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CHAPTER 12

THE HELLISH TORCH OF SATAN

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INTRODUCTION

*Many will stand in our pulpits with the torch of
false prophecy in their hands, kindled from the hellish
torch of Satan
Last Day Events, p. 179*

In 1994, William G. Johnsson, Editor of the *Adventist Review*, penned an editorial dealing with current theological divisions within the Seventh-day Adventist Church. In Part 7 of this editorial, “Two Theological Streams,” several inaccuracies were stated that are a most flagrant distortion of SDA history.

Even more disturbing, in his editorial Johnsson supported the most subtle and dangerous theological heresy ever urged upon the Seventh-day Adventist Church – *the Ecumenical, Evangelical theology of Desmond Ford*.

Part 7 of Johnsson’s *Adventist Review* article is presented here in its entirety,

with Biblical, Spirit of Prophecy, and Adventist historical documentation.

Paragraph #1, Part 7, Johnsson, *Adventist Review*, 5/6/94

*The watershed in Adventist theology isn’t as some want to claim, 1956,
when the church issued Questions on Doctrines. Not 1956 but 1888 saw the
origin of two distinct theological streams.*

*William G. Johnsson, Editorial, *Adventist Review*, May 6, 1994, pages
12-14. (emphasis supplied).*

These two statements are a flagrant distortion of Seventh-day Adventist history. Even the Evangelical participants in the Seventh-day Adventist – Evangelical conferences of 1955 and 1956 observed that, “The position of the Adventists seems to some of us in certain cases to be a new position.” (Donald Grey Barnhouse, “Are Seventh-day Adventists Christian?” *Eternity*, September, 1956). This statement by William Johnsson, “1888 saw the origin of two distinct theological streams,” is a historical falsehood. The “two streams of theology,” on righteous by faith (the final atonement in heaven, the human nature of Christ, and the undue ecclesiastical authority of Church leadership) currently dividing the SDA Church did indeed come from the Seventh-day Adventist – Evangelical conferences of 1955-56. The publication of the book, *Questions on Doctrine* officially presented this “new” theology to the world. (See, *Questions on Doctrine*, pages 354, 355, 381).

Thought Question

How could there be “two streams of theology” coming down to us from 1888 when contemporary SDA Church leadership states unequivocally that they totally accepted the 1888 message?

Paragraph #2, Part 7, Johnsson, *Adventist Review*, 5/6/94

*Adventists tend to be strong individuals, and from our earliest days we
have debated and argued among ourselves (and with others) over doctrine. We
united on a common platform of “present truth,” but many differences have
continued beyond the foundation.*

ibid., William G. Johnsson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

The first statement is true. In the past Seventh-day Adventists have debated over points of doctrine. Pioneer Adventists were establishing truth that had been lost since apostolic times. They were the builders of the “old waste places:” and they were raising up the “foundations of many generations.” They were called, “The repairer of the breach, The restorer of paths to dwell in.” (Isaiah 58:12).

The first part of the second statement is also true, “We united on a common platform of `present truth.”” Pioneer Seventh-day Adventists were totally united on the vital points of truth. In 1874, James White stated this fact in the *Signs of the Times*.

*“In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline aside from the Bible,” James White wrote. “We do not put forth this as having authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them.” (James White, Editorial, “Fundamental Principles,” *Signs of the Times*, June 4, 1874, Volume 1, Number 1, emphasis supplied).*

Advent Truth Established In the First Fifty Years

“My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate,” Ellen White wrote. “These evidences are as treasure hidden in a field.” (Review and Herald, April 19, 1906, emphasis supplied).

Observe the date, 1906. The past half century would extend back to our foundation in 1844. Ellen White stated further that we should, “Study the Bible truths that for fifty years have been calling us out from the world. . . .” (*ibid.*, R&H, 4/19/06).

A Line Of Truth – 1844 To the End

*After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” Ellen G. White, *Advent Review and Sabbath Herald*, May 25, 1905. (emphasis supplied).*

Notice that the truth given to pioneer Adventists was in regard to “Christ, His mission, and His priesthood.” This line of truth would extend from 1844 “to the time when we shall enter the city of God.”

There was to be no “new” teaching in regard to “Christ, His mission, and His priesthood.” Neither was there to be a “new” theology in compatible with Evangelical, Sunday-keeping Babylon.

No Change In the Message – No Confederacy With the World

“There is to be no change in the general features of our work,” Ellen White wrote. “It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more.” (Testimonies for the Church, Vol. 6, page 17, emphasis supplied).

Original Line Of Truth Not To Be Weakened

“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened,” Ellen White warned. “We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” (Counsels to Writers and Editors, pages 52, 53, emphasis supplied. See also, 6T, p. 17).

The second portion of Johnsson’s second sentence in paragraph two, “but many differences have continued beyond the foundation,” is a clever deception. Johnsson was suggesting that doctrinal “differences” have been with the Church from the beginning, “beyond the foundation.” The historical truth is that from 1844 to 1930, heresy was rooted out and rejected by pioneer Adventists. Why? Because Ellen White, the messenger to the remnant, and pioneer Adventists were still alive and immediately addressed any apostasy that was presented among God’s people.

It is a historical fact that division over “doctrinal” points did not come into the Church until the middle of the 1950’s. (See, Andreasen, Letters to the Churches). “The Ultimate Betrayal”). The change in doctrinal positions came as a direct result of the Evangelical Conferences of 1955-56 – as a direct result of SDA Church leadership’s attempt to rephrase our doctrines so that the SDA Church would be accepted as Christian brethren by the Evangelical churches.

Original Line Of Truth Not To Be Changed

I said, “If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, ‘Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’ I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now.”

Ellen G. White, *Advent Review and Sabbath Herald*, January 26, 1905. (emphasis supplied).

“We have nothing to fear for the future,” Ellen White counseled, “except as we shall forget the way the Lord has led us, and His teaching in our past history.” (Life Sketches, page 196, emphasis supplied).

Thought Question

Because contemporary leadership, scholars, and teachers take the position that pioneer Adventists were divided over doctrinal truth “beyond the foundation” – *is it any wonder that the Church is divided over doctrinal truth today?*

Paragraph #3, Part 7, Johnsson, *Adventist Review*, 5/6/94

The two streams that flow from 1888 concern weightier than the king of the north, the “daily,” or Armageddon, however. They reach to our most basic message, the one we are called to sound in Revelation 14—the everlasting gospel. What must I do to be saved? That is still the question on which Adventists differ.

ibid., William G. Johnsson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

Again, Johnsson was trying to present the erroneous idea that there are “two streams that flow from 1888” – that there are “two” views of righteousness by faith that came down to us from the “most precious message” given by Elders Waggoner and Jones. This idea is a deception and is just not true. **Waggoner and Jones, Ellen White and all pioneer Adventists were not divided over the question “what must I do to be saved?”**

To Johnsson and other leaders of the SDA Church, the “everlasting gospel” of Revelation 14 is not the first angel’s message,

- (1) the sanctuary message, the final atonement in heaven and the blotting out of sin, nor is it the second angel’s message,
- (2) the call to come out of the Roman Catholic and apostate Sunday-keeping churches of Babylon, nor is it even the third angel’s message,
- (3) a warning against the beast and his mark.

