

POINTS OF DIFFERENCE BETWEEN

Seventh-day Adventists

AND THE

Church of God

OR

WHY I'M NOT A MEMBER OF THE
SEVENTH-DAY ADVENTISTS

By

JOHN KIESZ

*Mr. W. W. Wierberg,
Barnstable, Mass.
Oct 24/56*

WHY I AM NOT A MEMBER
OF THE
SEVENTH DAY ADVENTIST DENOMINATION

Dear reader:

During my three years' training at Plainview Academy, near Redfield, South Dakota, I became intimately acquainted with many Seventh-day Adventists, and naturally of course I also became acquainted with their doctrines as well as with several of Mrs. White's writings. The love that existed among most of the students was commendable. The teachers, especially, were kind and hospitable which is never to be forgotten. As a people the Adventists are generally zealous of good works. They aim to do good thru the sanitariums, and also thru the educational systems, stressing the harmonious developments of the mental, the spiritual, and the physical capacities of man. And furthermore they make an effort to warn the whole world of the perilous times ahead of us, and of Christ's soon coming.

As these are all commendable traits the question will naturally arise, "Why then are you not a member of this church?" And because I have time and again been questioned for my non-fellowship with their faith, I wish to give an account according to 1 Pt. 3:15.—"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Reasons

1.—I would be requested to teach that the "Testimonies" of Mrs. White are the spirit of prophecy. On the contrary I read: "Worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19:10; 1:1-3.

2

An attempt to take the place of Christ:

Mrs. White says:

"In ancient times God spake to them by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of his spirit. . . The Lord has seen fit to give me a view of the needs and errors of His people." Testimonies, Vol. V, p. 661.

The Bible says:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Hebrews 1:1-2.

Now, I cannot accept the substitution of Mrs. White's counsel in place of the Son of God.—If you wish to know what the spirit of prophecy really is, send to author for a leaflet called "The Spirit of Prophecy."

2.—I would be obliged to teach that the earth will be desolate for 1000 years, and the millennial reign in heaven. But in Gen. 8:21-22 I am informed that "The Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The texts that are generally produced to try to prove the desolation of the earth during the millennium, really refer to the land of Israel as a punishment for disobedience—this punishment is already in the past. The Jews are returning to their homeland, and Palestine is blooming again. The word earth is used in a variety of senses in the Bible. (1) The literal world on which we live. Gen. 1:1; Psa. 115:16. (2) The inhabitants. Gen. 11:1; Psa. 96:1. (3) Restricted or limited to certain district, land, or country. Ezra 1:2; Luke 4:25; Matt. 9:26. Jer. 4:27 says, "The whole land shall be desolate; yet will I not make a full end." Isa. 24:6 shows a few men left.

Soon our Lord will come again to the place from where

3

he ascended to heaven. Acts 1:1-12; Zech. 14:4. Then will he sit upon the throne of his glory. Matt. 25:31-34. This is the throne of his father David (Luke 1:31-33) which is not in heaven but on earth. We shall reign on the earth for a thousand years. Rev. 5:9-10; 20:6. Christ's kingdom will be set under (not up in) the whole heaven in the time of the kings that are in the clay and iron condition—not 1000 years later. Dan. 2:34-44; 7:25; Isa. 11: and 65:17-25. When Christ comes and the resurrection takes place God will bring his people "into the land of Israel." Ezek. 37:12. Jesus told his disciples, "Whither I go, ye cannot come." Jno. 13:33. But he taught them to pray, "Thy kingdom come."

The restitution of all things will take place when Jesus comes to reign. Acts 3:19-21; Matt. 19:28. The dominion which Adam lost (Gen. 1:26) will be given to Christ. Micah. 4:7-8. He shall have dominion from sea to sea. Pa. 72:8; Zech. 9:10. After the millennium there will be no sea. Rev. 21:1. Therefore the dominion has to be on earth during the 1000 years' reign. Should I teach that the saints will reign in heaven for 1000 years, I would also be obliged to teach that children will be born there, and that God takes sinners, animals, and snakes into heaven when Christ comes in order to fulfill the 11th and 65th chapters of Isaiah. Such, however, is not the case. The truth is:—"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Psa. 115:16; Prov. 10:30; 11:31.

