

<https://www.youtube.com/watch?v=pinf3pUPhuE>

15 Bible Contradictions from Ellen G. White - SDA

So-called:

For a complete refutation against all Ellen G White so-called 'errors' see -

<http://www.pearltrees.com/awhn/ellen-g-white/id1593382>

Also - <http://www.pearltrees.com/awhn>

#1

[Time Index: 1:41-2:38] # 1. Was Adam with Eve when she was tempted in the garden?

“Ellen White says, “No.” (according to the video) and cites Patriarchs and Prophets, pages 53-54.

“... The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she [54] unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them. Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. But the serpent continued, in a musical voice, with subtle praise of her surpassing loveliness; and his words were not displeasing. Instead of fleeing from the spot she lingered wonderingly to hear a serpent speak. Had she been addressed by a being like the angels, her fears would have been excited; but she had no thought that the fascinating serpent could become the medium of the fallen foe. {PP 53.5} ...”

“The Bible says, “Yes.” (according to the video) and cites Genesis 3:6:

Genesis 3:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

What is the Truth of the matter?

Consider Genesis 3:1-5, the context of Genesis 3:6, in that Adam is nowhere mentioned, and the serpent only speaks with Eve, and Eve was the only one “deceived” directly by the serpent:

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And **he said unto the woman**, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Genesis 3:3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Genesis 3:4 And **the serpent said unto the woman**, Ye shall not surely die:

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

2 Corinthians 11:3 But I fear, lest by any means, as **the serpent beguiled Eve** through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 Timothy 2:14 And Adam was not deceived, but **the woman being deceived was in the transgression**.

Adam was in the garden 'with' Eve, but not at the vicinity of the tree of the knowledge of good and evil, as Eve ended up being alone and away from her house-band.

It would be like a person saying in answer to a question over the phone, "Where are you?", I am at the mall with my wife, though we are in two differing department stores. The Garden is the general area, and the tree is at the center.

Notice that the serpent only speaks directly to Eve, a single person. Adam is nowhere mentioned in vs 1-5, and is only mentioned at the end of vs 6, after the events at the tree itself with the serpent.

If Adam were directly present at the tree with Eve, rather than in the vicinity of the Garden with her, then why didn't Adam intervene and speak up and counter the words of the serpent? Adam would have been culpable, as he is the head of the union, and has the final authority (as far as man goes).

Adam and Eve had previously walked in the cool of the day with "the voice of the LORD God" (Jesus):

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Since Jesus always came down to them to speak with them, Jesus often has his two covering cherubs with Him, Gabriel and 'herald'. See Genesis 11:7, 18:2, 19:1; Isaiah 6:1-7; Daniel 8:15-16, 10:10-21, 12:5-7; Luke 1:26, 22:43, 24:4; Acts 1:10, etc. who always give instruction to men on behalf of Jesus.

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

So, sister White, never says, in any place, that Adam was not 'with' Eve in the Garden. What she does say, is what scripture says (by studying it out), that Adam was not 'with' Eve at the tree of knowledge of good and evil when being tempted, which only makes sense given the circumstances. After Eve took and ate of the fruit, she found Adam in the Garden 'with' her, and she gave (the serpent now working

through her) to Adam, who then ate.

There is no contradiction, or private interpretation here.

In fact, all of the points in this video have long since been debunked, over and over and over. It only takes a less than 2 second search on google to see that for anyone willing to take the time to see both sides of the issue and make the judgment based upon the word of God.

So, #1, is debunked, which one specifically do you want to look at next, or were you even interested in truth or just smear campaigns? I am interested in truth and am unafraid to look at the evidences all laid out, but are you one such person, or are you one who lets others do their thinking for them?

#2

[Time Index: 2:41 - 3:12] # 2 Was Adam deceived by satan?

“Ellen White says, “Yes.”” (according to the video) and cites Evangelism (a compilation btw), page 598:

“ Another Error--Commandments Done Away.-- Christ warns His followers, "Beware of false prophets, [598] which come to you in sheep's clothing, but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the Ten Commandments; but has the Lord told them this? No, God does not lie. {Ev 597.3}

Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while He showed His approval of Abel's offering, Cain rose up in anger and slew his brother. {Ev 598.1}

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God or the voice of the great apostate. . . . {Ev 598.2}

When type met antitype in the death of Christ, the sacrificial offering ceased. The ceremonial law was done away. But by the crucifixion the law of Ten Commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still.-- Review and Herald, June 26, 1900. {Ev 598.3} ...”

“The Bible says, “No.”” (according to the video) and cites 1 Timothy 2:14:

1 Timothy 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

“Evangelism” is actually citing “[The Advent Review and Sabbath Herald, June 26, 1900](#)” (which itself is citing the original “[Manuscript 58, April 13, 1899](#)”, but the quotation, about halfway

through, cited (AR&SH) is thus:

“... Christ warns his followers, “**Beware of false prophets**, which come to you in sheep's clothing; but inwardly they are ravening wolves.” **He exhorts us not to be deceived when false shepherds present their doctrines**. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? **They say the Lord has told them that they need not keep the ten commandments**; but has the Lord told them this?—No; God does not lie. **Satan, who is the father of lies, deceived Adam in a similar way**, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother.

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, “If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.”

John gives us the definition of sin. “Whosoever committeth sin,” he says, “transgresseth also the law: for sin is the transgression of the law.” And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words.

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ.

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections. ...” - [The Advent Review and Sabbath Herald, June 26, 1900](#)

If only people would read in context and all of the material, comparing line upon line, for the quotation above is about a warning of 'false prophets', which are not Satan directly, but are his mediums through whom he speaks, and thus deceives the world, and hence the quotation, “Satan, who is the father of lies, deceived Adam **in a similar way** ...”, and how was it “similar”, did satan directly deceive Adam as

he did Eve, “No”, for satan deceived Adam through Eve, for Eve became a false prophet, speaking on behalf of the devil, she became the medium for the downfall of Adam, which is exactly what scripture and the SoP/ToJ (above) says, listen further:

“... Since the fall of Eve in Eden through intemperate desire to gratify the taste, this has been the prevailing sin of the human family. Eve, after her transgression, prevailed upon her husband to eat also. **Adam was not deceived as was Eve, but he was influenced by her to do as she had done**—eat and risk the consequences, as no harm, she said, had come to her. Adam yielded to the temptations of his wife. He could not endure to be separated from her. He ate and fell from his integrity. Since this lamentable occurrence, which has introduced sin into our world, intemperate, lustful appetite and the power of influence which one in wrong exerts over another have brought an accumulation of misery which it is not possible for language to describe. In no other way has Satan come to fallen man with his temptations as successfully as through the appetite. ...” - [Manuscript 32, 1885, par. 6](#)

What about 1 Timothy 2:14?

Was only Eve deceived? No, and the verse doesn't say only Eve was deceived. It is speaking of direct deception from the devil. While Adam was not deceived directly by the devil at the tree, satan used Eve to deceive Adam (as satan uses false prophets, in like manner, a medium or go-between), and thus Adam also fell by transgression:

Job 31:33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

For the whole world (mankind) was deceived by the devil either directly as Eve, or indirectly as Adam:

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Again, there is no contradiction here, except those who hold to what the video is trying to make the scripture say, by not reading in context, and seeking only one verse and ignoring the others.

#2 is debunked. Again, if someone would take 2 seconds on a google search, they would have found this was debunked years ago, and over and over and over. If they would have spent even 30 minutes in prayerful study of their Bible, in humility before God, they wouldn't waste their time (purchased by the blood of Jesus) in false accusations.

#3

[Time Index: 3:13 - 4:07] # 3 Was the tower of Babel built before the flood?

“Ellen White says, “Yes” (according to the video) and cites Spiritual Gifts, Volume 3, page 301

“... The Lord first established the system of sacrificial offerings with Adam after his fall, which he taught to his descendants. This system was corrupted before the flood by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel. They sacrificed to gods of their own [making] instead of the God of Heaven. They did not offer sacrifices [302] because they had faith in the Redeemer to come, but because they thought they should please their gods by offering a great many beasts upon polluted idol altars. Their superstition led them to great

extravagances. They taught the people that the more valuable the sacrifice, the greater pleasure would it give their idol gods, and the greater would be the prosperity and riches of their nation. Hence human beings were often sacrificed to these senseless idols. Those nations had laws and regulations to control the actions of the people which were cruel in the extreme. Their laws were made by those whose hearts were not softened by grace, and while they would pass over the most debasing crimes, a small offense would call forth the most cruel punishment from those in authority. {3SG 301.4} ...” - [Spiritual Gifts \(1864\), Volume 3, page 301.4](#)

“The Bible says, “No” (according to the video) and cites Genesis 10:32, 11:4:

Genesis 10:32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Genesis 11:4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

What is the context of Spiritual Gifts, Volume 3, page 301.4? It is **“the system of sacrificial offerings”**; not the building of the tower of Babel as the video wrongly claims (sister White is again, taken out of context).

Sister White is describing two events, one before the flood.