Oh, no! That would be “legalism” and “beast bashing.”

Johnsson and contemporary Adventist leadership’s concept of the Everlasting Gospel of Revelation 14 is an Everlasting, Ecumenical, Evangelical, salvation in your sins, “free grace” message. The very same gospel, the very same concept of righteousness by faith, that the Presbyterian and other large Evangelical denominations espouse. Their theology is, “I am saved. I am justified for my past sins – and for the sins I am planning on committing in the future!”

“What must I do to be saved? That is still the question on which Adventists differ,” Johnsson stated. Pioneer Adventists did not “differ” over the question of “what must I do to be saved?” Has Johnsson ever read *Steps to Christ*, or *Christ’s Object Lessons*, or books by pioneer Adventists on the subject? Compare the writings of Ellen White and pioneer Adventists to those written by contemporary Evangelical authors. Pioneer Adventists understood the question “what must I do to be saved?” They understood this question better than the theologians of the churches of Babylon. Are they not in darkness? Is not our work to call those in darkness out of Babylon?

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner’s credentials; that this imputed righteousness fulfills the law for us,

and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as He did to the Jews,--to the Jews, because they would

not receive Him as their personal Savior, to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Savior of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions.

Ellen G. White, "The Law and the Gospel," Bible Echo and Signs of the Times, February 8, 1897. (emphasis supplied).

Notice that this "new" theology of "free grace" is not the truth, but, "*Such teaching is a gross deception.*" Ellen White wrote this statement in 1897, referring to the Sunday churches of the day. Oh, how sadly, the shoe now fits the theology of the contemporary Seventh-day Adventist Church!

Thought Questions

If there are "two streams" or "two views" of the understanding of the question "what must I do to be saved" that flows down to us from 1888, and if our pioneer Adventists were not clear on their understanding of "what must I do to be saved" – how could they take the "everlasting gospel" to all the world, as history testifies that they did? Without a clear understanding of "what must I do to be saved" how then can any of our pioneer Adventists be saved?

Paragraph #4, Part 7, Johnsson, Adventist Review, 5/6/94

One stream tends to emphasize the divine side in salvation without negating the human side, the other the human side without negating the divine. For one the key word is grace, for the other it is victory.

ibid., William G. Johnson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

The two trends depicted here are contemporary Adventism, not historic Adventism. The "most precious message" of 1888, given by Elders Waggoner and Jones was indeed "victory" over sin, *and this "victory" was taught by Waggoner and Jones to be through the grace of Christ!*

In this statement Johnsson ridicules the pioneer Adventists who believe in obedience and victory over sin by implying that Adventists who believe in victory over sin do not believe in Grace. Astounding! I know not one Seventh-day Adventist who believes and teaches that it is possible to overcome sin without the grace of God, and the faith of Jesus. The concept of "free grace" without obedience and victory is totally contrary to the Bible, the Spirit of Prophecy, and historic Seventh-day Adventism.

Thought Questions

Did William Johnsson imply that, “For one the key word is grace,” *without obedience to the law of God*, and “for the other it is victory,” *without the grace of Christ to overcome*? Yes, that is exactly what Johnsson was implying! But is this concept in harmony with the Spirit of Prophecy?

We are never to rest in a satisfied condition, and cease to make advancement, saying, “I am saved. . .” No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, “I am saved.” It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, “If any man draw back, my soul shall have no pleasure in him.” If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God’s holy law is the only thing by which we can determine whether we are keeping His way or not. If we are disobedient, our characters are out of harmony with God’s moral rule of government, and it is stating a falsehood to say, “I am saved.” No one is saved who is a transgressor of the law of God, which is the foundation of His government in heaven and in earth. Ellen G. White, “The Truth as It Is in Jesus,” Advent Review and Sabbath Herald, June 17, 1890. (emphasis supplied).

Note the date of this article by Ellen White, 1890, two years after the 1888 General Conference session. At that time she was traveling with Waggoner and Jones, repeating the 1888 message to the churches. It was a message of obedience through faith.

“This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world,” Ellen White wrote about the 1888 message. “It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.” (ibid., Testimonies to Ministers, pages. 91, 92, emphasis supplied).

Johnsson implies to the reader that contemporary Adventists (who are in good standing with the Conference, of course) are the only ones who believe in Grace, and that historic Adventists believe in salvation by works. Contemporary Adventist scholars incessantly imply that pioneer Adventists somehow did not preach a “Christ-centered” message. Notice Johnsson’s comments on this point in the very next paragraph of his *Adventist Review* editorial:

Paragraph #5, Part 7, Johnsson, *Adventist Review*, 5/6/94

Some of those in the “victory” stream see the issue in terms of a theological scheme that links Jesus’ human nature with end-time perfection and the “delay” in the Second Coming. Christ had to be exactly like us, they argue, in order that we might overcome as He overcame, thus attaining sinless perfection, and until we reach that state, Jesus cannot come back.

ibid., William G. Johnsson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

The whole of this paragraph statement, which both Johnsson and contemporary Adventism reject, is the complete message of 1888, endorsed by the Spirit of Prophecy. Waggoner and Jones could not have stated the 1888 message more concisely than did Johnsson in this statement. Of course, Johnsson opposes this concept. To him it is heresy.

Note the following two important phases of the 1888 message as stated here by Johnsson.

First a Scripture endorsement of this concept Johnsson calls heresy, followed by a Spirit of Prophecy endorsement:

Part One Of Johnsson's Statement

(1) "Some of those in the 'victory' stream see the issue in terms of a theological scheme that links Jesus' human nature with end-time perfection. Christ *had* to be exactly like us, they argue, in order that we might overcome as He overcame, thus attaining sinless perfection."

Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 2:14a, 16-18. (emphasis supplied).

"The example He [Christ] has left must be followed," Ellen White counseled. "He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted." (Medical Ministry, page 181, emphasis supplied).

Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. . . . "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam. Ellen G. White, Youth's Instructor, December, 1900. (emphasis supplied).

"In Christ were united the divine and the human - the Creator and the creature," Ellen White wrote. "The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus - the Son of God and the Son of man." (SDA Bible Commentary, Vol. 7, page 926, emphasis supplied).

