true. Whether it's the Sabbath that falls or the Investigative Judgment or her status as a prophet, if any one of those "truths" fall, they all fall with them. The whole house comes down and the problem is we can prove all of the pillars of Adventism are false biblically. So the modern Adventist church in the United States tends to be a little more liberal. There is a slight move away from Ellen White in some areas like the West coast particularly, but the Third World Adventist Church where most of the Adventist population is very conservative, very legalistic, very much bound to the few Ellen White books that they have, which coincidentally or incidentally, you should see the response I've gotten from African Adventists when I've sent them that quote that I just read about some races of men being an amalgamation of

man and beast. This is kept from them. Why don't the Adventists show this to people of other races? They're hiding so much of their history from their people.

Lee: Do you see a possibility that perhaps some of these, some people, some of the more curious professors and students in the Seventh-day Adventist institutions of higher learning looking into the writings of Ellen White and looking into the books that she collected and seeing the plagiarism that you spoke of, that this could possibly result in either a big exodus from the church or in a possible reform of the church, or do you see the problem that you mentioned earlier with people being more attracted possibly by the high pay and other benefits that the church provides and more or less in their mind brushing over these things and continuing on despite the fact that they know what you're talking about?

Mark: Well, I think that in the 80s, the church had that opportunity to accept the Gospel, to deal with Ellen White, and they flatly refused. Desmond Ford, one of the theology profs at Pacific Union College before that in Australia, he clearly showed the doctrine of Investigative Judgment could not be held and hold on to the Bible. He was defrocked for that. He was crucified at Glacier View where they did him in. It was like a witch hunt. After that, they began expelling the workers and teachers and pastors like I was telling you.

Now, do you know what Adventists do now, Lee? They use the higher critical arguments. You've heard people attack the Bible and say, "Well, Paul copied this from So-and-so and this is from the ancient Egyptians. This doesn't really originate with Moses." They are using higher critical arguments, liberal higher criticism in order to try to sustain the fact that Ellen White could lie and borrow and still be a prophet of God and what they're doing now is they're attacking the Bible in order to hold up Ellen White and they've written books trying to explain this view of inspiration and what they're doing is they're undercutting the Holy Scriptures because they're saying, "Well, you know, Paul copied from So-and-so. Peter plagiarized here and this is plagiarized there and the Bible writers made prophecies that didn't come true too." It's unbelievable.

Lee: So instead of when it's obvious that Ellen White doesn't match up with the Scriptures, they try to bring the Scriptures down to her level.

Mark: Well said. That's perfect. I mean, that's it. I think a lot of the Adventists now are, it's sort of like if you had some kind of abuse in your family and you're ashamed of it, you don't want to bring it out in the light, I think that's sort of the church's, a lot of the leaders that know are embarrassed and rather than admit it like the Worldwide Church of God is doing now, they're just trying to cover it up but it's going to explode in their face one day, especially when the information about Joseph Smith and Ellen White comes out. That's going to crack Adventism wide open.

Lee: Today we are simply looking at the writings of the founding people of the Seventh-day Adventist Church. We are looking at the writings of the people that are the theologians and the pastors that are the spokespeople for the church today and just let

them speak for themselves. Again, the case is here, as with so many other groups that we deal with on this program, and a contemporary apologist that is very popular today has said that specifically with the Mormon Church but with so many other churches, it was the Mormon Church that began the whole thing by saying in its founding writings that all other Christian groups are apostate. They are all wrong. This is the revelation that you are now receiving, speaking to Joseph Smith, is a true revelation. This is the case with all these other groups. These are groups that come out and say, "We are God's only remnant church. We are the one true church. Everybody else is apostate. Everybody else has to either leave their group and join with us or else lose their soul eternally."

We are simply responding from Scripture that these people are teaching another Gospel and they would agree. I mean, one thing we can agree on between orthodox Christianity and Seventh-day Adventists, orthodox Christianity and Mormonism, orthodox Christianity and Jehovah's Witnesses, whoever you want to talk about, you want to talk about some of the churches like United Pentecostal Church that we've dealt with on this program, the same thing, these people would agree with us that we are teaching two different Gospels. One of us, at least one of us is under the anathema that Paul says in Galatians 1, "If anyone brings to you another Gospel other than the one that you have received from us, let him be anathema." Now obviously, logically we could both be wrong but at least one of us is wrong and both of us cannot be right.