There are two ways to understand this in its context and other places in which this was mentioned:

[1] The “by those” (in this instance) carries through both parts, and would read as such:

“... This system was corrupted before the flood **by those [1]** who separated themselves from the faithful followers of God, and **[2. by those]** engaged in the building of the tower of Babel. ...”

[1] “... This system was corrupted before the flood by those who separated themselves from the faithful followers of God ...”

This refers to Genesis 4-6, the 'sons of God' (those who 'call on the name of the LORD'; Genesis 4:26) and the 'daughters of men' (those who 'went out from the presence of the LORD'; Genesis 4:16). See:

Genesis 4:19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

Genesis 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

Genesis 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Genesis 6:2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

and one after the flood:

[2] “... by those and engaged in the building of the tower of Babel.”

or **alternatively**, there is a missing 'and' (which is found in other material, and sometimes happens through manual copying (as it was in 1864), as most of her material stems from notes & manuscripts, and re-transcribed for print):

[2] “... This system was [1] corrupted before the flood [and, 2.] by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel. ...”

Either way is in harmony with all the material written by her on this and there is no contradiction, nor private interpretation here, but again, it is merely reading out of context and not applying the line upon line regulation. There was separation from God before and after the flood, so either way, with or without the 'and' is fine, because of the 'by those' (which determines the context of the part of the sentence):

How do I know this is the correct understanding? See what else she wrote on the same thing:

“... The Lord gave Moses definite instructions in regard to the ceremonial offerings which were to cease at the death of Christ. This system, first established with Adam after his fall, and taught by him to his descendants, was **[1] corrupted before the flood, [2] and also by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel.** They had no faith in the Redeemer to come, and they sacrificed to gods of their own choosing, instead of the God of Heaven. Their superstition led them to great extravagances. They taught the people that the more valuable their offerings, the greater would be the pleasure of their gods, and consequently the greater the prosperity and riches of their nation. Hence, human beings were often sacrificed to these senseless idols. Many of the laws which governed these nations were cruel in the extreme. They were made by men whose hearts were not softened by divine grace, and while the most debasing crimes were passed over lightly, a small offense would be visited by the most cruel punishment. {ST, June 17, 1880 par. 9} ...” - [Signs of the Times, June 17, 1880, par. 9](#)

There was even a notation in the preface to the book by the editors and printers:

“... **Being here reproduced photographically, the pages carry with them, of course, such typographical errors as occurred in the first printing. One outstanding case of this kind will be noted in Volume III, page 301, in line 4 of the last paragraph,** where, through inadvertently omitted, creating a seeming historical discrepancy in an incidental reference, which has given some careless readers, who wholly ignored the plain teaching of the earlier chapters, an opportunity to declare that the book teaches that the tower of Babel antedated the flood. **This typographical error was soon discovered and was corrected in the next printing of the matter in 1870 in Spirit of Prophecy, Volume I.** As corrected in this second printing, the sentence in question, referring to the sacrificial system established at the gate of Eden, reads: **“This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel.”** ...” - [Spiritual Gifts, Volume 3, page ii](#)

#3 is debunked. Yet, this was, again, already addressed years ago.

#4

[Time Index: 4:08 – 5:16] Was the man Jesus Christ also truly God?

“Ellen White says, “No” (according to the video) and cites “Letter 32, 1999, quoted in the Seventh-day Adventists Bible Commentary, Volume 5, page 1129)”

“... There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. **The man Christ Jesus was not the Lord God Almighty**, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is nonetheless [1130] true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {5BC 1129.7} ...” - [Seventh-day Adventist Bible Commentary, Volume 5 \(1956\), page 1129.7](#)

“The Bible says, “Yes” (according to the video) and cites Isaiah 9:6; Philippians 2:9; Revelation 1:7-8:

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 1:8 **I am Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, the Almighty.

First of all, the citation in the video is in error (misprint), as it cites “Letter 32, 1999”, but the actual notation is from “Letter 32, 1899”. So the author of the video can make a misprint, but sister White is allowed no such room? That is hypocrisy.

Here is the actual context of Letter 32, 1899, as re-cited in the Seventh-day Adventist Bible Commentary, Volume 5 (1956), page 1129:

“... (Matthew 27:54; 1 Timothy 3:16.) But although Christ's **divine** glory was for a time veiled and eclipsed by His assuming humanity, yet **He did not cease to be God when He became man**. The human did not take the place of **the divine**, nor **the divine** of the human. This is the mystery of **godliness**. The two expressions "human" and "**divine**" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, **the Godhead was still His own. His deity could not be lost** while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His **divine** glory when His work on earth was done. {5BC 1129.3}

There were occasions when Jesus stood forth while in human flesh as the Son of God. **Divinity** flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction. {5BC 1129.4}

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified (ST May 10, 1899). {5BC 1129.5}

Christ left His position in the heavenly courts, and came to this earth to live the life of human beings. This sacrifice He made in order to show that Satan's charge against God is false--that it is possible for man to obey the laws of God's kingdom. **Equal with the Father, honored and adored by the angels**, in our behalf Christ humbled Himself, and came to this earth to live a life of lowliness and poverty--to be a man of sorrows and acquainted with grief. Yet **the stamp of divinity** was upon His humanity. He came as a **divine** Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency. {5BC 1129.6}

There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not **the Lord God Almighty**, yet Christ and **the Father** are one. The **Deity** did not sink under the agonizing torture of Calvary, yet it is nonetheless [1130] true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {5BC 1129.7}

In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path (MS 140, 1903). {5BC 1130.1}

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial (Letter 32, 1899). {5BC 1130.2} ...” - **Seventh-day Adventist Bible Commentary, Volume 5 (1956), page 1129.7**

The author of the video has grossly misrepresented the citation (or plagiarized, without checking, thus inheriting another's blatant errors), by taking it out of context and not giving the ellipses, neither comparing one portion with the other, for, when sister White says, "... The man Christ Jesus was not **the Lord God Almighty**, yet Christ and **the Father** are one. ...”, she is contrasting the differing persons of **“the man Christ Jesus”**, **“Christ”** with **“the Lord God Almighty”**, **“the Father”**.

If anyone faults her for that, then they will have to fault Daniel (and the angel Gabriel no less), who specifies the differing Persons of the Father and the Son, by saying “the Ancient of Days” (Father;

Daniel 7:9,13,22) and “the Son of man” (Christ Jesus; Daniel 7:13).

Sister White elsewhere when speaking of Jesus only, says “Almighty”. See:

“... Those who strive for the Spirit of God will be rewarded in accordance with the promise, “As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name.” [[John 1:12](#).] My brethren and sisters, will you not awake out of sleep? Will you not pray and watch unto prayer? Through the power that Jesus gives, we can be more than conquerors. But we cannot manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of **Christ** and into the mystery of His love “that passeth knowledge.” [[Ephesians 3:19](#).] We are to live in the warm, genial rays of **the Sun of righteousness**. Nothing but His loving compassion, **His divine grace, His almighty power** can enable us to baffle the relentless foe and subdue the opposition of the human heart. What is our strength?—The joy of the Lord. Let the melting love of Christ fill the heart, and we are softened and subdued, prepared to receive the power that He has for us. ...” - [Manuscript 89, August 12, 1903, par 16](#).

Again:

“... “I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” While as a member of the human family He was mortal, **as God He was the fountain of life for the world**. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. “Surely He hath borne our griefs, and carried our sorrows.... He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” [Isaiah 53:4-6](#). ...” - [The Desire of Ages \(1898\), page 484.1](#)

Again:

“... This same covenant was renewed to Abraham in the promise, “In thy seed shall all the nations of the earth be blessed.” [Genesis 22:18](#). This promise pointed to **Christ**. So Abraham understood it (see [Galatians 3:8, 16](#)), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. **The Lord appeared** unto Abraham, and said, “**I am the Almighty God**; walk before Me, and be thou perfect.” [Genesis 17:1](#). The testimony of God concerning His faithful servant was, “Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” [Genesis 26:5](#). And the Lord declared to him, “I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee.” [Genesis 17:7](#). ...” - [Patriarchs and Prophets \(1890\), page 370.3](#)

#4 is debunked, again, for the umpteenth time in the past so many years. The narrator of the video says “any other belief is hearsay?” [Time Index 4:14 – 4:15]. Oops, I think he meant “heresy”.

#5

[Time Index: 5:16 – 6:52] Was the Atonement for sin completed at the cross?

“Ellen White says, “No.” (according to the video) and cites Early Writings, page 253:

“... Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary. {EW 253.1} ...” - [Early Writings, page 253.1](#)

“The Bible says, “Yes.” (according to the video) and cites John 19:30; Romans 5:9-11:

John 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

The narrator then states [**Time Index: 6:15 – 6:52**]:

“The Bible totally rejects EGW's idea of the 2300 days and an investigative judgment in the heavenly sanctuary beginning in 1844. Notice how the Bible texts quoted above were all written less than thirty years after Jesus' resurrection, and all clearly state that Christians living then were already fully justified, redeemed, sanctified and reconciled to God through Christ's death on the cross. There is not a verse in the Bible to support the SDA sanctuary doctrine.”

The Early Writings statement in context:

“.. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary. The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death; therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary.