Notice that in the second statement Ellen White says that Christ took upon himself "fallen" human nature, and in the third statement Christ took upon himself the nature of Adam, "the transgressor." Adam after he had fallen was the transgressor. Ellen White taught that Christ took the nature of Adam "after" the fall.

Contemporary Adventist “new” theology, the theology of William G. Johnsson, teaches that Christ took the nature of Adam before the fall.

Notice the following contemporary Adventist statements that agree totally with the Roman Catholic view on the nature that Christ took upon himself while on earth.

So Much In Common Between SDA and Roman Catholic

Disbelief in the immaculate conception of the blessed virgin Mary would imply belief in the following revolting consequences; namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source.

Catholic Belief, page 217; Quoted in Senior Sabbath School Lesson Quarterly, May 17, 1913, page 26. (emphasis supplied).

“Jesus was not like you and me when He was here upon earth, for He was never a sinner,” Don Reynolds wrote. “He came to this earth as Adam before Adam fell.” (Donald G. Reynolds, former President of Upper Columbia Conference, “Adam and Evil,” Review and Herald, July 1, 1965, emphasis supplied).

“He [Christ] was like Adam before his fall,” Leroy Edwin Froom wrote. (Movement of Destiny, page 428).

“When the incarnate God broke into human history and became one with the race,” Roy Anderson wrote, “it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden.” (Roy Allen Anderson, “God With Us”, Ministry, April, 1957, page 34, emphasis supplied).

“Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body,” James Cardinal Gibbons wrote. “She alone was exempt from the original taint.” (James Cardinal Gibbons, The Faith of Our Fathers, 88th Edition, page 171, emphasis supplied).

“Although born in the flesh, He was nevertheless God,” the Seventh-day Adventist Church officially states, “and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.” (“Seventh-day Adventists Answer” Questions on Doctrine, page 383, emphasis supplied).

Notice that in the two Roman Catholic statements both Mary and Jesus were “exempt” from what other human beings must pass through. Notice also the contemporary Seventh-day Adventist scholars and teachers agree with the statement from *Questions on Doctrine!*

Roman Catholic, Evangelicals, and Contemporary Adventists Agree

In his book, *Movement of Destiny* (which was endorsed by then General Conference President, Robert Pierson, and President of the North American Division, Neal C. Wilson) Leroy Edwin Froom quoted the Evangelical scholar, Dr. Schuyler English on his understanding of Christ's human nature. Froom agreed with Dr. English and stated that his position was that of all Seventh-day Adventists.

“He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men.” (Dr. E. Schuyler English, editor Our Hope, quoted in Movement of Destiny, page 469, emphasis supplied).

“That, we in turn assured him [Dr. English], is precisely what we [Seventh-day Adventists] likewise believe.” (See, Leroy Edwin Froom, Movement of Destiny, page 470, emphasis supplied). Thought Question

Why did the contemporary Seventh-day Adventist Church change its view on the human nature of Christ in the mid-1950's? (See above, Andreasen). Francis D. Nichol, former Editor in Chief of the *Review and Herald* gives us the answer to this question:

Critics, especially those who see the Scriptures through Calvinistic eyes, read into the term, “sinful flesh” something that Adventist theology does not require. Thus if we use the term, “sinful flesh” in regard to Christ’s human nature, as some of our writers have done, [including Ellen White] we lay ourselves open to misunderstanding. True, we mean by the term simply that Christ “took on him the seed of Abraham,” and was made “in the likeness of sinful flesh,” but critics are not willing to believe this. Francis D. Nichol, Answers to Objections, page 397. (emphasis supplied).

Part 2 Of Johnsson’s Statement

(2) “Some of those in the ‘victory’ stream see the issue in terms of a theological scheme that links. . .the “delay” in the Second Coming. . .[to] attaining sinless perfection, and until we reach that state, Jesus cannot come back.”

The Bible states that Jesus will not return until His people are ready for Him to return. The Spirit of Prophecy agrees. First we will consider the words of Jesus:

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” (Revelation 21:7, emphasis supplied).

He that does not overcome will not inherit all things. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (Revelation 2:7b, emphasis supplied).

To him that does not overcome, the same will not eat of the tree of life. “He that overcometh shall not be hurt of the second death.” (Revelation 2:11b).

He that does not overcome will be hurt of the second death. “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (Revelation 2:17b).

He that does not overcome will not eat of the hidden manna, nor will he

receive a white stone with a new name written therein. “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” (Revelation 2:26).

He that does not overcome will not receive power over the nations. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (Revelation 3:12b).

He that does not overcome will not be a pillar in the temple of God, and Jesus will not write upon him the name of God and the name of the new Jerusalem, and Jesus will not write upon him His new name.

Overcomers As Jesus Overcame

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Revelation 3:21). Him that does not overcome will not sit with Jesus in His throne.

Blotted Out Of the Book Of Life

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (Revelation 3:5).

He that does not overcome will not be clothed in white raiment. His name will be blotted out of the book of life, and Jesus will not confess his name before His Father, and before His angels.

According to Jesus it is simple, dear reader. If we do not overcome, by God’s grace and through the power of the Holy Spirit, we will not be saved. This is the truth as it is in Jesus. This is simple historic Adventism. The “new” theology is a last-day delusion of Satan. We cannot be saved in our sins. We can only be saved “from” our sins.

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still,” Jesus said. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” (Revelation 22:11, 14, 12, emphasis supplied).

Last-Day Inspiration Concur With Scripture

“When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come,” Ellen White quoted Jesus. (Mark 4:29). “Christ is waiting with longing desire for the manifestation of Himself in His church.” (Christ’s Object Lessons, page 69, emphasis supplied). “When the character of Christ shall be perfectly reproduced in His people,” Ellen White continued, “then He will come to claim them as His own.” (Christ’s Object Lessons, page 69, emphasis supplied).

The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts,

in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples.

Ellen G. White, *Selected Messages*, Bk. 1 (page 198).

The Perfection Of Enoch To Be Ours

*By faith Enoch “was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God.” Hebrews 11:5. In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be “redeemed from the earth” (Revelation 14:3) at the time of Christ’s second advent. . . . But like Enoch, God’s people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch, they will warn the world of the Lord’s second coming and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the sins of the ungodly. . . .Ellen G. White, *Patriarchs and Prophets*, pages 88, 89. (emphasis supplied).*

Apostasy VS Truth On Overcoming Sin-

Apostasy Of the New Theology

*“The perfectionist agitation within the Seventh-day Adventist Church today had its genesis in the post-1888 teachings of A. T. Jones and E. J. Waggoner,” Roy Adams states. “In this chapter I wish to show that the linkage of sanctification, perfection and Christ’s nature that has become dominate among certain groups is a direct legacy of M. L. Andreasen’s theology.” (ibid., Adams, *The Nature of Christ*, pages 29, 37, emphasis supplied).*

Truth As It Is In Jesus

“The seal of God will never be placed upon the forehead of an impure man or woman,” Ellen White stated. “All who receive the seal must be without spot before God—candidates for heaven.” (The Faith I Live By, “A Purified Church,” page 288, emphasis supplied).