Well, that is what we're dealing with tonight. The Seventh-day Adventist Church has come out in its writings saying that they are the one true remnant church and that the specific rules, like all legalists, they all have this long list of rules that you have to do to be saved, the only difference between them is the composition of the list, they have these rules that you have to do to be saved, and they are coming out and saying these things and we are simply showing you what they're saying and comparing them with Scripture so that you can hopefully make up your own mind. You can look at the Scriptures and you can decide and we'll just decide and we'll just simply leave it at that.

Well, again, today we're dealing with the Seventh-day Adventist Church and our guest was a former or is a former Seventh-day Adventist pastor. In fact, he attended the Pacific Union College, which is a Seventh-day Adventist college in northern California where he graduated with one of the highest recommendations that that theology department could give and did go into the ministry after that and now has left and is pastor of the largest Calvary Chapel Church in Phoenix and he is telling us about his exodus from Adventism and he is telling us about the distinctive doctrines of the church and specifically this hour, we want to look at what the Bible has to say about these things. We want to look at specifically word-for-word, precept upon precept, if you will, what the Seventh-day Adventist Church teaches and how that lines up with what the word of God teaches. Once again, Mark, thank you very much for being on the program today.

Mark: It's great to be here.

Lee: Now again as we were saying the last hour, the Seventh-day Adventist Church began with the Adventist movement back in the early, or I should say the first half of the

19th century which more or less culminated, I guess, with the date set in 1844 for the return of Christ. This didn't happen and so a back-up theory, for lack of a better way of putting it, was formed that said that in fact Christ did come and begin purging sins but not here on earth, but rather in the most holy place in the heavenly sanctuary, and of course, after that we have Ellen White and her prophecies and specific doctrines coming about, the necessity of keeping the Sabbath and the necessity, I believe the Seventh-day Adventist Church also teaches the necessity of baptism for salvation, does it not?

Mark: Yeah. I don't think most Adventists think of it like that but if you read the official doctrinal statements like the latest book, "Seventh-day Adventists Believe," it's really clear that they teach baptismal regeneration. As an Adventist though, and an Adventist pastor, that was never...the way it's stated in the doctrinal statement is not really the way it's believed. When I read that SDAs believe and what they're written there on baptism, I don't know, there never was an emphasis on baptism for salvation, however, that's exactly what it says.

Lee: Well, let's go ahead and start getting into the details. We mentioned what's being called now the Investigative Judgment. Now we talked about that in a little bit of detail in the last hour but I want to return to that and I want to look at being as that seems to be, as you said, more or less one of the foundational doctrines of the church, what exactly are the details of this particular doctrine and how does it apply to the individual SDA member?

Mark: Okay, the details, like I said earlier, is that beginning in 1844, God began a judgment of believers for salvation. Now a lot of us as Christians we believe that we will some day stand before the judgment seat of Christ for reward but not for salvation. You see, eternal life is a gift, not a reward. You know that and most of our listeners know that, but poor Adventists, they're being taught that their salvation is going to be determined by a weighing of their good works and their bad works. It's called the Judgment Hour Message. Ellen White teaches that we will someday stand without a mediator. Jesus will actually stop mediating for us, but Jesus says, "I will never leave you or forsake you."

During this time of Investigative Judgment and this is all clearly referenced in Ellen G. White's magnum opus which would be the "Great Controversy," in the chapter, "Facing life's record" and the chapter, "The Investigative Judgment," there she goes into great detail teaching us that the books in heaven are opened and she says that this will determine the decision of the judgment for people. Every man's work, she says, passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books in heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin with every artful dissembling. Heaven sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or evil with its far-reaching results, all are chronicled by the recording angel. Then she says, and this is "Great Controversy," pages 480-482, "Those who in the judgment are accounted worthy will have a part in the resurrection of the just. The righteous dead will not be raised until after the judgment at which they are accounted worthy of resurrection of life."

Well, this is impossible. The Bible says we are saved by grace, not because we're worthy, right? The Bible says in Ephesians 2:8-9 that we're saved by grace through faith and that not of ourselves, it's the gift of God, not on the basis of works lest any man should boast. Titus 3:3-5 says he saved us not on the basis of deeds which we have done in righteousness but by his mercy through the washing of regeneration and renewing by the Holy Spirit. The Bible clearly teaches that when God forgives our sins, they are forgiven. 1 John 1:8-9, if we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. But Lee, the Investigative Judgment doctrine teaches that when you ask for forgiveness for your sins, your sins are not forgiven, they are merely written down and they will be weighed against you during the judgment.