As Jesus died on Calvary, He cried, “It is finished,” and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with the priests in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be offered by Himself in the heavenly sanctuary. As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy

of the heavenly, at the end of the 2300 days of [Daniel 8](#), in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary. ..." - [Early Writings, page 253](#)

First of all, the narrators last statement isn't true just on the statement alone, for in neither John 19:30, or Romans 5:9-11, does it say "redeemed" or "sanctified". This is not to question the scriptural statements which do use those words, but this is simply and only pointing out the exaggeration of the narrator in overstepping his claim regarding the specific texts chosen.

Secondly, the "2300 days" is not Ellen G Whites "idea". It was already in existence before her:

Church of Ireland; Irish Clergyman and Scientific Writer: William Hales (AD 8 April 1747 – AD 30 January 1831) on Daniel 7:25, 8:14, 9:24:

Daniel 7:25, 8:14, 9:24:

"... [page 11] 3. If now we count forward ... the prophetic division of **the 1260 years** ... and included perhaps in that specified by **Daniel VIII, 13-14**, as of consisting of "**2300** [page 11-12] **prophetic days, or years,**" will be closed; supposing it **to commence with Daniel's "70 prophetic weeks," or 490 years** ...

... And according to the still more sagacious conjecture, of the learned and worthy Layman - (and Irishman too, were I at liberty to divulge his name) - in a Comment on the Revelation, 8vo, 1787, Payne, **reckoning the 70 weeks the former branch of the grand prophetic period of 2300 days - and the latter 2300 - 490 = 1810** ..."

"... [page 76] (at the end of **the grand prophetic period of 2300 days**, Dan. VIII. 14.) ..."

"... [page 145] and **the commencement of Daniel's 70 weeks, (forming the first branch of the grand prophetic period of 2300 days**, VIII. 14.) ..."

"... [page 199] the amazing commentary, as it is the further illustration of **the grand prophetic period of 2300 days** in the preceding chapter, Dan. VIII. ..."

"... [page 206] the assumed **commencement of the 70 weeks, and also of the grand prophetic period of 2300 days** ..."

"... [page 207] 26. And **after the sixty and two weeks, before specified, as the largest division of the 70**, was the Anointed [Leader] "cut off" judicially, by an iniquitous sentence, **in the midst of the one week, which formed the third and last division, and began with our Lord's Baptism, about AD 27** - "When he was beginning to be thirty years of age," and **commenced his mission, which lasted three years and half until his crucifixion, about AD 31.**

27. **During this one week, which ended about AD 34, (about the martyrdom of Stephan,) a** new covenant was established with many of the Jews, of every class; in the midst of which the Temple sacrifice was virtually abrogated by the all-sufficient sacrifice of the Lamb of God that taketh away the sins of the [repentant and believing] world. ..."

“... [page 259]

Grand Prophetic Period of 2300 days - 149

First Division, 70 Weeks, or 490 years - 200

The 7 Weeks - - - - - 205

62 Weeks - - - - - 207

1 Weeks - - - - - 207,208

Second Division, 1810 Years - - - .ib.

1260 Days (Note a)- - - -8,63

1290 Days - - - - 34

1335 Days - - - - 35 ...” [The Inspector, or Select Literary Intelligence for the Vulgar; AD 1798 ... [select pages], written in 1799] -

<http://books.google.com/books?id=aPAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Methodist: Adam Clarke (AD 1760 or AD 1762 – AD 1832) Commentary, on Numbers 14:34; Ezekiel 4:4,6; Daniel 7:25, 8:14,26, 9:24,25,27; Revelation 12:14, quoted in relevant part:

Daniel 7:25:

“... Until a time and times and the dividing of time - In prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year, ...) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the antichristian way, then we could at once fix the time of its destruction. The end is probably not very distant; it has already been grievously shaken by the French. In **1798** the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. **This was a deadly wound**, though at present it appears to be healed; but it is but skinned over, and a dreadful cicatrice remains. The Jesuits, not Jesus, are now the Church's doctors. ...” - <http://biblehub.com/commentaries/clarke/daniel/7.htm>

Daniel 8:14:

"**Unto two thousand and three hundred days** - Though literally it be two thousand three hundred evenings and mornings. Yet **I think the prophetic day should be understood here**, as in other parts of this prophet, and **must signify so many years.** ...” - <http://biblehub.com/commentaries/clarke/daniel/8.htm>

Daniel 8:26:

“... The vision of the evening and the morning which was told is true - **That mentioned in Daniel 8:14.**

For it shall be for **many days - Not less than two thousand three hundred years! ...**” - <http://biblehub.com/commentaries/clarke/daniel/8.htm>

Methodist: Rev. Joseph Benson (AD 1749 – AD 1821) Commentary, on Numbers 14:34; Ezekiel 4:4-6; Daniel 7:25, 8:13, 9:24,25,26,27; Revelation 2:10, quoted in relevant part:

Daniel 8:13:

“... It must, however, be remembered, that **many interpreters understand these days in the same sense in which days are generally understood by this prophet, namely, for years;** and thus refer the prophecy to antichrist, ... This will carry us on to a still **distant time** in the church of God, to the completion of that opposition to the church of Christ which has been wished for long since, when the sanctuary will be perfectly cleansed, and to which the twelve hundred ninety and thirteen hundred thirty-five years of chap. 12. must have a reference. **Sir Isaac Newton, Obs., chap. 9., not only reckons the days to be years,** but will have the horn to be Rome, and does not refer it at all to Antiochus; and **in this he is followed, in a great measure, by Bishop Newton ...**” - <http://biblehub.com/commentaries/benson/daniel/8.htm>

Anglican Theologians; Free Church of Scotland: Jamieson, Fausset & Brown (AD 1871) Commentary on Ezekiel 4:5-6; Revelation 2:10, quoted in relevant part and citations from others:

Daniel 8:14,26 [An “If”, a possibility allowed for]:

“... [vs 14] **If the twenty-three hundred days mean years, ... we should arrive at about the close of the sixth thousand years of the world, just as the 1260 years (Da 7:25) from Justinian's decree arrive at the same terminus.** The Jews' tradition represents **the seventh thousand as the millennium.** ...

... [vs 26] **it shall be for many days—It refers to remote times (Eze 12:27).** ...” - <http://biblehub.com/commentaries/jfb/daniel/8.htm>

Calvinism (German): Johann Peter Lange's (AD 10 April 1802, - AD 9 July 1884) Commentary on the Old Testament of AD 1882 on Ezekiel 4:4-6, and others as he cites:

Daniel 8:14 [Lange cites others as “quite common” in his own country and in Great Britain and more rare in Germany but still existent there]:

“... that class of interpreters, **quite common in this country and Great Britain,** but comparatively rare **in Germany,** who understand by **the days in question so many years,** and generally apply the prophecy to the continuance of the papal supremacy. ... **Others, adopting the same substitution of years for “days,”**... Elliott, the strongest advocate of this theory ... Horæ Apocalypticæ ...” - <http://biblehub.com/commentaries/lange/daniel/8.htm>

English Baptist: John Gill (AD 23 November 1697 – AD 14 October 1771) on Numbers 14:34; Daniel 7:25, 8:14, 9:24,25,26,27; Ezekiel 4:6; Revelation 2:10, and also as he notes seen from others, quoted in relevant parts:

Daniel 8:14 [John Gill cites that Jacchiades and others held that position]:

“... unto **two thousand and three hundred days**; or so many "mornings" and "evenings" ... **so many years, as Jacchiades, and others ...**” -

<http://biblehub.com/commentaries/gill/daniel/8.htm>

pastor of Calvary Chapel Santa Barbara: David Guzik Commentary (Pastoral ministry since AD 1982) on Numbers 14:34 and also comments on other passages:

Daniel 8:14 [David Guzik cites the “popular” position]:

“... A **popular** ... interpretation of this passage took **one year for every day**, and **William Miller used 2,300 "year-days"** ...

... **Adam Clarke** comments show what a hold **the year-date approach** had to many of his time: "Though literally it be *two thousand three hundred evenings and mornings*, yet **I think the prophetic day** should be understood here, as in other parts of this prophet, and must **signify so many years**. ..." - <http://biblehub.com/commentaries/guzik/commentaries/2708.htm>

Roman Catholic (Layman, Scientist): Arnold of Villanova (AD 1235 – AD 1313), on Daniel 8:14:

Daniel 8:14:

"... When he says '**two thousand three hundred days**' it must be said that **by days he understands years**. This is clear through the explanation of the angel when he says that in the end the vision will be fulfilled, from which he gives it to be understood by clear expression that in that vision **by days are understood years**. ..." - Translated from Arnold of Villanova, Introductio in Librum [Joachim] De Semine, fol. 7 v, col. 2, line 34 to fol. 8 r, col. 1, line 2.

"... It is **not unaccustomed, in the Scripture of God, for days to under-stand years**. Nay, it is **certainly usual and frequent**. Whence also the Spirit in **Ezekiel testifies: 'A day for a year I have reckoned to you**. ..." - Translated from Arnold of Villanova, Introductio in Librum [Joachim] De Semine,, fol. 8 r, col. 1, lines 14-20.