3.—I could not teach with a clear conscience that the transgression of desolation spoken of in Dan. 8:13-14 has reference to the heavenly sanctuary, and that the cleansing thereof took place in 1844. In what condition would the sanctuary, the Father, the Son and the angels be should they have been trodden under foot for 2300 years? Could we still call it a sanctuary?

4.—How could I teach that the investigative judgment began only in 1844 when, as a matter of fact, the Apostles taught that it was in swing in their day already? Jno. 3:18,

4

36; 9:39; 12:31; Acts 13:44-46; 1 Cor. 11:28-32; 2 Cor. 13:5; 1 Pet. 4:17; Jas. 5:9; Rev. 14:6, 7. It is the judgment of self-examination or investigation. When the gospel is brot to the individual, he judges himself either worthy or unworthy of eternal life. His choice decides his case. The future final judgment will convene when Christ comes in his kingdom. Matt. 25:31-34; Jno. 5:28; Acts 17:32; 24:25; 1 Cor. 4:5; 2 Cor. 5:10; 2 Tim. 4:1; Heb. 9:27; Jude 14:15.—Send to author for leaflet "Judgment Shall Sit" which treats the investigative judgment question more fully.

5.—I would even have to deny the blessed assurance that our sins were atoned for when Christ was crucified, if I were to accept and teach the following quotations: "We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type. . . . —Words of Truth Series No. 5. Fundamental Principles of Seventh-day Adventists.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24. Did Jesus fail to fulfill this prophecy within the seventy weeks? Oh no, for Paul and Peter taught in their day that they had then received atonement already. Rom. 5:11; Col. 1:19-21; 1 Pet. 2:24.—Send for treatise on "Atonement by Christ."

6.—Without Biblical proof it is impossible for me to teach that Jesus entered the most holy place of the heavenly sanctuary only in 1844. But it is easy to understand that he entered it when he entered into heaven itself. "Into that within the veil" means the most holy place, and thither had the forerunner entered when Paul wrote the Hebrew letter. Heb. 6:19-20. When Jesus was crucified he cried with a loud voice, and yielded up the ghost. "And, behold, the veil of the temple was rent in twain from top to the bottom." Matt. 27:50-51. I believe that this signified that then the way to the most holy to the

5

heavenly sanctuary was opened, which is still open.

"Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. Many texts could be cited to show that Jesus went to the right hand of God, the most exalted place that could be given him, at his ascension. The earthly tabernacle was a pattern of the heavenly. This being so, it signified when the veil of the temple was rent in twain that in the heavenly sanctuary the way was opened to the most holy place. The mercy seat is in the most holy place. Ex. 26:34. Thereto did the Hebrew writer ask the people to come to in his time already—Not only since 1844. Heb. 4:14-16—Send to author for a detailed description of subject termed, "Within the Vail."

7.—The scribes and Pharisees wished to see a sign from the Master. "But he answered and said unto them. An evil and adulterous generation seeketh after a sign; but there shall be no sign given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the Whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:33-40. Did Jesus fulfill this sign, or did he fail; so that, hence, the Jews could have said he is an imposter? That he would be three days and three nights in the heart of the earth was the only sign, which we have a record of, that he gave for proof of his Messiahship. According to the much-taught doctrine that he was buried on Friday and arose on Sunday, he certainly could not have fulfilled his own sign, for this span of time consists of one day and two nights. So you see that the Jews could have questioned him as a false Christ or imposter, in that he did not fulfill his only given sign of himself.

