

# Living by the Spirit of Truth

Dale Ratzlaff, Friday, FAF weekend 2013

Summary of the Seventh-day Adventist doctrine of the Investigative Judgment  
and the Cleansing of the Heavenly Sanctuary with supporting references  
Supplementary material to my presentation; emphases are mine

The Seventh-day Adventist doctrine of the cleansing of the heavenly sanctuary and the investigative judgment teaches that at the ascension Christ entered the outer apartment of the heavenly sanctuary. From that time until 1844, he performed a ministry of intercession and forgiveness analogous to that of the earthly sanctuary's outer apartment.<sup>1</sup> In 1844 Christ entered into the Most Holy Place of the heavenly sanctuary for the *first* time<sup>2,3</sup> to begin a work of investigative judgment.<sup>4</sup> This judgment deals *only* with those who have professed to believe in

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<sup>1</sup> "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven." Ellen G. White, *The Great Controversy*, p. 420. See also *Early Writings*, p. 252; *Review and Herald*, 1850-03-01; 1905-11-09; *Spiritual Gifts*, Vol. 1, p. 158.

<sup>2</sup> It is clear from the earliest records that this was the teaching and belief of early Adventists. In the Hiram Edson *Manuscript Fragment*, Mr. Edson relates his experience in the field the day after the great disappointment which laid the foundation for the reinterpretation of Miller's 1844 prophecy which, in turn, laid the foundation for the SDA investigative judgment. "Heaven seemed open to my view, and I saw distinctly and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the *first time* entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth." See Knight, *Rise of Sabbatarian Adventism*, p. 126. Ellen White states, "Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth *at* the termination of the 2300 days in 1844, Christ *then* entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming." *The Great Controversy*, p. 422. "As foreshadowed in the type, and foretold in the Scriptures, Christ, *at the time appointed, entered the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—not to the earth, but—to the Ancient of days, and they brought him near before him.*" Ellen G. White, *Southern Watchman* 1905-01-24. (In recent years Seventh-day Adventists have recognized this blatant disagreement with Scripture and now state that Christ "was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension." See the SDA belief statement listed in the main text at the beginning of chapter 9 in *Cultic Doctrine*, revised edition. Note, however, that all this says is that Christ became our *High Priest* at that time. It does not say that He entered the Most Holy Place. I believe this statement is designed to be somewhat nebulous. By itself it does not *explicitly* contradict Hiram Edson and Ellen White, which SDAs would not want to do, yet it also allows room for individual interpretation for those who want to make this doctrine agree with Scripture and want Christ in the Most Holy Place at the ascension as taught in Hebrews.)

<sup>3</sup> Some Adventists make yet *another* reinterpretation in trying to harmonize EGW's statement that Christ entered into the Most Holy Place in 1844 with the teaching of Hebrews 6:19. They state that Christ entered the Most Holy Place at the ascension to dedicate the Most Holy Place and then withdrew to the Holy Place until 1844.

<sup>4</sup> "In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the Investigative Judgment." Ellen G. White, *Review and Herald*, 1887-03-22. "Attended by a cloud of heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God to engage in the last acts of

God.<sup>5</sup> The wicked, according to SDA theology, will be investigated during the 1000 years<sup>6</sup> and executed shortly after the close of the 1000 years of Revelation 20.<sup>7</sup> The investigative judgment starts with the cases of the dead, reaching clear back to Adam and reviews the life records of every person who has professed faith in God. Every deed is closely examined. Each succeeding generation is investigated and judged.<sup>8</sup> At some time, none know when, the cases of the dead are completed and God then moves to the cases of the living.<sup>9</sup> SDAs believe they will not know when their name comes up in judgment.<sup>10</sup> Therefore, it is extremely important that they engage in no frivolous activity or sin. Every sin must be confessed. *Sins which have been forgotten and unconfessed will stand against them in the judgment.*<sup>11</sup> Their characters must demonstrate perfect obedience to the Ten Commandment law,<sup>12,13</sup> especially the Sabbath of the fourth commandment.<sup>14,15</sup> Some names in this list of professed believers will be accepted, others will be

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his ministrations in behalf of man,—to perform the work of investigative Judgment, and to make **an atonement** for all who are shown to be entitled to its benefits.” Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 308.

