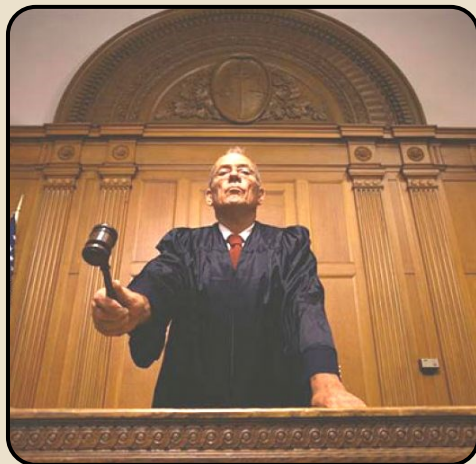


## Before the Judge

When a divorcing couple come to court to present their cases to the judge, it often sounds like a matter of “he says; she says.” The Judge must listen to the testimony, examine the evidence, evaluate the witnesses, and test the truthfulness of everything. He then is able to make a wise and just decision. We must do the same thing when it comes to the words of the Bible versus the words of Ellen G. White. Both cannot be true at the same time because what each says is in clear contradiction to the other.

EGW said that the Bible and the Bible only is the “safeguard... and the standard” for all doctrine. She also said many times that, whenever she is writing, God is “by her side”. She also clearly claimed that there are no “contradictions, heretical statements or errors” in her writings. Often in her writings, the phrase is used: “I was shown”. She clearly means that what she writes is from God. *Selected Messages* Book 3 pp. 51-52. Ellen G. White has done the court of discernment a favor by setting the standard for judging spiritual truth. The Bible describes the truth of the Gospel message in Jude 3, as “once and for all delivered to the saints” (that which has already been revealed through the Apostles and Prophets and Jesus Himself) and the original text indicates that no new information or contradictory truth is forthcoming, because it was “once and for all delivered to the saints.”



## He says vs. She says

**1** The Bible says that all believers are “seated with Christ in the heavenlies” (Eph. 2:6). And in addition, that a believer’s “sins are forgiven” Gk. *A completed past action* with results continuing into the present (1 Jn. 2:12).

EGW says “it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated” *The Great Controversy* pp. 485-6.

One must ask if God is playing musical chairs in heaven and will take away some of the seats of those who have already been seated with Christ in the heavenlies, after the Investigative Judgment is completed. We also ask “Why must the cases of those whose sins are forgiven be investigated any further?” Has not the “one offering...of the cross...” made perfect every believer for all time?” (Heb. 10:14).

Whom do we believe in the courtroom?

## He says vs. She says

**2** The Bible says that the central provision for the New Covenant or New Testament which Christ ratified in His blood (1 Cor. 11:25, Heb. 9:15), is that God will not remember our “sins and iniquities.” And in addition, God will throw our sins “into the depths of the sea” (Mic. 7:19). If these two statements are true, why then is Jesus trying to remember what God has forgotten and subjecting forgiven believers to the “searching scrutiny” of the Investigative Judgment? And why also is Jesus trying to dredge up the believers’ sins from the “depths of the sea?” *The Great Controversy* pp.485-6.

Why does an omniscient (all knowing) God need to search out anything, when “all things are open before the eyes of Him with whom we have to do?” (Heb. 4:13). Why is Jesus even holding the Investigative Judgment, if He “can’t remember our sins and iniquities?”

Who is giving the truthful testimony in the courtroom of discern-



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## He says vs. She says

**3** The Old and New Testaments contain over two dozen verses about the ascension of Jesus to the right hand of the throne of God. Psalm 110, the most quoted psalm in the New Testament, speaks of Jesus’ ascension to the Father’s right hand. One of many New Testament references is “When he had made purification of sins, He sat down at the right hand of the majesty on high” (Heb. 1:3).

This doctrine of Jesus being at the Father’s right hand is central to an understanding of His finished work for the believer, His acceptance by the Father, and His high priestly intercession for all believers. “This hope we have as an anchor of the soul, a hope both sure and steadfast, and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest for us according to the order of Melchizedek” (Heb. 6:19-20). This entry into the very holy presence of God was seen as already accomplished when this passage was written and not 1800 plus years in the future. Further stated in Hebrews 10:19-20 is that believers themselves have the “boldness” to enter the holy place by the blood of Jesus. Hebrews 9:24 says, “Jesus entered into Heaven itself, and now appears in the presence of God for us.” Leviticus is clear that the “presence of God” is at the mercy seat in the Holy of Holies. But remember, the clear and repeated teaching of Ellen G. White is that Jesus did not go to the right hand of God nor enter the heavenly Holy of Holies until Oct. 22, 1844.