The Adventists teach part of the Investigative Judgment theory too, doctrine, is that Satan bears...he has a part in the atonement. Satan is the scapegoat, they say, that bears away the sins. The Bible clearly teaches that Jesus, John 1, "Behold the Lamb of God that bears away the sin of the world," and that's a reference to the scapegoat of Leviticus. Like I said, teaching that the atonement is not complete at the cross which is, you know, clearly not a biblical teaching. After the Investigative Judgment, it says that the blood defiles the heavenly sanctuary. The sacrificial blood of Christ defiles the heavenly sanctuary but the Bible teaches that the blood of Christ cleanses us, right? And throughout Scripture it's the blood that atones and cleanses but they teach that the blood of Jesus does not cancel sin.

Let me read you this quotation from Ellen White. We have all this documented and it's also in context. I'm not taking anything out of context. She says in "Patriarchs and Prophets," page 357, "The blood of Christ while it was to release the repentant sinner from the condemnation of the law, was not to cancel sin. It will stand in the sanctuary until the final atonement." You see, the atonement hasn't been finished yet. They believe it's still going on and so instead of believing in the finished work of Christ, the Investigative Judgment teaches the unfinished work of Christ. It's still going on. It's sort of like Roman Catholicism, not to open another can of worms.

Lee: It does sound like it.

Mark: It does.

Lee: Well, now, as you said, this doesn't sound very biblical. I mean, obviously Scripture says in the Gospels that Christ on the cross says that it is finished, also one could reference the book of Hebrews 9:25-26, 10:11-14, where clearly it says that it contrasts Christ with the priests that had to continually make these offerings, whereas Christ once-for-all made the sacrifice and then sat down at the right hand of God, that just as men live once and then die once and are appointed after that to judgment, Christ has suffered once and then will return a second time without regard to sin for his church.

Now, I'm wondering at this point, you mentioned something earlier that I was not familiar with but sounds like it might possibly be tied in with this. You mentioned that there's at least some in the Seventh-day Adventist Church, if not this as an official

teaching, that Jesus Christ had a sinful human nature and that possibly they don't view the sacrifice of Christ as being able to be a complete propitiation for our sins. Could you talk about that briefly?

Mark: Well, they do believe that Jesus is able to be a complete sacrifice but they don't understand what they're saying because Mrs. White teaches, she has statements where she says that Jesus had a sinful human nature, then she has other statements where she completely says he did not have a sinful human nature and she contradicts herself and I've got a whole list of her contradictions, just some of them. But if we have to stand before God without a mediator, which is the teaching of Ellen White, we have to stand before God without Christ's mediation, let me just give you the reference for that because a lot of what I say might be challenged. That's "Great Controversy," page 425. She says, "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator." In "Testimonies," volume 2, pages 191, she says, "When Jesus ceases to plead for man, the cases of all are forever decided. This is a time of reckoning with his servants."

Well, the Bible says Jesus always lives to make intercession for us, Hebrews 7:25, "I am with you always, even to the end of the age," Matthew 28:20, "I will never leave you nor desert you," Hebrews 13:5, but based on the doctrine of the Investigative Judgment, there is this belief that we will have to stand without the mediation of Jesus Christ which means we have to stand before a holy God so we have to be perfect.

Now the argument is, "Well, how can we be perfect? We have a sinful nature. We have a fallen nature." Well, what they've done is based on Ellen White's writings, they've said, "Well, Jesus came with a nature just like ours. He had a sinful nature and he perfectly overcame so we can do the same thing as Jesus. He's the model man." And Herbert Douglas and other leaders in the Adventist Church have written copiously on the subject about how we will have to be perfect before Jesus returns so that we can stand before God without a mediator. Well, they're right in their understanding that if you were to have to stand before God all alone, you'd have to be perfect, right?

Lee: Right.

Mark: But can we? No, that's why Jesus died so that his perfection might be imputed to us, covering us with his righteousness.

So there is this extreme wing of the church that believes in the sinful nature of Christ. It is not the large section of the church but it's there and you don't know when you're talking about an Adventist Church whether you're going to send somebody to a church that teaches that Jesus had a sinful human nature which means he could not be a perfect sacrifice because the lamb had to be without spot or blemish, and the book of Hebrews says that he was holy, harmless, undefiled, separate from sinners. So that proves he didn't have sinful nature. He came as a man like Adam before the fall. You know, he came perfect with a human nature like that but not a fallen nature or he couldn't have been a sacrifice for our sins. He would have had to die for his own sin.