<sup>5</sup> “In the typical service *only* those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the *only* cases considered are those of the *professed people of God.*” Ellen G. White, *The Great Controversy*, p. 480. See also *Spirit of Prophecy*, Vol. 4, p. 420.

<sup>6</sup> “The judgment of the wicked is a distinct and separate work, and takes place at a later period.” Ellen G. White, *The Great Controversy*, p. 480. “After the judgment of the wicked dead had been finished, at the end of the one thousand years...” Ellen G. White, *Early Writings*, p. 292.

<sup>7</sup> “At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom.” Ellen G. White, *The Great Controversy*, p. 662.

<sup>8</sup> “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.” *Ibid.*, p. 483.

<sup>9</sup> “Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living.” *Ibid.*, p. 490.

<sup>10</sup> “How perilous is the condition of those, who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, ‘Thou art weighed in the balances, and art found wanting.’” Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 315.

<sup>11</sup> “Day after day passing into eternity, bears its burden of records of the books of Heaven. Words once spoken, deeds once done, can never be recalled. Angels of God have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn. They go before us to the Judgment. The use of every talent will be scrutinized.” *Ibid.*, p. 331.

<sup>12</sup> “Christ lived a life of perfect obedience to God’s law, and in this He set an *example* for every human being. The life that He lived in this world *we are to live* through His power and under His instruction.” Ellen G. White, *Ministry of Healing*, p. 180. “God requires perfect submission and perfect obedience. Eternal life is worth everything to us. You may come in close connection with God if you will agonize to enter in at the strait gate.” Ellen G. White, *Testimonies for the Church*, Vol. 4, p. 218.

<sup>13</sup> “Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father’s commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.” Ellen G. White, *The Great Controversy*, 1888 edition, p. 623.

<sup>14</sup> “Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the

rejected.<sup>16</sup> When every person confessing faith in God has come up in review, Jesus *then* pleads his blood before the Father on behalf of those who are *found worthy*, and blots out the record of their sins from the books of heaven.<sup>17,18</sup> Then, not knowing if, or when, the work of investigative judgment has been completed, the righteous, still in their human state, before the second coming of Christ, will have to live in the sight of a holy God *without an intercessor*.<sup>19</sup> This, then, completes the atonement.<sup>20</sup> Jesus then takes the sins of God's people and transfers them to Satan, who is represented by the Day of Atonement scapegoat in Leviticus 16.<sup>21</sup> Satan then bears the ultimate responsibility for all the sins he has caused the righteous to commit. He will suffer for these sins in the lake of fire and then be blotted from existence.<sup>22</sup> The investigative judgment is conducted before all the intelligences of the universe. This, then, vindicates the character of God before all the unfallen beings.<sup>23,24</sup> Then everyone will know the immutability of the law of God and the righteous character of God.<sup>25</sup>

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law in the ark in Heaven, and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 257.

<sup>15</sup> "The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not." Ellen G. White, *The Great Controversy*, p. 605.

<sup>16</sup> "Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance." Ibid., p. 483.

<sup>17</sup> "At the time appointed for the judgment—the close of the 2300 days, in 1844—*began* the work of investigation and *blotting out of sins*. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'" Ibid., p. 486. See also *Spirit of Prophecy*, Vol. 4, p. 266.

<sup>18</sup> "Each one of you needs to awake and face square about to get out of the cart rut of selfishness. Improve the short, probationary time given you by working with your might to redeem the failures of your past life. God has placed you in a world of suffering to prove you, to see if you will be *found worthy* of the gift of eternal life." Ellen G. White, *Testimonies for the Church*, Vol. 3, p. 530.

<sup>19</sup> "When he [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 432. See also *Early Writings*, p. 280; *Spiritual Gifts*, Vol. 1, p. 198; *The Great Controversy*, pp. 614, 647.

<sup>20</sup> "Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the *closing work of atonement* preparatory to His coming." Ellen G. White, *The Great Controversy*, p. 422.