All records show that Christ was risen early on the first day of the week when the disciples and women came to see the sepulchre. The term "was risen" is in the past tense, so the resurrection had taken place when the visitors arrived. In Matt. 28:1-6 we have the definite time of the

6

resurrection given. The Sabbath ends with sunset, and the first day of the week dawns then. Lev. 23:32. Other translations for the word "dawn" in this text are "dusk", and "draw on." According to Luke 23:54 the Sabbath drew on at sunset, then, according to Matt. 28:1 the first day of the week drew on at sunset, and not in the morning.

If we now according to Jesus' sign (knowing the time of his resurrection by Matt. 28:1-6) figure three days and three nights backwards, we arrive at Wednesday night. At that time he was placed into the tomb by Joseph of Arimathaea. Matt. 27:57-60. This day, Wednesday, was the preparation day before the high day Sabbath (Jno. 19:31), the 15th of Nisan, which was a yearly observance and fell in that year on Thursday. This time was governed by the moon and always fell in March or April according to our present system of calendars. Exo. 12th and 13th chapters, and Num. 9:1-5.

Astronomy points out that the time of Christ's crucifixion was on a Wednesday. Astronomers are able to calculate set dates of the past and for the future. All Jewish sacred months begin with new moons, and the sacred year begins in what we call Spring, while their civil years begin in the Fall. The Passover falls on the 14th day of the first month, Nisan, and it was at this time that Jesus was crucified. God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This is good authority that the time can be calculated by astronomers. The following letter from the Naval Observatory confirms the Wednesday Crucifixion:

NAVY DEPARTMENT
U. S. NAVAL OBSERVATORY
WASHINGTON, D. C.

Sir: January 16, 1919.

In reply to your letter of January 15, you are informed the Astronomical Full Moon occurred Tuesday, March

7

27, A. D., 31, 1h P. M., Jerusalem Time, Julian calendar.
The time may be accepted as correct within two or three hours.

By direction of the Superintendent, U. S. Naval Observatory.

Very respectfully,

(Signed) W. S. Eichelberger,
Commander (Math) U. S. N.

Director, Nautical Almanac.

To teach a Friday crucifixion is to make the Bible to appear as contradicting itself. Just notice this: In Mark 16:1 we read that the woman bought the spices after the Sabbath was past, while Luke 23:54-56 tells us that they prepared them before the Sabbath. Sounds like a flat contradiction, doesn't it? But no! Just remember the high Sabbath on Thursday, and the weekly Sabbath on Saturday. Mark speaks of the Passover Sabbath on Thursday when he says that they bought aromatics after the Sabbath was past; while Luke speaks of the weekly Sabbath, when he says that they prepared the spices and then rested on the Sabbath, according to the commandment. (Exo. 20:8-11)

8.—During the time of negro-slavery in America, Mrs. White had a vision on the "Sins of Babylon," as found in Early Writings, pages 273-276. In the last part of this description she says that the slave masters would receive the seven last plagues. Perhaps she did not know that the slaves would be freed so soon after she had that revelation. Didn't God know? About 67 years have elapsed since we have no more slaves here, and the plagues have not fallen. Only a few slave masters are alive now, perhaps. Chances are that all will die before the plagues will begin to fall. The only way that the dead slave-masters could receive the seven last plagues would be to have them resurrected before the plagues will fall, and before the coming of the Lord. From the book of Revelation we learn that the plagues will be poured out before the second advent of Christ; and when he does come the First resurrection occurs. None other promised before that time.

9.—Was the Tower of Babel built before the flood or afterwards? You will of course answer that according to Gen. 10:32; 11:1-9 it was built after the flood; but according to the following it was supposed to have existed before: "This system was corrupted before the flood by those who separated themselves from the faithful followers of God and engaged in building the Tower of Babel." Spiritual Gifts, Vol. 3, Page 301, 1864 edition. The system she was speaking of was the sacrificial system that the Lord first established with Adam after his fall. She should have known that the same people who built the Tower of Babel did not exist before the flood to corrupt it then.