Apostasy Of the New Theology

*“Some of those in the ‘victory’ stream see the issue in terms of a theological scheme that links Jesus’ human nature with end-time perfection and the ‘delay’ in the Second Coming,” Johnsson stated. “Christ had to be exactly like us, they argue, in order that we might overcome as He overcame, thus attaining sinless perfection, and until we reach that state, Jesus cannot come back.” (ibid., Johnsson, *Adventist Review*, May 6, 1994, pages 12-14, emphasis supplied).*

The Truth As It Is In Jesus

“Christ is waiting with longing desire for the manifestation of Himself in His church,” Ellen White states. “When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” (Christ’s Object Lessons, page 69, emphasis supplied).

When one compares William Johnsson and Roy Adams’ statements with these statements by Ellen White, it is obvious that the Editor and Assistant Editor of the *Adventist Review* are not in harmony with the Bible and the Spirit of Prophecy. Perfection of character is indeed required by God. He has promised to do this work in us. This is the work of the Holy Spirit.

“If ye keep my commandments, ye shall abide in my love,” Jesus said, “even as I have kept my Father’s commandments, and abide in his love.” (John 15:10, emphasis supplied).

“He that saith he abideth in him ought himself also so to walk, even as he walked,” the apostle John wrote. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (I John 2:6; I John 2:4, emphasis supplied).

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name,” John prophesied, “stand on the sea of glass, having the harps of God.” (Revelation 15:2, emphasis supplied).

Thought Question

Do William Johnsson, Roy Adams, and contemporary Seventh-day Adventist leadership still believe in the pioneer Adventist teaching on the 144,000 “last generation saints” who live without a Mediator between God and man after Jesus, our High Priest, leaves the heavenly sanctuary? Obviously, the answer is no to this question.

Paragraph #6, Part 7, Johnsson, *Adventist Review*, 5/6/94

You can find several theological variants on the above scheme, but the radical dissidents among us – those who are becoming offshoots – all share it. They charge the official church with apostasy because it does not endorse the scheme. Strongly antiauthoritarian, they employ print and video to propagate their views, accept tithe funds, and run parallel meetings and camp meetings. Some have gone so far as to ordain their own clergy.

*ibid., William G. Johnsson, Editorial, *Adventist Review*, May 6, 1994, pages 12-14. (emphasis supplied).*

Here Johnsson resorts to name calling; “radical dissidents,” “offshoots,” “strongly antiauthoritarian,” “accept tithe funds,” “run parallel meetings and camp meetings,” and, “ordain their own clergy.” He seems to take a pun from the Seventh-day Adventist-Evangelical conferences of 1955-56. Then it was stated that anyone who disagreed with the “sane” leadership of the Church were a “lunatic fringe,” and, “wild-eyed irresponsibles.” (See, Donald Grey. Barnhouse, *Eternity*, September, 1956).

Independent Self-Supporting Ministries

In defense of the independent self-supporting ministries, whom Johnsson calls “dissidents” and “offshoots,” it must be stated that most of the leaders of these independent ministries were former denominational employees of the Seventh-day Adventist Church. Indeed,

Ron Spear, “Our Firm Foundation” ministries, was formerly a field secretary of the Review and Herald.

Colin Standish, “Heartland Institute” hospital and ministries, was formerly the Dean of Columbia Union College. His brother,

Russell Standish, was for many years the head of the Bangkok, Thailand, Seventh-day Adventist Hospital.

Dr. Ralph Larson, well known independent ministry speaker, was formerly the pastor of Loma Linda “Campus Hills” Church, and professor of theology at Philippians Union College. Incidentally, his book, *The*

Word Was Made Flesh, “One Hundred Years of Seventh-day Adventist Christology, 1852-1952,” is a masterpiece of historical Adventist research on the human nature of Christ.

Dr. John Grosboll, “Steps To Life” ministries, and Mike Baugher, “Advent Ministries,” were also faithful credentialed ministers of the Seventh-day Adventist Church. Dr Grosboll also served as a teacher at Southwestern Adventist College, Keene, Texas.

Elder William H. Grotheer, “Adventist Laymen’s Foundation” ministries, was pastor of Toronto, Canada, Central Seventh-day Adventist Church. He also was conference evangelist for the Indiana Conference. Grotheer served as a Biblical studies Professor at old Madison College. He holds a Masters degree from Andrews University and has penned many books.

Many other faithful self-supporting ministers and workers (who are also considered to be dissidents and offshoots) could be mentioned.

All of the above named men believed strongly that the Seventh-day Adventist Church would someday reform. All were “disengaged” from denominational work for preaching the straight testimony. They were not “disengaged” from denominational work because of their personal theology, but because, like the apostles before them, they would not obey the authority of men or the Church above Scripture. They meet together, worship and pray together. They hold meetings, preach reform, teach laymen how to witness in door-to-door ministry. They conduct Bible training schools – witness through videos and cassette tapes, publish magazines and Spirit of Prophecy books in many languages.

When the Pope visits America and other countries, these ministries use the opportune moment to hand out *The Great Controversy* and other literature to warn the people of the “Beast and his Mark.” This is the message and work of the third angel, is it not? The apostate Seventh-day Adventist Church leadership accuses these faithful independent self-supporting ministries of “beast bashing.”

The Independent Ministries are ministries of action. They do – that is the key word. They work, they witness, they do, all the things the corporate Seventh-day Adventist Church should be doing and is not. As Alden Thompson, Professor of theology at Walla Walla College, stated in a snide remark about these faithful Adventists, “they make homes in the country and work the large cities, carrying with them cheap newsprint copies of the *Great Controversy*.” But the most important work of independent ministries is that they are teaching others to seek victory over sin and to prepare to meet their Lord.

Thought Questions

Are we not counseled by the Spirit of Prophecy to “live in the country” and to “work the large cities” from there? Are we not admonished to distribute the *Great Controversy*, whether it be “cheap newsprint copies” or fancy hardbound editions that most people cannot afford? Was not this the work of the Waldenses during the great apostasy of the dark ages – to distribute the Scriptures in whatever form and material they could manage under the circumstances?

Did William Johnsson imply that, (a) “For one the key word is grace,” *without obedience to the law of God*, (b) “for the other it is victory,” *without the grace of Christ to overcome*? Yes, that is exactly what Johnsson was implying!