<sup>21</sup> "When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty." Ibid., p. 422. See also *Spirit of Prophecy*, Vol. 4, p. 266.

<sup>22</sup> "The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners." Ellen G. White, *Spirit of Prophecy*, Vol. 4, p. 267.

<sup>23</sup> "With sobering timeliness we study the subject of God's investigative judgment on the one hundred and fiftieth anniversary (sesquicentennial) of its commencement in the Most Holy Place of the heavenly sanctuary on October 22, 1844. Through this judgment work God has committed Himself to explain completely to the universe of unfallen beings His work of redemption, and His perfectly fair and loving way of dealing with sin and sinners. The judgment settles all accusations, doubts, and concerns about the justice and goodness of God." Commentary, Adult Sabbath School Lessons, *Three Angel's Messages*, First quarter, 2008, p. 47.

<sup>24</sup> Adventists, like the Mormons, believe that there are other populated worlds. According to the CD of her writings, Ellen White uses "unfallen worlds" over 100 times. This belief is an important factor in understanding the investigative judgment and Adventist eschatology.

<sup>25</sup> "The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And

Evaluation of the Seventh-day Adventist doctrine of  
The Investigative Judgment and  
The Cleansing of the Heavenly Sanctuary

This doctrine has been both the foundation and the central pillar of the advent faith from its inception<sup>26</sup> and it remains the central pillar and problem, not only of SDA theology, but also of its history, ethics and religious experience. The following points could be greatly expanded but the careful reader searching for truth will find more than enough evidence to show that this doctrine should be rejected and openly renounced as unscriptural and contrary to the gospel that was once for all delivered to the saints.

1. There may be some Adventists who say this is not the enteral pillar of Adventism. However, it is. Ellen White said, “The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” *The Great Controversy*, p. 409 (1911). A recent book on the topic of the Sanctuary by Dr. Roy Adams is subtitled “*Understanding the Heart of Adventist Theology*.”<sup>27</sup> The Adult *Sabbath School Bible Study Guide*, 2001, is entitled, “Pillars of Our Faith”. It includes chapters on “The Sabbath”, “The Heavenly Sanctuary”, “The Hour of God’s Judgment”, “The Remnant, etc. The last two presidents of the General Conference have both expressed publically that the Adventist church will not change it historical doctrines, especially the doctrine of the Heavenly Sanctuary. It is also of interest that Dr. Angel Rodriquez of the Adventist Biblical Research Committee said that if the Sanctuary doctrine is not biblical, then there is no reason for the existence of the Adventist church.”<sup>28</sup>
2. This teaching is built on 22 linking assumptions, 14 of the 22 are contrary to fact and the other 8 cannot be proved.
3. This doctrine ignores the context of Daniel 8. As the late Dr. Raymond Cottrell, Adventism’s top Hebrew scholar stated. To get Adventist theology out of Daniel 8:14 one either has to completely ignore the context or one has to make Christ the wicked little horn mentioned in the prophecy. There are no other options as the top secret committee of Adventist scholars found in their five year study. Instead of admitting this doctrine had no biblical basis, the committee disbanded and left no minutes. Most Adventists to this day know nothing about this cover up. The Administrators, knowing the problems, told Adventist pastors to continue to teach the investigative judgment and cleansing of the heavenly sanctuary “based upon traditional assumptions”.<sup>29</sup>

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when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe.” Ellen G. White, *Review and Herald*, 1901-06-18.

<sup>26</sup> “The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” Ellen White, *The Great Controversy*, p. 409. See also *Spirit of Prophecy*, Vol. 4, p. 258. Note: this quotation by EGW was written in 1911 in the chapter “What is the Sanctuary?”

<sup>27</sup> Roy Adams, *The Sanctuary—Understanding the Heart of Adventist Theology*, (Review and Herald Publishing Association, 1993).

<sup>28</sup> Form cassette tape “Answers to Ratzlaff’s Challenges to Adventism”, Ministerial/Evangelism Council, April 16, 1998

<sup>29</sup> <http://www.lifeassuranceministries.com/art.html>, click Sanctuary Doctrine, Asset or Liability.