As translated/quoted in Leroy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1; Page 750

" ... 'Up to the evening and the morning, **two thousand three hundred days.**' **By a day, however, he understands a year**. ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 59 v, col. 2 to fol. 60 r, col. 2.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 752

" ... 'From the time when the continual sacrifice will have been taken away, and there will have been set up'—that is, up to the time when will be set up—`the abomination upon the desolation' namely, of the faithful people, **'a thousand two hundred and ninety days.'** And **here, just as above, by a day a year is understood**, which is clear through what precedes, since it says 'And when the dispersion of the power of the holy people, all these things will be completed.' ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 61 r, col. 2, line 28 to fol. 61 v, col. 1, lin.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 753

" ... it is certain, as was clear above, **that Daniel under the name of days gives us to understand years and not usual days ...**"

"... such an understanding agrees with the **common** concepts of men and the truth of Sacred Scripture **commonly known**. ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 63 r, col. 1, lines 21-32.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 754-755 - <http://docs.adventistarchives.org/docs/PFOF/PFOF1950-V01.pdf#view=fit>

Other, Scientist: Sir Isaac Newton (AD 25 December 1642 – AD 20 March 1727) Commentary on Daniel & Revelation; Daniel 8:14; Revelation 2:10, quoted in relevant part:

Daniel 8:14:

"...[8] Daniel, one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, **Unto two thousand and three hundred days**; then shall the sanctuary be cleansed. **Daniel's days are years ...**

... The Sanctuary and Host were trampled under foot **2300 days; and in Daniel's Prophecies days are put for years**: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. ..." - Observations Upon the Prophecies of Daniel, the Apocalypse of St. John; Chapter IX - http://books.google.com/books?id=s1_EkzILWrMC&printsec=frontcover#v=onepage&q&f=false

Thirdly, the “investigative judgment” is not Ellen G White's “idea” either. That came through Bible study and prayer, after the Great Disappointment in 1844 (which happened similarly to the disciples in Jesus' own day, history repeats itself; Ecc. 1:9, 3:15). See Hiram Edson (received an epiphany about where “the Son of man” (Dan. 7:13) came to, and went home to study it out) along with O. R. L. Crosier in the corn field, and later others in bible study on the matter - https://www.aplib.org/?page_id=338

Fourthly, there are multiple “atonements” as scripture required, these for regular priests:

If one carefully reads Leviticus 4 they will see the “daily” atonement:

Leviticus 4:20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

Leviticus 4:26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

Leviticus 4:31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

Leviticus 4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

And though these 'atonements' (plural) took place throughout the whole of the year, 'daily', etc, there was still needful, the final atonement (singular), requiring the Altar of Incense, Ark of the Covenant and the High Priest (none of which were present at the Cross on earth, which took place in the anti-typical court-yard where the 'sacrifice' took place and the death, burial and resurrection of the 'Laver'), the 'yearly', on the Day of Atonement, 10th Day of the 7th Month (takes place in the “heavenly” sanctuary as seen in Revelation after the Cross), in Leviticus 16:1-34 & Leviticus 23:26-32; Zechariah 3:1-10; Daniel 7:9-10,13,22, 8:13-14,26; Revelation 9:13-15, 10:6, 14:6-7.

Exodus 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: **once in the year shall he make atonement** upon it throughout your generations: it *is* most holy unto the LORD.

The parallels in Daniel 8 to Leviticus 16 are stunning:

Daniel 8 KJB is steeped in **Sanctuary** language, from **the regular day to day service** and **the year end time service, the Day of Atonement**, for it speaks about a “ram”, a “he-goat”, “four horns”, “the daily”, the “sanctuary”, the “prince of Princes” [High priest, Jesus Christ], the “host”, “saint”, “Gabriel” [the covering cherub who replaced Lucifer, who stands “in the presence of God” [Luke 1:19 KJB]], “transgression” [sin] and “cleansed”, and “truth” [Law, etc], and the 2,300 “evening and morning/s”, “many days”, and “time of the end”, “last end” and etc.

In the sanctuary services [Psalms 77:13 KJB], the **cleanse** part has to do with the transition from the daily to the yearly [day of atonement] in type and antitype, even as Daniel 8 refers to in imagery [Ram [offering], He-goat [sin offering], Four Horns [as in the golden altar] for making atonement, in both place and people], see Leviticus 16:

Leviticus 16:2,13,14,15 - mercy seat [and **cherubim** thereon]

Leviticus 16:2-9,11-21,23-34 - **High Priest, ministration**

Leviticus 16:3,5 - **ram**

Leviticus 16:4,24,26,27,28,30 - washing/burning, thus **cleansing**

Leviticus 16:5,7,8,15,24 - [Lord's] **goat, sin offering**

Leviticus 16:5,9,10,15,16,21,27,30,34 - **transgression**

Leviticus 16:5,6,7,15,16,17,19,20,21,22,23,24,26,27,28,29,30,31,33,34 - **people of God, congregation, camp**

Leviticus 16:6,17,20 - **atonement** [so also Leviticus 23]

Leviticus 16:12,13,18 - **with four horns outside on altar of sacrifice and four horns inside golden altar of incense [Daniel 8:13-14,26, etc, Revelation 9:13-15, Oct. 22, 1844]**

Leviticus 16:16,19,30,33 - un**clean**ness of persons and places, needing to be cleansed [vs 19, "**cleanse**"]

Leviticus 16:34 - **end of the daily [evening and morning], now the once in the year**

Thus what Daniel 8:14 KJB, reveals is the transition of Christ Jesus [Daniel 8:13 KJB, "certain *saint*", the wonderful numberer, who numbers the hairs, stars, sands, kingdoms, times and boundaries, etc] in His Great High Priestly role, from one phase [antitypical daily] to another [antitypical yearly] in the Great Heavenly Sanctuary above, per Daniel, Matthew, Acts, Hebrews, Revelation, etc, and also deals with the peoples of that time [1844] afterward, in their own related cleansing. Thus sanctuary, and host.

Daniel 8:1,4,6,7,20 - **Ram**

Daniel 8:3,5,6,7,8,9,20,21 - **horns [8, 4 outside [altar sacrifice], 4 inside [altar incense' -- 2 on ram, 1 on he-got, 4 on he-goat, 1 from winds]**

Daniel 8:5,8,21 - **He Goat**

Daniel 8:10,13,24,25 - **the holy people of God**

Daniel 8:11,13,14,25 - **certain saint [High Priest Jesus]**

Daniel 8:12,13,14,24,25 - **transgression**

Daniel 8:13,15-17 - **one saint speaking, and another saint said - covering cherubims/angels [Gabriel and 'Herald']**

Daniel 8:11,12,13-14,26 - **daily ongoing [evening and morning] and finally ended, yearly commenced**

Daniel 8:14 - **cleansed**

more in Daniel 9-12 KJB where the **atonement** is found, which is the re-explanation and expansion of Daniel 8.

There are two sets of 'four horns' in Daniel 8 KJB.

The first set of 'four':

- [1] "**two** horns" of the Ram
- [2] the "great" or "notable" "horn" of the He-goat
- [3] the "little horn" out of the four winds

The second set of 'four':

- [1] the "**four** notable ones" that came out of the He-goat after the "great" or "notable" "horn".

There are 8 horns in the sanctuary service.

- [1] 4 horns on the altar of sacrifice [Exodus 27:2, 38:2 KJB]
- [2] 4 horns on the altar of incense [Exodus 30:2, 37:25,26 KJB]

Daniel 8:14 KJB - And **he** said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**

Side note:

The word “**cleansed**” [Daniel 8:14 KJB] is found tied to the following words, in relationship to the sanctuary and of judgment:

Consider that in Job 25:4 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**justified**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 4, as meaning, “**be clean**”, and even vs 5, refers to “**pure**”, referring to a case to be judged, as Job's.

Consider that in Job 15:14 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 14, as meaning, “**be clean**”, and even in vs 15, refers to “**saints**” [holy], and “**clean**” again.

Consider also that Psalms 51:4 KJB, utilizing the same word in Daniel 8:14 KJB, for “**cleansed**”, is given as “**justified**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 4, as meaning, “**be clear when thou judgest**” [ie. day of atonement, Leviticus 16 & 23:27-32 KJB, see also Revelation 9:13-15, 14:6-7 KJB], then read further in vs 7, of “**clean**” and “**wash**”.

Consider that in Job 22:3 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in vs 3, as meaning, “**perfect**”, and even in vs 4, refers to “**judgment**”.

Consider that in Psalms 19:7-9 KJB, utilizing the same word found in Daniel 8:14 KJB, for “**cleansed**”, is given as “**righteous**”, but in parallel [Isaiah 28:10 KJB, the ways of the Lord being “**equal**” [Ezekiel 18:25,29 KJB]] in [vs7]: “**perfect**”, [vs 8]: “**right**”, “**pure**”, [vs 9]: “**clean**”, “**judgments**”, “**righteous**”.

Etc, etc. for every time the underlying word, as found in Daniel 8:14 KJB, is used in scripture, it almost inevitably is connected with the same words in context, if not in the very same text itself, see [H6663], “קִדָּשׁ”, “tsâdaq” in the King James Concordance.