10.—The following also is from Spiritual Gifts, Vol. 3, Page 75, 1864 edition: "Since the flood there has been amalgamation of man and beast, as may be seen in almost endless varieties of species of animals, and certain races of men." Such a statement would try to make me believe that some men are part animals, and that some animals are part man. God does not allow such desecration. Over 2000 years after the flood we are told by inspiration: "And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. Man is made in the image of God, and is a class or family by himself. Mrs. White's statement has been committed to several leading scientists, and the following answers were received:

"This statement you quote is a ridiculous one. There is, of course, no crossing of the human race with beasts as far as any cross breeding is concerned." (Dr. A. S. Warthin, Professor of Pathology, University of Michigan)

"There is no scientific foundation for any assertion as to fertile union between man and beast." (Director Thomas, British Museum, Cromwell Road, London.)

"Have human beings and animals ever been crossed?"

"There is no authentic record of a cross between the human race and the lower animals of any species whatsoever. According to the Smithsonian Institute, numerous reports of crosses between human beings on the one hand and apes, bears, dogs and other animals on the other hand

invariably proved groundless when investigated by competent scientists." (Pathfinder, April 13, 1929.)

"There are no known crosses between individuals of different orders, as the cat and dog or sheep and cow. Neither is it possible to cross genuses of an order. Reason:—Each genus has a definite number of chromosomes in the generative cells—and these cannot vary more than one and function in the process of fertilization. Therefore man cannot cross with lower animals." (F. E. Ostrander, Dept of Biological Science, Arizona State Teachers College, Tempe, Arizona.)

11.—In describing the flood and the circumstances connected therewith, according to Spiritual Gifts, Vol. 3, p. 68, 1864 edition, we are informed that the animals entered the ark during the seven days, while Noah was directing them to their proper places. But if you will read Gen. 7:4-17 you will find that we are told that on the selfsame day when the waters of the flood were upon the earth, entered Noah and all the beasts into the ark.

NOTE:—Spiritual Gifts, Vol. 3, 1864 edition, is out of print and so there are not many copies of it extant. Patriarchs and Prophets is supposed to have taken its place according to W. C. White, her son, but not everything found in Spiritual Gifts has been permitted to appear in the later work, or at least it has not been included in totality. Yet much other material has been added, so that it is a much larger book.

12.—Either I will have to reject facts and divine truth, or the following: "I also saw that Old Jerusalem never would be built up."—Early Writings, page 75. Knowing what I do about the Bible predictions in regard to this question, and also knowing something about current history, I would be a hypocrite if I would try to pose as believing, and also to teach such as the above quoted.

In the Old Testament God warned the children of Israel time and again, what would befall them for their disobedience, and he also told them just what would happen just before the end of this present age. Ezek. chapters

37, 38, and 39; Deut. 28:36-37; Isa. 61:4-6; Jer. 30:18-24; Amos 9:9-15. The following is from Hosea 3:4-5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

In the New Testament we read this: "And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:21-24; see also Rom. 11:25. This prophecy has in part been literally fulfilled. Jerusalem was trodden down by the Gentiles, until in 1917 Palestine was wrested from them by the English and given to the Jewish people for a homeland. The Jews from practically all parts of the world have been gathering there since then. Jerusalem is being built up again, both literally and spiritually. Many Jews have accepted, and are now accepting, Christ as their Messiah since their return.

The return of the Jews is a sign of the times. Psa. 102:16; Matt. 23:37-39. Jerusalem becomes a burdensome stone to all nations. Zech. 12:1-5. It will be a time of great tribulation. Ezek. 38: 10-12; Zech. 14:1-4; Joel 3:1-21; Rev. 16:13-16. The trying conditions will help to bring about the fulfillment of Isa. 25:9; Matt. 23:39.

13.—I believe that the Threefold Angels' Messages of Rev. 14:6-12 are of much greater importance and meaning than to teach that the first and second angels' messages were of only a few years duration as described in Early Writings, pages 232-240, as well as in some other writings. There are no stable reasons whatsoever to believe that the first two angels' messages were proclaimed for only a few years before 1844, and that the third began in that year.