4. This teaching denies Christ's finished atonement at the cross. In fact, the original form of this teaching, that Ellen White endorsed, stated that **no atonement** was made at the cross.<sup>30</sup> If one believes, as most Christians do, that the atonement was finished at the cross then the foundation and central pillar of Adventism is dead wrong.

5. This doctrine teaches that only those who have believed in God come into this judgment, while John 5:24 states, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does **not come into judgment**, but has passed out of death into life." Who is right, Ellen White and this Adventist doctrine or the Apostle John?

6. This doctrine teaches that Christ did not go into the most holy place and sit at the Father's right hand until at least October 22, 1844. Thus, it contradicts the **many** passages that teach otherwise such as Heb. 6:19-20 "This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, [Most Holy Place]<sup>31</sup> where Jesus **has entered** [aorist tense indicating a point of time and that point is the ascension] as a forerunner for us, having become a high priest forever according to the order of Melchizedek." Also, Heb. 1:3, "When He had made purification of sins, He **sat down** at the right hand of the Majesty on high," (Sat down is aorist tense, a point in time and that point is the ascension). If you have the latest **Proclamation**, 2013 you will note that the Adventist Fundamental Belief on Christ leaves out the fact that at the ascension Christ was seated at the Father's right hand. Why, you ask, did they leave it out?—because their statement of faith must agree with this doctrine and Ellen White.

7. This doctrine teaches that sins are not really forgiven at the time of repentance and faith, but repentant believers are placed on **probation** to see if they will be found worthy of Christ's final atonement. Did you know that Ellen White uses the word "probation" over a thousand times and it is not used once in Scripture? Do you know who also used this term?

Joseph Smith: "... work out your own salvation with fear and trembling in the days of your probation..."<sup>32</sup>

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<sup>30</sup> "If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest; but who officiated on Calvary? Roman soldiers and wicked Jews. The slaying of the victim was not making the atonement; the sinner slew the victim, Lev. 4:1-4, 13-15, &c., after that the Priest took the blood and made the atonement. Lev. 4:5-12, 16-21. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement. The atonement was made in the Sanctuary, but Calvary was not such a place. He could not, according to Heb. 8:4, make the atonement while on earth, "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly. Therefore, he did not *begin* the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us... Now put by the side of this text another on this point from his [Peter's] discourse at the 9th hour of the same day, Ac. 3:19, "Repent ye therefore; and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."... Everyone can see that *the blotting out of sins does not take place at repentance and conversion*; but follows and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. 22:16) remitted or sent away from them their sins. (Acts 2:28;) [(sic.) Acts 2:38] and of course are forgiven and have "received the atonement," but *they had not received it [the atonement] entire at that time, because their sins were not yet blotted out....* Quoted from O.R.L. Crosier in the Day Star Extra, See Knight, *Rise of Sabbatarian Adventism*, p. 126. Of Crosier's theology, Ellen White said, "I feel fully authorized by the Lord to recommend that Extra to every saint." See *Word to the Little Flock*, p. 13.

<sup>31</sup> Every time Scripture uses the term "with the veil" it always refers to the Most Holy Place, contrary to what Ellen White taught.

<sup>32</sup> Smith, Book of Mormon, Mormon 9:27-28

Ellen G. White: “Now is the hour of probation ... with fear and trembling work out their own salvation.”<sup>33</sup> 1 John 2:12 states, “I am writing to you, little children, because your sins **have been forgiven** you for His name's sake. “Have been forgiven” is in the perfect tense which describes a past activity with ongoing results. We live in the state of having our sins forgiven!

8. This doctrine teaches that the final punishment for the sins of the righteous will be placed on Satan. Therefore, Christ really did not suffer the full penalty for our sins, his death served mostly to **transfer** our sins to heaven and then **transfer** them again to Satan who becomes the final sin bearer. The “transfer” of sin is the underlying motif of Adventist sanctuary theology. 1 Peter 2:24 states, “He **Himself bore our sins in His body on the cross**, so that we might die to sin and live to righteousness; for by His wounds you were healed.” Who is your sin bearer: Christ or the devil?