Fifthly, the teaching of the 'investigative judgment' is all through the Bible:

Psalms 7:11 KJB - **God judgeth the righteous**, and God is angry [with the wicked] every day.

Psalms 37:33 KJB - **The LORD** will not leave **him** in his hand, nor condemn **him** when **he is judged**.

Ecclesiastes 3:17 KJB - I said in mine heart, **God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.**

Ecclesiastes 12:14 KJB - For **God shall bring every work into judgment**, with every secret thing, whether [it be] **good**, or whether [it be] **evil**.

This also links to the record books in Heaven (more on that as needful, for now see Isaiah 65:6-7)

The investigative judgment is found in type and in prophecy throughout the whole of scripture [KJB]:

In Genesis 2 & 3, we see Eve being deceived into sin, though Adam was warned, and He having warned her, and Adam following in sin, and then "they heard the voice of the LORD God walking in the garden in the cool of the day", and God ["Jesus"] investigates, inquiring and asking questions [Genesis 3:9-19; not that God doesn't know, but it is for the benefit of the angels and Adam/Eve and us], having already warned man of the sentence for sin [Genesis 2:17], and then God carries out sentence, but also gives hope [Genesis 3:15].

In Genesis 4, we see Cain and Abel, which both claimed to worship God, yet one was a son of that wicked one, satan. When Abel was killed by Cain, God came down and asked/inquired/investigated of Cain, before sentence was carried out.

In Genesis 6-9, we see that the world was becoming wicked, and while many claimed to follow God, they were already inter-marrying with the children of Cain. God looks upon the world in investigation, before execution of Judgment by the Flood.

In Genesis 10-11, we see that the people again rebelled, and God came down to see and look and investigate, before the execution of Judgment in the separation of the languages.

In Genesis 17-19, we see that God had delivered the people of Lot and Sodom, and yet Sodom did not truly repent, and went further in rebellion, and God came down to see/investigate/judge before execution of Judgment. ...etc...

In Leviticus 16 & 23, we see that Israel, and all that claimed to follow God, was to enter into the time of the typical Day of Atonement, wherein the Priest bore into the Sanctuary, upon the Breast plate of Judgment the people, represented by the stones. Anyone found not to be in harmony with God, in true repentance, was to be cut off at the end of it.

In 1 Kings 3, we see Solomon [type of Christ] having an investigation between two persons [women] over a dead Child [Christ], and a living Child [Christ] to see who really loved the Child. Solomon investigates in a judgment setting upon His throne, and gives a test, and a sentence testing the loyalty of the True mother [true Church, worshippers] and the corruption of heart of the false mother [false church, worshippers].

In Ezra 2, we see an investigative judgment in type:

Ezra 2:61 KJB - And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

Ezra 2:62 KJB - These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

Ezra 2:63 KJB - And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

All of those priests coming back from the captivity of Babylon, had to be able to shew themselves by lineage, and had to pass through an investigation, to continue in their role as priests of God. Christians are kings and priests, a royal priesthood, and we have come out of the captivity. This is seen throughout

the whole of scripture [KJB]:

The Scriptures from Genesis to Revelation reveal in type and in Prophecy this great end-time Investigative Judgment, and in Exodus 28:15,29,30 KJB we see the breastplate upon the Highpriest, is called “the breastplate of **judgment**”.

In Daniel 7, we see God the Father sitting in judgment, with the books of records being opened, and the angels ministering and searching the records, with Jesus present.

In Daniel 12, we see Michael/Jesus standing up, after the searching of the record books of Heaven, and the book of Life of the Lamb have been searched and read

In Zechariah 3, we see an investigative judgment, taking place in the Most Holy Place on the day of atonement, with Joshua the High priest.

In Malachi 3, we see God sitting as a refiner, in judgment over his children.

In the Gospels, Jesus himself came to see/investigate/judge Israel, before the execution of Judgment.

In the Gospels, the disciples themselves were sifted, and we can even see this further with Peter in the courtyard of the Highpriest, with Jesus in the upper room, and so on.

In Matthew 18, we see God taking account of his servants, who had at one point received forgiveness, but later had it revoked.

In Romans 2:13-16, we read of the future judgment of all men, including their secrets by Jesus

In 2 Corinthians 5:10, we read of all having to appear before the judgment seat of Christ

In Hebrews 9, we see this judgment was to begin with the dead, in the time of judgment.

In 1 Peter 4, we see that God, at the time of Peter, was “ready” to judge, and would begin at the time specified in Daniel and in Leviticus 16 & 23.

In Jude 1:15, we read of Jesus second advent to render and to “execute judgment” that was determined beforehand in the investigation.

In Revelation 3:10, **17:12**, we see a specific testing of the living professing, that comes after the dead professed [Hebrews 9:27]

In Revelation 11, we see that the very Church, the Temple of God, was to be measured, sometime after the 1,260 years of Daniel.

In Revelation 14, we see the very first Angel's message declare that the time of judgment had begun, and was going forward while the Everlasting Gospel was still being preached.

... and so on.

Notice, that when the Ancient of Days [the person of the Father] sat, multiple thrones were also placed,

wherein the angels [which 10,000 etc surrounded Him] also sat, and books were opened. This **judgment** is for the angels to look into, because they cannot read the human heart as God can, and thus they need to see for themselves that God's judgments were right on who is to be let into a place without sin [Heaven]. The timing of the sequence in Daniel 7 [as shown in context and in chiasmic structure, etc] reveals that this phase of judgment takes place after the rise of Rome and its divisions, and before the second advent, and the kingdom come. It is unbreakable in its order. The judgment therein is even taking place while the little horn is still blaspheming on earth, before it is destroyed, before the number of the kingdom of Heaven is made up.

In Daniel 7 is in 4 main parts.

Daniel 7:1-14 KJB the vision of Daniel

Daniel 7:15-18 KJB the super summary of the whole vision by Gabriel [even vss 17,18]

Daniel 7:19-22 KJB Daniel asking about it again, and a specific

Daniel 7:23-28 KJB Gabriel, once more going over the whole in more detail

Thus Daniel, Gabriel, Daniel, Gabriel. Each portion intimately tied to the other, so that the timing thereof cannot be broken between each section.

Daniel 7:22 KJB - **Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.**

Until [refers to the previous time portion in earlier verse, the leading up to 1844, thus the 1,260 years, 538-1798]

Ancient of Days came, and did sit [refers to 1844 until the close of probation]

judgment was given to the saints of the most High [refers to 1,000 years, see Rev 20:4, "given unto", see also Paul, know ye not that the saints will judge angels [fallen], the world [lost].]

and the time came [end of the 1,000 years, see Rev. 20, Isaiah 24, etc] **that the saints possess the kingdom** [being New Heaven and New Earth]

In Ezekiel 1-9, shows the same, wherein a investigative judgment goes forward, and then execution of that judgment takes place after, beginning with the elders of the temple/sanctuary on down to the least.

A very important text to consider:

Proverbs 28:5 KJB - **Evil men understand not judgment: but they that seek the LORD understand all things.**

Perhaps it is the word **"Investigative"** that is the issue with so many, since they cannot seem to find it in the KJB, but perhaps if they might look in the many other English translations to which **they themselves trust in:**

For instance, Daniel 9:10 - **Daniel 7:10 - Bible Gateway** -

[MSG] - "As I was watching all this, "Thrones were set in place and The Old One sat down. His robes were white as snow, his hair was white like wool. His throne was flaming with fire, its wheels blazing.

A river of fire poured out of the throne. Thousands upon thousands served him, tens of thousands attended him. **The courtroom was called to order, and the books were opened.**

[NOG] - "A river of fire flowed. It came from him. Thousands and thousands served him. Ten thousand times ten thousand were stationed in front of him. **The court convened, and the books were opened.**"

[ISV] - "A river of fire flowed out from before him. Thousands upon thousands were serving him, with millions upon millions waiting before him. **The court sat in judgment, and record books were unsealed.**"

[GNT] - "and a stream of fire was pouring out from it. There were many thousands of people there to serve him, and millions of people stood before him. **The court began its session, and the books were opened.**"

etc ...

God gave us a type of how God operates in Heaven:

Deuteronomy 13:14 KJB - Then shalt thou **enquire, and make search, and ask diligently**; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

Deuteronomy 13:14 - [Deuteronomy 13:14 - Bible Gateway](#)

[AMP] - "then **you shall investigate** and search out [witnesses] and ask thorough *questions*. If it is true and the matter is established that this loathsome thing has been done among you,"

[CSB] - "**you are to inquire, investigate, and interrogate thoroughly**. If the report turns out to be true that this detestable act has been done among you,"

[HCSB] - "**you are to inquire, investigate, and interrogate thoroughly**. If the report turns out to be true that this detestable thing has happened among you,"

etc., etc. ...