Lee: Now I've heard that at least some of the Seventh-day Adventist churches teach that or they equate Jesus and Michael the archangel, perhaps not in the same way that the Jehovah's Witnesses do but they do. What's the story with that?

Mark: Well, the background of that is that Ellen White's husband, James White, and another of the founders of the church or early Adventist leader, Uriah Smith, James White and Uriah Smith, they were Arian which is the belief that Jesus is not God but he's a created being and you're the expert on that because you're the expert on cults and stuff. James and Uriah didn't believe that Jesus was God the Son and so early on in Uriah Smith's writings, he wrote a commentary on Daniel and Revelation titled "Daniel and the Revelation," which is still used by the church. They teach that Michael the archangel is Jesus Christ and I can quote...Ellen White teaches it too, by the way, in "Early Writings," page 164, "Spiritual Gifts," volume 2, page 276. She identifies Jesus as Michael the archangel.

Lee: With the same Arian understanding that these other men....

Mark: James White and Uriah Smith had that same understanding. Ellen White was always Trinitarian so it's, again, it's this weird mix. It's like believing in grace and works, you know? Jesus is Michael the archangel, the Adventists will tell you, but he is also God the Son. Well, it doesn't make sense. Michael the archangel is an archangel. Daniel 12:2, he's an archangel. Jude, he's an archangel. Jesus is not an angel. Hebrews 1 says clearly that Jesus is not an angel but he is God the Son. So it's a funny mix, you know, it's really strange.

Lee: Something else that I believe they have in common with the Jehovah's Witnesses is that they deny the doctrine of hell or eternal punishment.

Mark: They do. They don't believe that hell is eternal. They believe that it is a consuming fire and they believe that in the annihilation of the wicked and it's based on a misunderstanding of man, the nature of man because they do not believe that we are a body, soul and spirit, they believe that the spirit and soul is just breath. Of course, the Bible teaches this clearly that we are spirit and Revelation 5 talks about the spirits of those who were beheaded under the altar crying out to God, they're wearing white robes. They're spirits, they're not breaths. They're spirits. But because of that and the passage in Isaiah that says that we shall tread upon the ashes of the wicked, they believe that the wicked will be consumed but we understand that that's talking about the bodies of the wicked, they'll be ashes, but in spirit they will be forever burning because the Greek word in Revelation is the fire and smoke of their torment goes up forever and ever, and other places it says eternal or eternal punishment. Eternal life is how long? That's what I ask people. It's forever, right? Well, then eternal or everlasting judgment would be the same length.

A lot of times, Lee, their approach is to question God, "Well, how could a just God do that to somebody?" And that's the response you'll get from every single Adventist.

They've been taught to question the love and goodness and character of God. How could a just God send someone to hell? How could a just God allow someone to burn forever? And instead of facing the truth of the righteousness of judgment of God, they are trained to question it and that's sad.

Did you know, this is something new, did you know they publish their own Bible translation?

Lee: No, I had not heard that.

Mark: It's called "The Clear Word," and it's a really misnomer but it's been published by the Review and Herald, the official church publisher. It's a paraphrase of the Scriptures so it's not a true translation but you'll see it everywhere in Adventist churches and what they've done is they've taken all the Scriptures that are clearly teaching like when you die and you go to heaven, to be absent from the body is to be present with the Lord in 2 Corinthians 5 where Paul says, "I would rather depart and be with Christ for that is much better," in Philippians 1, they take all these passages and they re-translate them so that they make no sense.

Lee: Not unlike the New World Translation.

Mark: Well, this is why people say, "Well, I don't think you should call them cults." Well, they've already published their own paraphrase now of the Scripture that mangles the word of God. They have a false prophet and that's a fact. They teach salvation by works in the Investigative Judgment. Many of them have a faulty view of the nature of Christ. Well, tell me, is that a cult? What is that?

Lee: That's definitely...

Mark: It's not an evangelical church, it's a cult.

Lee: It definitely leaves a lot to be questioned at this point.