9. This doctrine makes works righteousness a necessity for receiving Christ's righteousness. Yet Scripture is clear that we are saved by grace through faith **without works**.

10. This doctrine teaches that God's people will have to live in the sight of a holy God without an intercessor. Yet Heb. 7:25 states, “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.” Who is right, Ellen White and this Adventist doctrine or the writer of Hebrews?

11. This doctrine teaches that one must obey the Sabbath perfectly. Yet no Adventist has ever done that. Those who teach the necessity of Sabbath observance are actually condemning themselves for they don't observe the Sabbath by biblical commands or the rules given by Ellen White.<sup>34</sup>

12. This doctrine teaches that the 10 Commandments are the foundation for God's government when the Bible teaches that the Ten Commandments are the very words of the old Sinai Covenant given only to Israel, that has been superseded by the law of Christ which produces a righteousness that is above and beyond that of the old law, in fact, new covenant righteousness is not even associated with law. As Romans 3:21 states, “But now, apart from law, the **righteousness of God** has been manifested.”

13. This doctrine teaches that forgotten, unconfessed sins will stand against one in the judgment. This undermines Scripture and the gospel. Romans 5:6-10 states that God justifies helpless, ungodly sinners, who are enemies with God when they place their faith in Christ and His cross work.

14. This doctrine teaches that we could be judged by our behavior at any moment creating unnecessary anxiety. “Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.”<sup>35</sup> Colossians 1:12 states, “giving thanks to the Father, who **has qualified** us to share in the inheritance of the saints in Light.”

15. This doctrine teaches that the investigative judgment and cleansing of the heavenly sanctuary is the very thing that vindicates the character of God before the onlooking universe, thus taking away the value of the finished atonement at the cross. It contradicts Rom. 3:24-26 which reads, “being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His

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<sup>33</sup> Ellen G. White, *Testimonies for the Church*, vol. 2, p. 102 (1868)

<sup>34</sup> See Ratzlaff, *Sabbath in Christ*, “The Sabbath and Seventh-day Adventists”, The Dilemma of Sabbath Observance for pages of Sabbath rules given by Ellen White.

<sup>35</sup> Ellen G. White, *The Great Controversy*, 1888 edition, p. 623.

righteousness, because in the forbearance of God He passed over the sins previously committed; **for the demonstration, I say, of His righteousness at the present time**, so that He would be **just and the justifier** of the one who has faith in Jesus.”

Can you see that the Investigative Judgment actually undermines the importance of the cross? This unbiblical, anti-gospel doctrine claims to vindicate the character of God something that Christ has already done! Thus doctrine actually usurps the atonement at the Cross. Who is right, this doctrine, or Christ who said, “It is finished”?

Is the investigative judgment and the cleansing of the heavenly sanctuary Biblical? Does it reflect the true or a false gospel? You **must** decide!

My study leads me to conclude that the Spirit of God had nothing to do with the formation and development of this doctrine. It is not the true gospel, it is a false gospel. It has the imprint of another spirit. This means that the foundation and central pillar of the Adventist faith, the very heart of Adventist theology, is unbiblical and undermines the finished work of Christ. Remember what Paul wrote to the Galatian church:

“I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!”<sup>36</sup>

It is of interest that the Adventist church claims that Ellen White had over 2,000 visions. She writes, “I asked my accompanying angel...” a number of times. She uses the phrase “said the angel” some 382 times.<sup>37</sup> However, her angel was caught in several lies.<sup>38</sup>

Those who “are living by the Spirit” should have nothing to do with such a false doctrine that undermines the saving work of Christ. It should be openly renounced as error.

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<sup>36</sup> Gal. 1:6-9.

<sup>37</sup> According to the White Estates, Ellen G. White CD.

<sup>38</sup> “I was shown the company present at the Conference. Said the angel: ‘Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.’” *Testimonies for the Church*, vol. 1, p. 132. (1856) See also, Sydney Cleveland, *White Washed*, chapters, “Failed Prophecies” and “Who Was That Young Man?”