Paragraph #7, Part 7, Johnsson, *Adventist Review*, 5/6/94

None so far has registered as a separate denomination, although in function that is what they are. Here Ellen White, who they otherwise seek to quote to support their position, denies, categorically their logical course. Will these dissident groups unite in a major schism? Can we find unity on what the everlasting gospel really is?

ibid., William G. Johnsson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

The sarcastically named “dissident” Adventists are really faithful Seventh-day Adventists. They do not believe in establishing a new denomination. They were cast out of the Church, or they would still be with the Church, trying to bring reform to the many “Laodicean” brethren who are sleeping so soundly in Zion. **Indeed, it is the contemporary Seventh-day Adventist Church leadership who have fabricated a new Adventist Church, wherein the name “Seventh-day” is omitted – a “new theology,” a new organization and “books of a new order.”**

“The fundamental principles that have sustained the work for the last fifty years would be accounted as error,” Ellen White prophesied. “Books of a new order would be written. A system of intellectual philosophy would be introduced. . . The Sabbath, of course, would be lightly regarded. . . Nothing would be allowed to stand in the way of the new movement [the new theology].” (Special Testimonies for the Church, Series B, #2, page 54, emphasis supplied).

As to the last statement by Johnsson, “Can we find unity on what the everlasting gospel really is?” The problem is that the contemporary Seventh-day Adventist Church leadership, since 1955, is teaching Evangelical concepts of the gospel – the gospel of the Sunday-keeping churches of Babylon. Sadly, even the Evangelical leaders see that the Seventh-day Adventist Church has changed.

“The position of the Adventists seems to some of us in certain cases to be a new position;” Dr. Barnhouse wrote, “to them it may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination.” (Donald Grey Barnhouse, “Are Seventh-day Adventists Christian?” Eternity, September, 1956, emphasis supplied).

William Johnsson’s Erroneous Conclusion

The Days Ahead: As I consider the factors tending to fragment the Seventh-day Adventist church – and there are more than the seven I have listed I would be pessimistic except for one factor – Jesus.

Jesus Christ is head of the church, not any individual (Col. 1:15-20). He gave Himself for the church; the church is His bride. He wants to present the church pure and spotless to His Father (Eph. 5:26,27).

And John saw the church in vision. He saw a vast numberless multitude redeemed from every nation, kindred, tongue and people (Rev. 7:9,10). He saw them – saw those who came through the end-time crisis (Rev. 14:1-5).

“The church may appear as about to fall, but it does not fall,” wrote Ellen White (Selected Messages, Book 2, p. 380). How true that has been in the past! And it will continue to be true in the days ahead.

I believe the miracle will continue. I believe, not merely because I am an inveterate optimist, but because I believe in Jesus. I believe that His cross has won the victory over evil for all time and guarantees the future of the church.

ibid., William G. Johnsson, Editorial, Adventist Review, May 6, 1994, pages 12-14. (emphasis supplied).

William Johnsson, like the rest of the Seventh-day Adventist leadership, believes that the corporate Church will go through to the end. Picture the leaders walking out of the conference offices and stepping on the cloud that will take them all to heaven. They really do not believe in the close of probation, to be followed by the great time of trouble, the seven last plagues, as our pioneers believed and taught. After all, they are “new theology” and are “saved.” We are all going to be saved, provided your name is on the Church books. *The apostate leadership of the Church believes that a great multitude that no man can number will be translated!* How long before the SDA Church teaches the “rapture” theory of the fallen churches of Babylon?

“And John saw the church in vision. He saw a vast numberless multitude redeemed from every nation, kindred, tongue and people,” Johnsson stated. “He saw them – saw those who came through the end-time crisis.” (ibid., Johnsson, Adventist Review, May 6, 1994, emphasis supplied). Because contemporary Seventh-day Adventists have accepted a “new” Bible, the New International Version – and now the “New” Revised Standard Version, complete with the Apocrypha books and endorsed by the Papacy; and because they have been “infatuated with a false Christ” – the leadership of the contemporary Church do not have a clear concept of what the true church of Christ in the end-time really is. The true church of Christ in earth’s last hours are they that “keep the commandments of God, and the faith of Jesus.” The new translations say “faith IN Jesus,” not the “faith OF Jesus.” (Compare Rev. 14:12 KJV to NIV, or RSV, or NRSV, or any other modern translation).

The True Remnant Church

The true people of God who will go through and be translated will, through the faith of Jesus, and the power of the Holy Spirit, overcome defection of character as did Enoch. They will have gotten the “victory” over the beast and over his image. The simple fact is that those who are alive, after the close of human probation, who have not perfected their sinful character, by the faith of Jesus, and who have not gotten the “victory” over the beast and over his image, *will be forever lost!* If you reject the faith of Jesus you are rejecting the “most precious message” the Lord gave to His people in 1888. If you reject the message and the messengers, you are rejecting Christ.

Still Rejecting God’s Special 1888 Message and the Messengers

In 1994, Roy Adams, Assistant Editor of the Adventist Review, wrote a book titled, *The Nature Of Christ*. Published by the Review and Herald Publishing Association, the book presents the contemporary Seventh-day Adventist leadership’s concept of “the problems of sin, righteousness, perfection, and Christ’s human nature.” (See below, Raoul Dederen). Indeed, four men from the highest level of SDA Church leadership endorsed the book on the back cover. These men are; George R. Knight, Professor, Church History, Andrews University; William H. Shea, Associate Director, Biblical Research Institute of the Seventh-day Adventist Church; Raoul Dederen, Seventh-day Adventist Seminary, Andrews University, and Robert S. Folkenberg, President, General Conference of Seventh-day Adventists.

This truly is a definite approval by the highest leadership to what Roy Adams wrote in his book *The Human Nature of Christ*. Therefore, we should consider carefully what Roy Adams had to say in his book.

Roy Adams’ Erroneous Thesis

My thesis throughout is that the theology of these three men [Jones, Waggoner and Andreasen] has provided the spawning ground for the position

on righteousness by faith and perfection held by certain Adventists today. . .

Without a doubt, the roots of the present agitation go all the way back to Jones and Waggoner.

The perfectionist agitation within the Seventh-day Adventist Church today had its genesis in the post-1888 teachings of A. T. Jones and E. J. Waggoner. In this chapter I wish to show that the linkage of sanctification, perfection and Christ's nature that has become dominate among certain groups is a direct legacy of M. L. Andreasen's theology.

Roy Adams, The Nature of Christ, pages 29, 37. (emphasis supplied).

Notice that Adams admits that the pioneer Adventist doctrines of "sanctification, perfection and Christ's nature," were taught by Jones, Waggoner and Andreasen. However, in his opposition to these doctrines of the 1888 message, Roy Adams is in direct opposition to the Spirit of Prophecy. Ellen White endorsed Waggoner and Jones and the 1888 message in many places, stating over and over that the message was a message from God. Not only that, but if we reject the 1888 message, or the messengers, *we are rejecting Christ!*

"The message given us by A. T. Jones and E. J. Waggoner," Ellen White wrote, "is a message of God to the Laodicean Church." (Letter S-24, 1892, emphasis supplied).