Deuteronomy 19:18 KJB - And the judges shall make diligent **inquisition**: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

Deuteronomy 19:18 - [Deuteronomy 19:18 - Bible Gateway](#)

[AMP] - "**The judges shall investigate thoroughly**, and if the witness is a false witness, and he has accused his brother falsely,"

[CSB] - "**The judges are to make a careful investigation**, and if the witness turns out to be a liar who has falsely accused his brother,"

[CJB] - "**The judges are to investigate carefully**. If they find that the witness is lying and has given false testimony against his brother,"

[HCSB] - "**The judges are to make a careful investigation**, and if the witness turns out to be a liar

who has falsely accused his brother,"

etc, etc ...

Even, at least one, use the exact word:

[OJB] - "thought it expedient also, having done an iyun (**investigative** research), accurately and carefully being meayen (engaged in research) in every source and making a medakdeke (pain-stakingly thorough) investigation of every aspect from HaReshit (the Beginning), to write for you and to mesader (arrange, place in succession) an orderly account, most noble Theophilus,"

What will these people say, when God asks them why they did not believe, and why they taught contrary to His word?

Psalms 9:12 KJB - When **he maketh inquisition** for blood, he remembereth them: he forgetteth not the cry of the humble.

God is already making inquisition, an investigation, for blood, upon all those of the past who have professed His name, and will He find "blood" on their garments, on their hands, will He find the blood of others upon them? Soon, God will turn from those who have died in profession to those living ...

Finally, when Jesus said, "It is finished." (that was His confirming His side of the Everlasting Covenant between Himself and the Father in eternity (called 'the covenant of life and peace' (Malachi 2:5), etc), ratified by Jesus' blood, see Psalms 116:14,18 and the Father's confirmation after Jesus' ascension in Psalms 61:5.

Jesus had previously said:

John 4:34 Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

So, at the Cross, Jesus laid the Foundation of the Third Temple (Himself, being the chief cornerstone). It was only the finalization of the beginning. In effect He laid the perfect character (1 Corinthians 3:11) for all to follow and build upon. The rest of the Temple had to be built (see the type in Cyrus II, type in Solomon), for we as Christians are lively stones (1 Peter 2:5) built upon that foundation (Ephesians 2:20). It was not the end of everything, but only the end of the first phase (court-yard phase), for Christ Jesus had to now minister the blood of the sacrifice, as High Priest, of which He was not anointed to be such, until Pentecost, Acts 2:1-3,18-19,33; Revelation 5:6; Psalms 133:1-3; Hebrews 7:26, etc.

The sacrifice of Jesus and His shed blood especially, was 'an atonement'. It was not the final atonement. The first was for forgiveness of sins, remission, covering of sins. The final atonement is for blotting out sin completely, no longer need the covering, for it will then be as though we had never sinned.

5 is thoroughly debunked.

#6

[Time Index: 6:55 – 8:14] Does the blood of Christ cancel sin?

“Ellen White says, “No.” (according to the video) and cites Patriarchs and Prophets, page 357:

“... The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. ...” - [Patriarchs and Prophets, page 357.5](#)

“The Bible says, “Yes.” (according to the video) and cites Ephesians 1:7; 1 John 1:7; Romans 4:7-8:

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Romans 4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Romans 4:8 Blessed *is* the man to whom the Lord will not impute sin.

The narrator then says [**Time Index 7:44 – 8:14**]:

“To forgive means to pardon, give up all rights to punish, to forever cancel a debt. Jesus did all that for us when He shed His blood for us. The Bible says that forgiven sins are never counted against an individual.

However, Ellen White contradicts the Bible by claiming God stores up our sins and later punishes us for them if we do not measure up to His standard before the final atonement. This idea causes millions of SDA's [members (narration)] agony as they question whether or not they will be saved.”

Several things here:

'Forgiveness' does not ever mean (in scripture), to “forever cancel a debt”, what it does mean, is to lay the debt aside by the one who owed (the debt (deficit) is still there it didn't vanish into thin air), see below.

Additionally, the sins are on record (written in the books), until they are **blotted out**. They are presently **covered** by the blood if Jesus sacrifice is accepted.

Also, a true Seventh-day Adventist has the assurance offered by God, and the Holy Ghost, and so, 'No, it is not true at all, that 'millions of SDA's [are in] agony as they question whether or not they will be saved.’ Nonsense. I have the assurance. I also have the healthy fear (love) of God, that I do not wrong. I can blaspheme away the Holy Ghost (Mark 3:29).

Forgiven sins are never counted against the one forgiven, and are ready to be blotted out. They (sins once forgiven) are only counted if the forgiveness was revoked (Matthew 18, etc), and the sins become un-covered, un-remitted and placed back upon the one who owed the debt to begin with.

Here is the context of Patriarchs and Prophets, page 357:

“... Moses made the earthly sanctuary, “according to the fashion that he had seen.” Paul declares that “the tabernacle, and all the vessels of the ministry,” when completed, were “the patterns of things in the heavens.” [Acts 7:44](#); [Hebrews 9:21, 23](#). And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The heavenly temple, the abiding place of the King of kings, where “thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him” ([Daniel 7:10](#)), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” [Hebrews 9:24](#). As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be “judged out of those things which were written in the books, according to their works.” [Revelation 20:12](#). Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed ...” - [Patriarchs and Prophets, page 357](#)

Firstly, sister White never said that the blood of Jesus (His merits) doesn't cancel out sin. She in fact, says it does, but not at the first phase (Cross), but in the third (end of the Day of Atonement):

“... During the time of trouble, the position of God's people will be similar to the position of Joshua. They will not be ignorant of the work going on in heaven in their behalf. **They will realize that sin is recorded against their names, but they will also know that the sins of all who repent and lay hold of the merits of Christ will be canceled.** Jesus says: “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.” The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out. Every day the angels of God keep a record of the transactions of men, and these records stand open to the eyes of angels, and Christ, and God. Those who have manifested true repentance for sin, and by living faith in Christ are obedient to God's commandments, will have their names retained in the book of life, and they will be confessed before

the Father and before the holy angels. Jesus will say, "They are mine; I have purchased them with my own blood." {ST, June 2, 1890 par. 4} ...” - [Signs of the Times, June 2, 1890, par. 4](#)

“... Peter was willing to lessen the atrocity of their guilt as much as possible, by presuming that they did the deed ignorantly. He declared to them that the Holy Ghost was calling for them to repent of their sins and to be converted; that there was no hope for them **except through the mercy of that Christ whom they had crucified; through faith in him only could their sins be canceled by his blood.** ...” - [The Spirit of Prophecy, Volume 3 \(1878\), page 277.2](#)

“... All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to Judgment, **to be canceled by the atoning blood of Jesus.** The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them, will be the condemnation of the rejecters of God's mercy. ...” - [The Advent Review and Sabbath Herald, March 27, 1888, par. 12](#)

Secondly, neither Ephesians 1:7; 1 John 1:7, nor Romans 4:7-8 say anything about forgiveness being irrevocable. That is ad-libbed mentally by an OSAS mindset (which frankly is the false and deadly doctrine, and I am not speaking of the believer's assurance either, which is scriptural). Scripture doesn't teach that (OSAS). It teaches:

[1] Forgiveness, remission (taking away), covering of sin (by the blood of Jesus) (Cross and shed blood, Earthly court-yard, Sacrifice, Spring)

[2] Blotting out sin, no longer needing to be covered (by the blood), as though we had never sinned (Day of Atonement, Heavenly Sanctuary, High Priest, Fall)

See Matthew 18:21-35 just to begin with.

Matthew 18:21-35, Forgiveness Revoked:

John Wesley [Methodist] Commentary on [Matthew 18:34](#) -

"... How observable is this whole account; as well as the great inference our Lord draws from it: **The debtor was freely and fully forgiven; He wilfully and grievously offended; His pardon was retracted, the whole debt required, and the offender delivered to the tormentors** for ever. And shall we still say, but when **we are once freely and fully forgiven, our pardon can never be retracted? Verily, verily, I say unto you, So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.** ..."

Matthew Henry [Non-Conformist] Commentary [read carefully please] on [Matthew 18:21-35](#) -

"... here is forgiveness with God for the greatest sins, if they be repented of. Though the debt was vastly great, he forgave it all, Mat_18:32. Though our sins be very numerous and very heinous, yet, upon gospel terms, they may be pardoned. [3.] The forgiving of the debt is the loosing of the debtor; He loosed him. The obligation is cancelled, the judgment vacated; we never walk at liberty till our sins are forgiven. But observe, Though he discharged him from the penalty as a debtor, he did not discharge him from his duty as a servant. **The pardon of sin doth not slacken, but strengthen, our obligations to obedience;** and we must reckon it a favour that God is pleased to continue such wasteful servants as

we have been in such a gainful service as his is, and should therefore deliver us, that we might serve him, Luk_1:74. I am thy servant, for thou hast loosed my bonds. ...

(2.) How **he revoked his pardon and cancelled the acquittance**, so that **the judgment against him revived** (Mat_18:34); He delivered him to the tormentors, till he should pay all that was due unto him. ..."

The Pulpit Commentary [Rev. Joseph S. Exell and Henry Donald Maurice Spence-Jones] on [Matthew 18:21-25](#) -

"... Christ's teaching on this point has even a severe side—**even his forgiveness may be revoked, if he finds, by our behaviour after forgiveness**, that we were morally unfitted to receive it.—R.T. ..."