Mark: Well, Adventism, of course, is one of the foundational truths is that we must worship on the Sabbath, on Saturday, because in the 10 Commandments it says, "Remember the Sabbath day to keep it holy." I'd just like to say that one of the things Adventists don't realize is that the covenant God made at Mount Sinai with the children of Israel was the 10 Commandments, Deuteronomy 4:13 says, "So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone." Deuteronomy 9:9 and verse 11 and 15, and chapter 10, verse 4, tell us clearly that the 10 Commandments were the covenant that God made at Mount Sinai with the children of Israel and you might think, "Well, that's obvious," but this is a very important point. If you go to 1 Kings 8:9 and 21, there the Lord says there is nothing in the ark except the 10 Commandments and then he says the ark was filled with the 10 Commandments, the covenant which God made with the children of Israel, so it's clear that the covenant God made at Mount Sinai was the 10

Commandments, the sign of keeping that covenant was the Sabbath. In the heart of the 10 Commandments was the Sabbath and it was the sign of being in that covenant. Adventists are quick to say that God would never change his law, God would never change that, however in Jeremiah 31:31 through about 33, the Lord says, " Behold, days are coming when I will declare a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, although I was a husband to them, says the Lord." The Lord clearly says that he was going to make a new covenant, not like the one he made with them when they came out of Egypt. We've already proven at Numbers 4 and Kings, that that was the 10 Commandments. So God is saying, "I'm going to make a covenant with you not like the 10 Commandments. A new covenant. It won't be the 10 Commandments, it will be a different thing."

Now that is quoted in Hebrews 8, that whole section out of Jeremiah 31 is quoted in Hebrews 8 and God says when he says a new covenant, he has made the old obsolete and whatever is obsolete is growing old and ready to disappear. The Scriptures clearly teach that God was going to fulfill the 10 Commandment covenant and he would place us under a new covenant. I have an indepth two tape Bible study on this with a handout that goes on with it, where I go indepth and we look at many passages in the Scripture that Seventh-day Adventists have never seen. I just had a Seventh-day Adventist woman and her husband in here in my office the last couple of weeks, she traces her spiritual lineage all the way back to Ellen White and Dr. Kellogg. I mean, this is going back to the beginning days of Adventism. Her family has been Adventist pastors and leaders for decades. She came in here, she listened to this study and she has left and she has a joy and a freedom, Lee...

Lee: So she's left the church?

Mark: Yes, and she was weeping as she saw these huge passages of Scripture...

Lee: Praise God.

Mark: ...two to three that I've quoted right now. But multiply this times 15 probably and that's what we have in terms of information that Adventists have never read. I know and please, any Adventist listening, I know you love the word of God but you have to admit there's a path that the church takes us through and there are huge portions of Scripture we've never read before. She sat there and told me, "I have never seen this before. I didn't know this was in the Bible." So I would just beg people to get a hold of, it's called "The Gospel and the Covenants" and we show that the 10 Commandment covenant has been fulfilled and if that has been fulfilled, then the sign of that covenant has too. Jesus is our Sabbath rest. He said, "Come to me all you who labor and are heavy laden. I will give you rest." He is the rest.

Could we look at Colossians just a minute, because...

Lee: Sure. Please.

Mark: ...important passage and the Adventist Church quite often misinterprets this. The Adventist people haven't been given the clear view of this verse. In Colossians 2:16 Paul says, "Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day, things which are a mere shadow of what is to come but the substance belongs to Christ." The Adventist will say, "Well, this is talking about ceremonial Sabbaths and ceremonial law." The problem is the Bible never ever uses the term "ceremonial" for anything. You can look up in Strong's Concordance and you won't find ceremonial law anywhere but Adventists are always talking about, "Oh, that's ceremonial law." If you're going to keep the Sabbath, you'd better keep the Passover, you'd better keep the feast of tabernacles, you'd better keep the day of atonement, you'd better keep it all because it's all part of the same package, but they'll say, "No, that's ceremonial. That was done away with." But Jesus kept those things. The Adventists will teach Jesus kept the Sabbath but Galatians says that's because he was born under the law in order that he might redeem us from the law. He also kept the Passover, why don't I hear an Adventist saying, "Well, Jesus kept the Passover, I need to keep the Passover"? He also kept kosher. Adventists don't keep kosher, they mix dairy and meat. You know what I'm saying.