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones," Ellen White wrote. "If you reject Christ's delegated messengers [Jones and Waggoner], you reject Christ." (Testimonies to Ministers, pages 91-97, emphasis supplied).

"Without a doubt," Roy Adams states in opposition to Ellen White, "the roots of the present agitation go all the way back to Jones and Waggoner." (*ibid.*, *The Nature of Christ*, pages 29, emphasis supplied).

Some have been cultivating hatred against the men [Jones and Waggoner] whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them.

Ellen G. White, Testimonies To Ministers, page 79, 80. (emphasis supplied).

*"The perfectionist agitation within the Seventh-day Adventist Church today," Roy Adams stated, again in opposition to Ellen White, "had its genesis in the post-1888 teachings of A. T. Jones and E. J. Waggoner." (*ibid.*, *The Nature of Christ*, pages 29, emphasis supplied).*

*"They knew not that God has sent these young men [Jones and Waggoner]," Ellen White stated in opposition to Roy Adams' thesis, "to bear a special message to them, which they treated with ridicule and contempt." (*ibid.*, Letter S-24, 1892, emphasis supplied).*

“My thesis throughout is that the theology of these three men [Jones, Waggoner and Andreasen],” Roy Adams wrote in opposition to Ellen White, “has provided the spawning ground for the position on righteousness by faith and perfection held by certain Adventists today.” (ibid., The Nature of Christ, page 106, emphasis supplied).

“Why do you cherish such bitterness against Elder A. T. Jones and Elder Waggoner?” Ellen White asks Roy Adams, or anyone who opposes the message. “God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God.” (Letter 51a, 1895, quoted in Through Crisis To Victory, page 24, emphasis supplied).

“When you reject the message borne by these men, you reject Christ, the giver of the message,” Ellen White continued. “Why will you encourage the attributes of Satan?” (ibid., Letter 51a, 1895, emphasis supplied).

“Why will you [Roy Adams] and Brother Henry despise God’s delegated ministers, and seek to justify yourselves?” Ellen White asks. “Your work stands revealed in the sight of God. `Turn ye, turn ye. . . ; for why will ye die?’” (ibid., Letter 51a, 1895, emphasis supplied).

We know that Brother (A. T.) Jones has been giving the message for this time, meat in due season to the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church, and from state to state; and light and freedom and the outpouring of the Spirit of God has attended the work. . . . Brother Jones seeks to arouse the professed people of God from their death-like slumber. . . .

They (the opposers) will be asked in the judgment, `Who required this at your hand, to rise up against the message, and the messengers I sent to my people with light, with grace and power? Why have you lifted up your souls against God? When the evidence was piled upon evidence, why did you not humble your hearts before God and repent of your rejection of the message of mercy I sent to you?’

Ellen G. White, Letter Jan. 9, 1893. (emphasis supplied).

“God has committed to His servants [Jones & Waggoner] a message for this time;” Ellen White wrote, “but this message does not in every particular coincide with the ideas of all the leading men; and some criticize the message and the messengers.” (ibid., Testimonies to Ministers, page 465, emphasis supplied).

“I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants [Jones and Waggoner]; but the present evidence of His working is revealed to you, and you are now

under obligation to believe,” Ellen White warned. “You cannot neglect God’s messages of warning, and cannot reject them or treat them lightly, but at the peril of infinite loss.” (ibid., Testimonies to Ministers, page 466, emphasis supplied).

“Be careful how you take a position against Elder Waggoner,” Ellen White warned. “*Have you not the best of evidence that the Lord has been communicating light through him?* I have, and the people where he has labored have been greatly blessed under his labors.” (Letter K18, 1892, emphasis supplied).

Roy Adams’ Absurd Conclusion About the 1888 Message

Human society cannot move forward unless people are prepared to leave the past behind. Wherever a people or society find this impossible, there is bloodshed and backwardness. Look at the Middle East today. Look at Northern Ireland. Look at Yugoslavia. Look at Sudan. Yet this is what people like Wieland and Short wish to us.

Roy Adams, The Nature of Christ, page 106. (emphasis supplied).

In opposition to Ellen White, Roy Adams stated, “Human society cannot move forward *unless people are prepared to leave the past behind.*” (ibid., *The Nature of Christ*, page 106, emphasis supplied).

“We have nothing to fear for the future, *except as we shall forget the way the Lord has led us, and His teaching in our past history,*” Ellen White replies in opposition to Adams’ erroneous conclusion. (*Life Sketches*, page 196, emphasis supplied).

“Wherever a people or society find this impossible, there is bloodshed and backwardness. . . ,” Roy Adams wrote. “*Yet this is what people like Wieland and Short wish to us.*” (ibid., *The Nature of Christ*, page 106, emphasis supplied).

This last statement by Roy Adams is the most redundant of all! The Lord in 1950 gave a message of reproof to give to the leadership of the Seventh-day Adventist Church. This message was rejected just as surely then as it was in 1888. The official rejection came in 1958, eight years after the message was first given in 1950 – *one year after the publication of the erroneous book Questions on Doctrine in 1957!*

Official SDA Rejection Message

First: That at the General Conference session held in Minneapolis, Minnesota, in the year 1888, “we” – our church or denomination – rejected the light sent to us by the Lord through Brethren A. T. Jones and E. J. Waggoner on the subject of righteousness by faith; that since then we have been on a detour, presenting hazy ideas regarding righteousness by faith; and that we have been infatuated with a false Christ.

Second: That we can never get back on the track, and experience the full blessing of God in the outpouring of the latter rain, until the General Conference confesses that we rejected the light in Minneapolis.

Our Answer: Certainly Brethren Wieland and Short have failed to prove that our church rejected the light in Minneapolis. Neither Brethren Wieland or Short nor anyone else can prove that this light was rejected.

The facts are that there was no action taken to reject it. . .

Wieland and Short Manuscript Report, As Received By the Officers, page 3. (emphasis supplied).

“The charge that we are infatuated with a false Christ and are presenting a false Christ is, we believe, unfounded,” Committee statement. “We must record our inability to accept some of the things Brethren Wieland and Short say about the nature and work of Christ.” (ibid., Wieland and Short Manuscript Report, As Received By the Officers, page 3, emphasis supplied).

Notice that in their reply, the Adventist leadership stated that the charge that the leadership of the Church was “infatuated with a false Christ,” and that the leadership had rejected the 1888 message “is, we believe, unfounded.” It is left with the reader to decide whether the charge was unfounded. But enough evidence has been presented to prove that the charge was not unfounded. (See , Andreasen, *Letters to the Churches*; (Note:- These documents can be purchased from, Adventist Laymen’s Foundation, P. O. Box 69, Ozone, AR 72854).