Jospeh Benson [Methodist] Commentary on [Matthew 18:34](#) -

"... Who in like manner acknowledged his debt, and promised payment, showing thee, in his supplication, though thine equal, as much respect as thou showedst to me, thy lord and king? And his lord was wroth — Was exceedingly enraged; and delivered him to the tormentors — **Not only revoked the grant of remission which he had just before made, as forfeited by so vile a behaviour; but put him in prison, commanding him to be there fettered and scourged; till he should pay all that was due unto him** — That is, without any hope of release, for the immense debt which he owed he could never be able to pay. ..."

Preacher's Homiletical [Commentary]:

"... Mat_18:23-35. The unforgiving temper.—**There is a fine story illustrative of this parable**, told by Fleury (Hist. Eccles., 5:2, p. 334). It is briefly this: Between two Christians at Antioch enmity and division had fallen out; after a while one of them desired to be reconciled, but the other, who was a priest, refused. While it was thus with them, the persecution of Valerian began; and Sapphirus, the priest, having boldly confessed himself a Christian, was on the way to death. Nicephorus met him, and again sued for peace, which was again refused. While he was seeking, and the other refusing, they arrived at the place of execution. He that should have been the martyr was here terrified, offered to sacrifice to the gods, and, despite the entreaties of the other, did so, making shipwreck of his faith; while Nicephorus, boldly confessing, stepped in his place, and received the crown which Sapphirus lost. **This whole story runs finely parallel with our parable**. Before Sapphirus could have had grace to confess thus to Christ, he must have had his own ten thousand talents forgiven; but, refusing to forgive a far lesser wrong, to put away the displeasure he had taken up on some infinitely lighter grounds against his brother, **he forfeited all the advantages of his position, his Lord was angry, took away from his grace, and suffered him again to fall under those powers of evil from which he had once been delivered. It comes out, too, in this story**, that it is not merely the outward wrong and outrage upon a brother, which constitutes a likeness to the unmerciful servant, but the unforgiving temper, even apart from all such.—Archbishop Trench. ..."

Ellicott's [Charles John, English Christian] Commentary on [Matthew 18:35](#) -

"... Do also unto you.--The words cut through the meshes of many theological systems by which men have deceived themselves. Men have trusted in the self-assurance of justification, in the absolving words of the priest, as though they were final and irreversible. **The parable teaches that the debt may come back**. If faith does not work by love, it ceases to justify. If the man bind himself once again to his

old evil nature, the absolution is annulled. The characters of the discharge are traced (to use another similitude) as in sympathetic ink, and appear or disappear according to the greater or less glow of the faith and love of the pardoned debtor. ..."

Coffman's [James Burton, Church of Christ] Commentaries on the Bible [Matthew 18:21-35](#) -

"... The forgiveness **the king extended to the unmerciful sinner was total, complete, and uncluttered with any penalties whatsoever. It would also have been permanent if the servant's conduct had not led to its revocation.** That he later fell into condemnation was not due to any quality lacking in the full and free pardon that he received, but was due to his later conduct. ..."

to have ones **"sins" "covered" "by the blood"**, which is **"forgiveness", "remission"**,

"justification", is **not** the same as having them **"blotted out"**.

Psalms 32:1 - [[[A Psalm] of David, Maschil.]] Blessed [is he whose] **transgression** [is] **forgiven**, [whose] **sin** [is] **covered**.

Psalms 85:2 - Thou hast **forgiven** the **iniquity** of thy people, thou hast **covered** all their **sin**. Selah.

Quote the definition of **"cover"** from the online dictionary and compare the two, "cover" and "blot", and they are definitely not synonyms - <http://dictionary.reference.com/browse/cover>

To "cover" is to conceal, hide away, place under something, etc [even as Scripture and [Strong's Concordance](#) reveal]; and thus remains to be dealt with.

If Christ Jesus blotted out sins at the Cross, there was no need to "cover" anything, as there would be nothing to "cover". Since Christ Jesus did "cover" the sins by His blood, there is yet the need to blot them out.

Just a simple Biblical examination of the words **"cover"** and **"blot out"** will reveal that they are **not equal**, for example on the word **"cover[ed]"** as found in **Psalms 32:1, 85:2**:

Genesis 7:19 - And the waters prevailed exceedingly upon the earth; and all the high hills, that [were] under the whole heaven, were **covered**.

Genesis 7:20 - Fifteen cubits upward did the waters prevail; and the mountains were **covered**.

Psalms 104:6 - Thou **coveredst** it with the deep as [with] a garment: the waters stood above the mountains.

Psalms 104:9 - Thou hast set a bound that they may not pass over; that they turn not again to **cover** the earth.

Exodus 33:22 - And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will **cover** thee with my hand while I pass by:

Genesis 38:15 - When Judah saw her, he thought her [to be] an harlot; because she had **covered** her face.

Psalms 91:4 - He shall **cover** thee with his feathers, and under his wings shalt thou trust: his truth [shall be thy] shield and buckler.

Deuteronomy 33:12 - And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall **cover** him all the day long, and he shall dwell between his shoulders.

etc.

Did the "**covering**" of waters in the days of Noah [Noe] erase the Mountains, or was Moses blotted out of existence by the hand of God, or those covered by the "Feathers" of God wiped out completely, or the Harlots face gone from behind a veil? Or rather did the "covering" simply place one thing over/on top of another thing, and both continued to exist, even **protectively**?

Consider that the two things, [1] "**cover**" **and** [2] "**blot out**" are separate and distinct things, not equal to one another, for if one sins are not "covered" by the blood, then they cannot be later "blotted out":

Nehemiah 4:5 - And **cover** not their iniquity, **and** let not their sin be **blotted out** from before thee: for they have provoked thee to anger before the builders.

Jeremiah 18:23 - Yet, LORD, thou knowest all their counsel against me to slay me: **forgive not their iniquity, neither blot out their sin from thy sight**, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Notice the words "and" and "neither", which are words of 'in addition, added to, conjunction, moreover, besides, also' - <http://dictionary.reference.com/browse/and?s=t>

Furthermore we can re-examine the term "blot[ted] out", and see that it cannot mean of itself to "cover", as already shown:

Psalms 69:28 - Let them be **blotted out** of the book of the living, and not be written with the righteous.

Psalms 109:13 - Let his posterity be cut off; [and] in the generation following let their name be **blotted out**.

Psalms 109:14 - Let the iniquity of his fathers be remembered with the LORD; and let **not** the sin of his mother be **blotted out**.

What then of the passages referred to in Psalms 51:1,9 and Isaiah 44:22? Look at the context, and modifiers especially of **Isaiah 44:22**:

Isaiah 44:22 - I have **blotted out, as a thick cloud**, thy transgressions, and, **as a cloud**, thy sins: return unto me; for I have redeemed thee.

Notice in this instance, there are word modifiers to "blot out", being "**as a thick cloud**" and "**as a cloud**", which alters the definition, from destroy completely to cover/conceal completely, as in blot out from sight, but not blot out from existence. This is how "**clouds**" in scripture are spoken as "**covering**" something, concealing it from view, but not causing it to cease from existence.

For instance:

Exodus 24:15 - And Moses went up into the mount, and **a cloud covered** the mount.

Exodus 24:16 - And the glory of the LORD abode upon mount Sinai, and **the cloud covered** it six days: and the seventh day he called unto Moses out of the midst of the cloud.

Exodus 40:34 - Then **a cloud covered** the tent of the congregation, and the glory of the LORD filled the tabernacle.

We can see that when a **"cloud" "covers"** something, even as the "waters "cover" the sea", or thick clouds the Sun, or the **"blood of the Lamb" "covers"** sin/s, it is not gone, but concealed behind something, as clothing covers, as Christ's righteousness:

Job 36:32 - With **clouds** he **covereth** the light; and commandeth it **[not to shine] by [the cloud] that cometh betwixt.**

Job 38:9 - When I made **the cloud the garment thereof**, and **thick darkness a swaddlingband for it**,

Psalms 105:39 - He spread a **cloud for a covering**; and fire to give light in the night.

Lamentations 3:44 - Thou hast **covered** thyself with a **cloud**, that [our] prayer should **not pass through.**

Ezekiel 32:7 - And when I shall put thee out, I will cover the heaven, and make the stars thereof **dark**; I will **cover the sun** with a **cloud**, and the moon shall **not give her light.**

Is the Sea gone being covered by waters? Is the Sun removed from existence being covered by the thick clouds? Is then the sins blotted out from existence from being covered as a thick cloud covers, or are they still in existence but out of present sight?

This is the same as it is written here:

Micah 7:19 - He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt **cast all their sins into the depths of the sea.**

Notice, that the sins are still in existence at the bottom of the **"depths of the sea"**, even **"covered by the waters"**, yet still needing to be dealt with which is exactly what **Psalms 51** speaks of when it refers to the sins of David being blotted out [vs 1,9], since he knew of the Day of Atonement, in regards the Sanctuary:

Psalms 51:4 - **Against thee**, thee only, **have I sinned**, and done [this] evil in thy sight: that **thou mightest be justified when thou speakest, [and] be clear when thou judgest.**

Notice the two step process: **[1]** Mercy/hide face = forgiveness, and **[2]** Blot out the sins:

Psalms 51:1 - [[To the chief Musician, A Psalms of David, when Nathan the prophet came unto

him, after he had gone in to Bathsheba.]] **Have mercy upon me**, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out my transgressions**.