We must ask why there is no mention of this central Biblical teaching, in the *Fundamentals of Adventism*, especially fundamental number 4, that the Son is at the Father’s right hand. Why does Ellen G. White say that Jesus never even entered the Holy of Holies until Oct. 22, 1844? How could believers have been allowed into the Holy of Holies with Jesus, the “great high priest” and “forerunner” if Jesus Himself was not even allowed to enter there? How could believers be allowed “boldly” into the presence of a holy God, if they were still unconscious in the grave and not even judged “worthy” and yet to pass God’s “searching scrutiny?”

Which witness should we choose to believe?

See the following E.G White references: *Rise of Sabbatarian Adventism* pg. 126; *Great Controversy* pg. 422; *Southern Watchman* 1905-01-24; *Hiram Edson Manuscript Fragment*

## He says vs. She says

**4** Hebrews chapter 11 is the great *faith* chapter of the New Testament. A multitude of believers are mentioned and commended for their faithfulness. They are declared righteous, fit for the heavenly kingdom, having lived a life pleasing to God, believed the promises of God, and believed in the rewards God would give them. Remember, they had not yet passed the “searching scrutiny” of the investigative judgment to see if they were “worthy of eternal life.” Will God possibly have to apologize to the righteous faithful at some future date if they do not pass Christ’s judgment?

What will God say to the thief on the cross to whom Jesus said: “today, you will be with me in Paradise”, if later he is found unworthy?

What will God say to Moses and Elijah, who were alive in the Kingdom of God (not dead in the grave), when they met with the disciples on the Mount of Transfiguration, if later they are not found worthy? What will God say to Elijah and Enoch, if they don’t pass the judgment? In Mark 12:26-27 Jesus says that, “I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living.” How will God explain to them (whom Jesus said were alive), that He must obliterate them out of existence if 1800 years yet in the future, they do not pass His “searching scrutiny?”

### Just a little reminder...

...of the words of Ellen G. White from *The Great Controversy*, 1911 edition, pg.483: “As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected.”



## He says vs. She says

**5** “These things are written to you who believe in the name of the Son of God, so that you may *KNOW* that you have eternal life” (1 Jn. 5:13). “I *KNOW* whom I have believed, and am persuaded that He is able to keep that which I have committed to Him, against that day” (2 Tim. 1:12). “And this is the record, that God has given us eternal life, and this life is in His Son. He that has the Son HAS LIFE” (1 Jn. 5:11-12). “I am the door. By me if any man enter in, he shall be *SAVED*” (John 10:9).

The believer in the Lord Jesus Christ may confidently *know, believe, and say* that: “I am saved”, because Jesus has said so and the Bible says so.

Why has Ellen G. White said: “Those who accept the Savior, however sincere their conversion, should never be taught to say or feel that they are saved. This is misleading...Those who accept Christ, and in their confidence say, I am saved, are in danger of trusting in themselves?” *Christ’s Object Lessons*, pp.155. Are we dealing here with a lack of assurance, false humility, or simply an ignorant contradiction of the plain teaching of the Bible?

Whom should we believe?

### Its your decision...

Do we believe Jesus who said, that my sheep will “not ever perish” (Jn. 10:28), and that the believer will “never come into judgment” (Jn 5:24)? He also said, “he who comes to me, I will never send away.” Whose testimony do we believe in this court of Bible truth? Do we believe Ellen G. White who said over 1000 times in her writings that all believers are on probation or God who says, “I, even I, am he who blotteth out thy transgressions for mine own sake, and will not remember thy sins?” (Is. 43:25).

Please accept the gift of God which is forgiveness and eternal life. There is nothing that any of us can add to the finished work of Christ. The Father has accepted the work on the cross as complete and the sin penalty has been paid by the Lamb of God.

Jesus said, “I am the resurrection and the life; he who believes in me will live even if he dies, and everyone who lives and believes in me will never die. Do you believe this?” (Jn. 11:25-26).

# ORDER IN THE COURT



“He says, She says”

The Words of the Bible

vs.

The Words of Ellen White