So they are very picky and choosy. Now when they come to Colossians 2:16, they'll say, "Well, the Sabbath day is spoken of here and it's the ceremonial because in the Greek it's plural. It says Sabbath days." This doesn't make any sense because he says, "Don't let anybody judge you with regard to new moons, festivals or Sabbath days." There are only three categories of holy days in the Jewish calendar, they were new moons, the monthly Sabbath; they were festivals that were Sabbaths like Passover, Pentecost, day of atonement, etc., seven of them; and there was the weekly Sabbath, right?

Lee: Right.

Mark: So those three categories are all covered here with festivals, new moons and Sabbath days. The Sabbath days means the weekly Sabbath. Also, when the Jews translated the Hebrew Old Testament into Greek, it's called the Septuagint, when they did that, when they translated Exodus, the commandment in Exodus, "Remember the Sabbath day to keep it holy," they used the Greek words, "Remember ton sabbaton, the Sabbath days," exactly the same term that is used here for Sabbath days.

Now the incredible thing is if we're talking to people who are married or maybe they're engaged to someone, if you had that person, you were feeling down and you just wanted that person to give you a hug or something, your wife to give you a hug or you're a wife and you just want your husband to hold you, would you rather have his shadow or his substance?

Lee: Right.

Mark: And he says here these things, the new moons, the feasts, the Sabbath days, the weekly Sabbaths, they were shadows that Jesus cast in the Old Testament and, you know,

a shadow is neat because a shadow tells me that that person is close, you know? If I'm sitting in the chair and I see my wife's shadow coming toward me, that's neat because that means my wife's close, she's coming to me. It gives me anticipation but if I have the choice between hanging onto a shadow and hanging onto my wife, what would I hang onto? My wife, the substance.

Lee: Right, right.

Mark: And you see, Adventism is stuck holding onto shadows instead of to the substance which is Christ. He is the Sabbath. He is the Passover. He is the day of atonement. He is Pentecost. He is all these things. He's the fulfillment of all. He says, "I didn't come to destroy but to fulfill." He is the fulfillment.

Lee: Yeah, and you were saying, of course talking about how Hebrews is so clear that we have a new and better covenant and, of course, talks specifically about what you're talking about, that these things, these things referring to the ceremonies and the rituals and so forth in the Old Testament law, were shadows of Christ and of the heavenly things, and a couple of passages that came to mind that I just want to throw in real quick when we talk about the new covenant, are things like Luke 22:20, and both these passages are talking about the same thing but it talks about the Upper Room discourse and Christ taking the cup after supper and saying, "This cup is the new covenant in my blood which is shed for you," and again in 1 Corinthians 11:25 where he says again, quoting this same incident, it says, "This cup is the new covenant in my blood. This do as often as you drink it in remembrance of me." So if anything, we can talk about this as being kind of a seal of a new covenant, although many people have made the same mistake with this and said that this is associated with your salvation and so forth, and that's certainly not the case. But the point that I'm making here is that there is a new covenant, a new covenant that has been made and this segues into a question I wanted to ask you about this because so often when you're talking, I mean, one of the big big things with Seventh-day Adventist people that they always throw out as a challenge is, "Where in the Bible do you see that the Sabbath was moved from Saturday to Sunday?" Now according to you, this isn't even an issue, right?

Mark: Right. I mean, where in the Bible do you see that the Passover was moved from the Passover to the Lord's Supper or something? You don't. It was fulfilled.

Lee: Right.

Mark: And that's the problem they have and part of the problem is that they have bumped into people who worship on Sunday who say Sunday is the Sabbath. It's not. That is an error. I mean, Sunday is not a Sabbath, it's a day of celebration in commemoration of the resurrection of Christ and we call it the Lord's Day, John did in Revelation, and the early church fathers called it the Lord's Day but it isn't a Sabbath. I mean, that cannot be biblically proved and I think that's where the Adventists are saying, "You know, we'll give you \$10,000 for that proof text."

Lee: And there are several people within orthodox Christian theologies that will say that we are supposed to keep the Sabbath and that that is Sunday now and this is the origin of what was once known as Blue Laws where they didn't want to be the cause of somebody else working on this new Sabbath and what you're saying is that this is what Seventh-day Adventists are reacting to.