The first angel's message, however, began in the days of the Apostles, and still continues. It is the everlasting gospel; and judgment also has been going on ever since. Christ said, "For judgment am I come in the world." Jno.

9:39. "Now is the judgment of the world." Jno. 12:31. And Peter said, "For the time is come (in his day) that judgment must begin at the house of God." 1 Peter 4:17.

The second angel's message was proclaimed by such great Protestant reformers as: Luther, Wycliffe, Calvin, Huss, and others. It was during that time that Babylon (the Roman Catholic Church system) was falling from power and prestige.

The third angel's message is due to the world now. All three angels' messages are now going on together. We are still preaching the everlasting gospel, and that the hour of his judgment is come. We are still preaching how Babylon at one time fell from power and exalted position, and so completely so that the pope was even taken prisoner by the French. General Napoleon Bonaparte, in 1798. And now we are preaching against worshipping the beast and his image, which is so rapidly reviving. The deadly wound has been healed and Rome is having much prestige again. In 1928 the pope was released from his Vatican prison, and the whole world is wondering after the beast. —For a more detailed treatise on the "Three Angels' Messages" write to the author for same.

14.—The name Seventh-day Adventist is full of good meaning as far as that is concerned. We should keep the seventh day holy, and we should wait for the second coming of Christ (Exo. 20:8-11; 2 Pet. 3:11-14), but the name is not Biblical. Many times is the name Church of God mentioned in the New Testament. It was the Church of God that Jesus purchased with his own blood. Acts 20:28. Before his conversion, Paul was a persecutor of same. 1 Cor. 15:9; Gal. 1:13. All the churches in Judea were called by this name. 1 Thess. 2:14. See also the following texts; 1 Cor. 1:2; 10:32; 11:16, 22; 2 Cor. 1:1; Eph. 3:14, 15; 2 Thess. 1:4; and 1 Tim. 3:5, 15.

That God esteemed names highly can be seen from such examples as changing the name of Abram to Abraham, of Jacob into Israel, and of Saul into Paul, after they made spiritual experiences. The new name, when the

Gentiles would see his righteousness, was promised in Isa. 62:2, "The name should not be misused, however: 'I know thy works, that thou hast a name that thou livest, and art dead.'" Rev. 3:1.

It was the desire of Christ that his followers be kept in the name of the Father, while he is gone from the world. Jno. 17:6, 11. When he returns to this earth again, he evidently will look for his bride going by the same name that she had when he left her. The Church of God organization has more Bible truths than any other that I know of.

Conclusion

Not only have I written the foregoing reasons for not being a member of the Seventh-day Adventist church, but also in hopes that it will be an eye-opener to you, if you have not already become acquainted with these facts. We do not wish to offend you, but having learned to love many Seventh-day Adventists, we feel it our duty to caution our Brethren of many kindred truths, when we see so many deviating from the real truth in that they depend upon the leadings of a head that is no more infallible than the head of the Roman Catholic Church.

"Behold, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 Jno. 4:1.

Jesus commanded us to search the Scriptures, and from that we infer that he also meant that we should not depend upon human beings for divine guidance. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. Read Rev. 2:18-19, and see what the Lord says about adding to the prophecy already given.

The Word of God is sufficient for our guidance. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect (no need for other instructions to be led right), thoroughly furnished unto all good works. 2 Tim. 3:16-17. Truth will make us free. Jno. 8:31-32. God's word is

truth. Jno. 17:17. "Thy word is a lamp unto my feet, and
a light unto my path." Psa. 119:105.

Wouldn't it be well to meditate upon such passages, as:
"What communion hath light with darkness?" and "Come
out of her my people?" God bless you. Written in 1932.
Second edition in 1934.

Address orders:

THE CHURCH OF GOD

Box 222

SALEM, W. VA.

U. S. A.

This tract 5c each, or 25 for 75c post paid.