Thought Question

Ellen White had stated that the “Loud Cry”: had begun with the 1888 message, and the fact that the Church was still here on earth in 1950 proved rejection of that message. Would the fact that the Church is still here on earth in 2015, would this fact add proof to their charge?

Now and Then – Two Opposing Messages In the Review and Herald

Is it not curious that the current editors of the *Adventist Review*, William G. Johnsson and Roy Adams, publish a “new theology” message in total opposition to the articles written one hundred years ago by Ellen White and other pioneer Adventists?

Note carefully the following example: William G. Johnsson – New Theology Message

“The watershed in Adventist theology isn’t as some want to claim, 1956, when the church issued

Questions on Doctrines,” Johnsson wrote. Not 1956 but 1888 saw the origin of two distinct theological streams.” (Adventist Review, May 6, 1994, pages 12-14, emphasis supplied).

Ellen G. White – 1888 Message

“But as the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel’s message, and they were greatly encouraged,” Ellen White reported. “They testified to the fact that they had never before attended meetings where they had received so much instruction and such precious light.” (Review and Herald, August 13, 1889, emphasis supplied).

Roy Adams – New Theology Message

“My thesis throughout is that the theology of these three men [Jones, Waggoner and Andreasen],” Roy Adams wrote, “has provided the spawning ground for the position on righteousness by faith and perfection held by certain Adventists today.” (ibid., The Nature of Christ, page 106, emphasis supplied).

Ellen G. White and the 1888 Message

“I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached,” Ellen White testified. “I considered it a privilege to stand by the side of my brethren [Jones and

Waggoner], and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. (Review and Herald, March 18, 1890, emphasis supplied).

Contemporary Leadership Endorses the Apostasy

“The reader will find a candid treatment of the human nature of Christ as it relates to perfection, the 1888 General Conference session, and the so-called apostasy of the SDA Church,” George Knight wrote. “Adams’ book is must reading for those on both sides of these issues.” (George R. Knight, Professor, of Church History, Andrews University, back cover, The Nature of Christ, emphasis his).

Notice the phrase “the so-called apostasy of the SDA Church.” For obvious reasons George Knight and those in leadership do not believe that the Seventh-day Adventist Church is in apostasy. As a leading Professor of the History Department of Andrews University, Knight should have had a clearer view of the history of the 1888 message and the writings of A. T. Jones and E. J. Waggoner.

“Adams exposes the error of those who overemphasize sanctification at the expense of justification,” William Shea wrote. “With candor and forthright vigor he also demonstrates the fallacy of those who would subjugate Christ’s human nature to passions and propensities toward sin just like ours. The illumination he sheds upon these subjects will be of great value.” (William H. Shea, Associate Director, Biblical Research Institute, back cover, The Nature of Christ, emphasis supplied).

Shea states that it is a “fallacy” to believe that Christ’s human nature had “passions and propensities toward sin just like ours.” The heretical book *Questions on Doctrine*, page 383, agrees with Shea.

“Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam.” (emphasis supplied).

But what does the Spirit of Prophecy say on this subject?

“Think of Christ’s humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin.” (The Youth’s Instructor, December 20, 1900).

“An amazing comprehensive book that addresses basic issues related to the problems of sin, righteousness, perfection, and Christ’s human nature from an Adventist perspective,” Raoul Dederen wrote about Roy Adams’ book. “Rooted in the Scriptures and the writings of E. G. White, it will supply its readers with a reasoned statement on each topic. This is a book to be read through and pondered and then read again.” (Raoul Dederen, Seventh-day Adventist Seminary, Andrews University, back cover, The Nature of Christ, emphasis supplied).

Dederen should have said, “An amazing comprehensive book from a contemporary, new theology, Adventist perspective.” His statement that the book is “rooted in the Scriptures and the writings of E. G.

White,” is a total fallacy. Nothing could be further from the truth. Adams’ thesis is in total opposition to Scripture and the writings of Ellen White.

*“Roy Adams performs a very useful function here in evaluating some of the challenges in the areas of righteousness by faith, the human nature of Christ, in our view of the past history of our church,” Robert Folkenberg wrote. “As he points out, some of the challenges are not based upon a sound use of the Bible and the Spirit of Prophecy and our members need to be aware of the defects present in these alternate interpretations.” (Robert S. Folkenberg, President, General Conference of Seventh-day Adventists, back cover, *The Nature of Christ*, emphasis supplied).*

Folkenberg stated “in our view of the past history of our church.” This is the real problem. Contemporary leadership teaches a view of Seventh-day Adventist history that is just not accurate. Indeed, it has been well documented that many facts of SDA Church history have been inverted, omitted, expunged, and otherwise mutilated. (See previous chapters)

As for Folkenberg’s statement that “some of the challenges are not based upon a sound use of the Bible and the Spirit of Prophecy,” we refer the reader to the documentation of the above chapters. Folkenberg stated further that “our members need to be aware of the defects present in these alternate interpretations.” Documented evidence has shown that contemporary SDA leadership are the ones who have presented “defects” in their “alternate interpretations” of SDA history.

The book by Roy Adams, *Christ’s Human Nature*, is to the date of its publication, 1994, the most heretical ever penned by a Seventh-day Adventist and published by a denominational publishing house. The book teaches that all the problems facing the contemporary SDA Church come from 1888. Why? Because for the past fifty years leadership has been teaching a message opposed to that which was presented in 1888, and is committed to push this opposing view onto the Church.

Laiety is compelled to believe this opposing view under fear of ecclesiastical discipline. Because some choose to obey God rather than man, problems have developed in the Church. Leadership reacts by disfellowshipping many who do not accept their Papal effigy. These faithful men and women form independent self-supporting ministries and attack the apostasy. A division now exists. It is called the shaking.

The Apostasy Continues Into 1997

A new book off the leading denominational press in 1997 titled, *The Humanity of Christ*, continues the apostasy. Penned by Dr. Woodrow W. Whidden of Andrews University, the book is stated to be two chapters from Whidden’s Doctoral Dissertation. Published by the Review and Herald Publishing Association, the book suggests that Ellen White had two opposing views on the humanity of Jesus Christ – one view before 1888, and another view after. This, of course, is just not true.

Dr. Ralph Larson in his excellent work, *The Word Was Made Flesh*, could find no statement by a Seventh-day Adventist prior to 1950 that Christ had a human nature like that which Adam possessed before the fall. Larson found over 1,100 statements to the contrary by Ellen White and other pioneer Adventists, that Christ came to earth in the nature of man after the fall.