Mark: Yeah, and Sabbatarianism whether it's Sunday Sabbatarianism or Saturday Sabbatarianism, is Sabbatarianism. I mean, you don't understand the new covenant if you think that we have to keep the sign of the old covenant, be it on Saturday or Sunday. You don't understand the new covenant. You don't understand Galatians 3 and 4. Galatians 3 said that the law would be in effect, it came 430 years after Abraham and it would be in effect until the Messiah, the seed, came. That's a definite beginning and ending for the 10 Commandment covenant and that's right in Hebrews 3. I never saw it as an Adventist, the Lord showed it to me just as I had left the church and was leaving the church.

You know, Adventists also say, Lee, that the Sabbath is the seal of God and I just want to point out Ephesians 1:3, Ephesians 4:30 and 2 Corinthians 1:21 and 22 says that the Holy Spirit is the seal of God. He says, you are included in Christ, Ephesians 1:3, "when you heard the word of truth, the Gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit who is a deposit guaranteeing our inheritance until the redemption of those who are God's possessions to the praise of his glory." Three times in the New Testament we're told clearly that the seal of God is the Holy Spirit, not the day we worship on, but Adventists believe that they don't have the seal of God yet. Did you know that? They believe that the sealing is something that happens during the great tribulation and the seal of God will be they're worshiping on Saturday.

Lee: That's right, they quite often say that the mark of the beast is Sunday worship.

Mark: Because they believe that the Catholic Church is the beast and the Catholic Church says that she changed the day of worship from Saturday to Sunday; that the Catholics have made, the Catholic authorities have made this claim throughout the years. The answer to that is simply church history doesn't agree with that and I can prove that. I have a little information called "The Sabbath and Sunday," a little information, a study guide that proves from church history that the early church right at the end of the first century was worshiping on Sunday. We have Justin Martyr who was a disciple of one of John's disciples who says that the church was worshiping. The only thing the early church differed on was the millennium. They were agreed on everything. In his "Defense to the Emperor," in his apology he says the only difference among Christians was about the millennium. At that time they had no disagreement in keeping Sunday and I have this documented from Tertullian in AD 200, Justin Martyr AD 140, but he goes back earlier than that, and other quotations from the early church leaders where long before there was a Catholic Church, a Roman Catholic Church and long before Constantine's edict, Christians were worshiping on the first day of the week in honor of the resurrection. The only ones that were worshiping on Saturday were heretics.

Lee: But there seems to be a tremendous amount of similarity between, say, the Seventh-day Adventists and the Jehovah's Witnesses with this stress on initially at least, setting a date for the return of Christ and on the millennium and on the mark of the beast and on the tribulation and so forth, and then going into, there's even a hint of Arianism in the doctrines of the Adventist Church and going on to talk about these stresses on various things to get one saved and to keep one saved. Again, even with the Mormon Church in this latter day prophet who adds to the Scripture and comes up with these new revelations and so forth, and we really are dealing with a cult, I guess essentially.

Mark: Lee, they're all related too. I mean, Ellen White, it can be proved that she copied from Joseph Smith. There's a link with Mormonism and there's even more coming out about that that will be published shortly. The Jehovah's Witnesses, Judge Rutherford who founded the Watchtower Society, he had contact with Adventists. That's where Jehovah's Witnesses came up with the soul sleep, annihilation of the wicked, the insecurity of salvation, works righteousness. They were exposed to Adventism.

Koresh wouldn't have happened, Waco wouldn't have happened if Ellen White hadn't happened. David Koresh started because of Ellen White's writings. She claimed that there would be another prophet after her. He believed thoroughly her writings and this is what led his followers to follow him, was they were first of all believers in Ellen White, then of course, he weaned them from her to him.

The Worldwide Church of God which until very recently was, you know, in terrible cultic error, they were a result of contact with Seventh-day Adventism.

Lee: They were a Sabbatarian...?

Mark: Well, yeah, and they got their doctrines from a combination of Adventism and Jehovah's Witnesses. Adventism fails biblically. Mrs. White fails the biblical test of a true prophet. Nothing is more important than following the truth, no matter what it may cost you.

Lee: You're listening to Christian Answers and we are talking about the Seventh-day Adventist Church with Mark Martin, who was a former Seventh-day Adventist minister. I want to let you know quickly that we do have resources available at Christian Answers on the Seventh-day Adventist Church, not only audio tapes but video tapes with such titles as: "Was Ellen G. White a false prophet, false prophetess? Scriptural refutation of Seventh-day Adventism, the history and beliefs of Seventh-day Adventists." And if you're interested in any of these, simply write us at PO Box 144441, Austin, Texas, 78714 or call (512) 218-8022.

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