Andreasen Again Blamed For Current Theological Division

Although M. L. Andreasen was merely standing courageously for truth as taught by Seventh-day Adventists prior to the 1955-56 Evangelical Conferences, Dr. Whidden, like Roy Adams and William Johnsson, also blames Andreasen for the current theological division in Adventism over the the humanity of Christ. Whidden also states that George Knight, professor of history at Andrews University, claims to have found a statement by an Adventist opposing the view of Waggoner, Jones, Prescott, and other pioneer

adventists on the humanity of Christ. No reference is given. Again, Dr. Ralph Larson found over 1,100 statements by Ellen White and other pioneer Adventists that Christ came to earth in the nature of man after the fall. Apparently, Dr. Whidden, along with George Knight, *Review* editors, William Johnsson, Roy Adams, and other contemporary Adventist leadership, wish to cling to one obscure, flimsy, alleged statement, and cast off 1,100 statements by pioneer Adventists and the Spirit of Prophecy. This is truly doctrine built upon sand.

The messengers of the Lord (Waggoner and Jones) are rejected by contemporary leadership. Ellen White stated that if we reject the messengers we are rejecting Christ. Yet the highest leadership of the Church state that Adams' book is Biblical and in harmony with the Spirit of Prophecy.

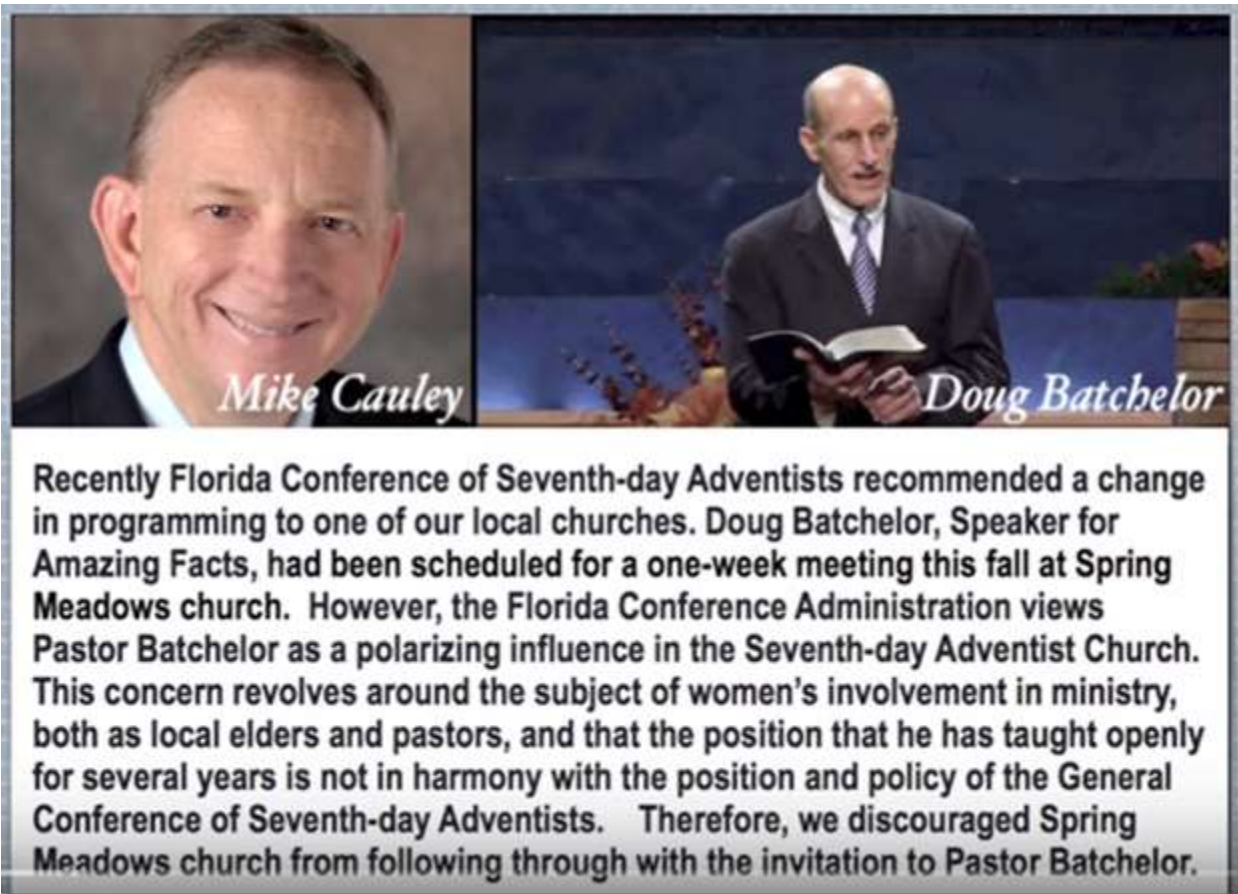
“Truth is of God; deception in all its myriad forms is of Satan,” Ellen White wrote, “and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one.” (Prophets and Kings, page 252, emphasis supplied).

Leadership Now In Total Apostasy

Is the Seventh-day Adventist Church in total apostasy? Only the Lord can determine the extent of the apostasy of the Church. However, when Robert S. Folkenberg, General Conference President; William H. Shea, Associate Director, Biblical Research Institute (the official arm of the Church that investigates doctrine); Raoul Dederen, teacher at the Seventh-day Adventist Seminary, Andrews University; and George R. Knight, Professor of Church History at Andrews University (the foremost authority on Church history in the contemporary SDA Church) – when these top leaders endorse the heretical book by Roy Adams, *Christ's Human Nature*, **it becomes obvious that the leadership of the Seventh-day Adventist Church is in total apostasy.** Again, the people of the SDA Church may not yet be, but with the endorsement of this heretical book, and now the even newer book, *The Humanity of Christ*, by Dr. Woodrow W. Whidden, *the leadership is now in total apostasy!*

A similar condition existed in the Church at the time of the early rain. We are living in the time of the latter rain. The two time-periods are parallel and analogous. When the apostle Peter preached on the day of Pentecost to the “devout” men gathered there, he called for them to repent. (Acts 2:36-38). However, later, when called before the leadership, Peter also accused them of being responsible for the death of Christ, *but he did not call for them to repent!* (Acts 5:30). Why? **Because the leadership was in total apostasy and their probation had closed. The same is true today.**

Here is a vivid example today in 2015 of apostasy in the church: Amazing Facts and Florida Conference



The Florida Conference was for women elders/ministers and Doug Batchelor had come out in support of the biblical position so, in retaliation to his position, they pressured the above church to cancel his series. This is another example of papal behavior.

The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. "Times have changed." These words strengthen their unbelief, and they say: "The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment." Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God.

Ellen G. White, *Testimonies for the Church*, Vol. 5, page 211. (emphasis supplied).

This concludes Part #1, "The Apostasy." Clear evidence has been presented. How will you respond to this evidence?

Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. 5T, p. 136.

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