Psalms 51:9 - **[1] Hide thy face from my sins, and [2] blot out all mine iniquities**.

It is clear that God would **not** have to "**hide [cover]** his face" from David's or our sins **if** doing so is to actually "blot" them out. When the sins are truly "blotted out" God no longer has to "hide [cover] his face".

This is why David could say, himself knowing, that there was no other "pattern" of way, and required the High Priest, the Sanctuary, Ark, Blood, **confessed and forsaken** sin, and **the Day of Atonement [Leviticus 16, 23]** etc:

Psalms 77:33 - Thy way, O God, is **in** the sanctuary: who is so great a God as our God?

Exodus 28:15 - And thou shalt make **the breastplate of judgment** with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it.

Exodus 28:29 - And Aaron shall bear the names of the children of Israel in **the breastplate of judgment upon his heart, when he goeth in unto the holy [place]**, for a memorial before the LORD continually.

Exodus 28:30 - And thou shalt put in **the breastplate of judgment** the Urim and the Thummim; and they shall be upon Aaron's heart, **when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually**.

For if in the Day of Atonement the confessed sin was not actually forsaken, or other sins picked up in its place and not confessed and also forsaken, that person could be "cut off" forever, no matter how many times they had come throughout the year with Sacrifice:

Leviticus 23:29 - For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be **cut off** from among his people.

This is made clear through the very "pattern" [Exodus 25:9,40; Numbers 8:4; 1 Chronicles 28:12,19; Hebrews 8:5, etc], in which in Leviticus 4, "**an atonement**" [Leviticus 4:20,26,31,35] could be made on any day throughout the Year, by a person bringing the required sacrifice, etc, and so that persons sins could be confessed over the sacrifice, transferred to the flesh and blood, and then the blood would be taken into the Sanctuary, where it was 'stored'.

While the person was "free", "justified", "forgiven", "covered", that person then had to go forth from the gate of the Sanctuary with the realization of the cost of sin to the Son of God and walk no more in sin [transgression of the Law, the Ten Commandments], and the Priest, and later High Priest had further work to do. This is the difference between atonements made in **Leviticus 4 throughout the year**, and **the very specific and necessary Atonement in Leviticus 16, 23, in the Once a Year, the Day of Atonement**.

Now, what has the "forgiven" sinner need of the Day of Atonement and that which is therein, if any such sinner had already throughout the year, already brought their sacrifice and was "covered" by the

"blood" and "forgiven"? Much everything.

Differing Atonements. The first is for forgiveness, the latter for blotting out of the record of sin therein stored in the Sanctuary and its "**cleansing**" [Leviticus 16:19, etc]. It has been shown you many times about the Books of Heaven, and the sins therein recorded, yet it is connected with God's own people here, since the sinning must be eliminated totally from their lives, iow the actual committing of sin must be put to death through Christ Jesus.

speaking of the difference of the two things, [1] forgiveness and [2] blotting out:

This is even seen in several other places, in various ways:

1 John 1:9 - If we confess our sins, he is faithful and just to **forgive us** [our] sins, **and to cleanse us from** all unrighteousness.

[1] Forgiveness

[2] Cleansing

Two distinct things.

Thus turning again to **Acts 3:19-21**, is already shown to be in the context of moments **after** the Cross, even **after** Pentecost and leading up to the Second Coming of Jesus Christ:

Acts 3:19 - Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:20 - And he shall send Jesus Christ, which before was preached unto you:

Acts 3:21 - Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The saints do not get to escape judgment, though they have an Advocate, Jesus Christ the Righteous:

Psalms 7:11 - **God judgeth the righteous**, and God is angry [with the wicked] every day.

Psalms 37:33 - The LORD will not leave him in his hand, nor condemn him when **he is judged**.

Ecclesiastes 3:17 - I said in mine heart, **God shall judge the righteous** and the wicked: for [there is] **a time** there for every purpose and for every work.

Ecclesiastes 12:14 - For God shall bring **every work into judgment**, with every secret thing, whether [it be] **good**, or whether [it be] evil.

As stated, there are the record Books of Heaven:

For though thou wash thee with nitre, and take thee much soap, [yet] **thine iniquity is marked before me**, saith the Lord GOD. Jeremiah 2:22

Behold, [it is] written before me: I will not keep silence, but will recompense, even recompense into their bosom, Isaiah 65:6

Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Isaiah 65:7

The "**blotting out**" in Colossians 2:14 is another matter entirely, since it deals with "**handwriting**" [Leviticus 8:36, 10:11; 2 Chronicles 35:6, etc] by Moses of "**ordinances**", speaking to the specific matters of "**ordinances**" [Numbers 9:12; Ezekiel 43:18, etc], hand written by Moses, in regards the Old Covenant ritual [see also Ephesians 2:15, "**the law of commandments contained in ordinances**" and Hebrews 9:1, "... the first covenant had also **ordinances of divine service, and a worldly sanctuary.**" and Hebrews 9:10 "**Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.**"]:

Colossians 2:14 - Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Q. Where is the word sin/s used here in regards to the "blotting out" in vs 14? It is **not** found at all in vs 14 and the "blotting out" does not reference the sins of vs 13, but is specifically identified in vs 14. Furthermore in vs 20, we see the word "ordinances" again used in connection with "worldly" human things, "the rudiments of the world" and "subject to ordinances", which are listed in vs 21-23, -- 21 (**Touch not; taste not; handle not;** 22 **Which all are to perish with the using;**) **after the commandments and doctrines of men?** 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

The word "sins" is found in vs 13, but it speaks only of forgiven sins, which as demonstrated is not the same thing as sins "blotted out".

Hebrews 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:3 is speaking of the 'purging' or the "**washing away**" of our past sins from us by the one time all sufficient propitiative sacrifice of Jesus, for the word [καθαρισμός] utilized is also found in 2 Peter 1:9, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from 2512 his **old** sins."; and also used in Mark 1:44; Luke 2:22, 5:14; John 2:6, 3:25, besides Hebrews 1:3; 2 Peter 1:9. This is related to the word καθαρίζω, which means to cleanse, purify, or to free from the **guilt** of sin. Notice, it does **not** blot out any of the **record** of sin recorded in Heaven, but frees us from the guilt of past sins, by the forgiveness of past sins. Notice, none of the texts which uses the word καθαρισμός say anything about blotting out of the record of the sins in Heaven. This is why in Acts 22:16, and elsewhere, we may arise and "wash away [our] sins".

Romans 3:25 - Whom God hath set forth [to be] a **propitiation through faith in his blood**, to declare his righteousness for the **remission** of **sins that are past**, through the forbearance of God;

Revelation 1:5 - And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood**,

Psalms 85:2 - Thou hast **forgiven** the **iniquity** of thy people, thou hast **covered** all their **sin**. Selah.

But sin that is covered, is not blotted out, but remains to be dealt with still, therefore it is a period of probationary time granted, a time of testing, though we are free in Grace to live in obedience to His will [**Psalms 40:8**], we do not have to continue in abiding in Him, for our free choice is still ours, even throughout eternity, but if in spite of that Grace we live in sin still, **Matthew 18**, reveals, as did the type, there is the "**Day of Atonement**" to come to **reckoning**, and the payment could be reinstated, and the person cut off of life forever.

Though we, which are Christians, are washed of past sins, the blotting out of sins was/is still yet future, for there was yet more to be dealt with still, even as the type revealed, given unto us by God in the earthly sanctuary service. A person which sinned [1 John 3:4], could come throughout the year and make "**an atonement**", but that person's sin while **removed from them** in faith, from themselves, went unto/transferred unto another, and further work was to be done even from the gate - in both directions. Justification is worthless without sanctification. Forgiveness of sins, worthless without victory over sins. This is the Everlasting Gospel, and Christ Jesus proved that sinful flesh, by the power of the divine, could live righteously and without sin - thus sin was condemned in the sinful flesh, and there is no excuse for sin - none. Satan is the liar. Mankind can obey God, even in His Ten Commandments by the indwelling of God in them, and every thought may be brought into subjection to Christ. Yes, we can have victory over every temptation and sin, here, now, in this life, even beginning this very moment - and we may do it even as Christ overcame.

Acts 3:19 - Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"may be", "shall come", and in the context of the very next verse "ὅπως" [so that; 'and'],

Acts 3:20 - **And** he shall send Jesus Christ, which before was preached unto you:

Acts 3:21 - Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

James speaks about the same:

Be patient therefore, brethren, **unto the coming of the Lord**. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, **until he receive the early and latter rain**. James 5:7

Other texts to consider on the refreshing and latter rains, **Deuteronomy 11:14; Job 29:23; Proverbs 16:15; Jeremiah 3:3 [especially that one], 5:24; Joel 2:23; Hosea 6:3; Zechariah 10:1 and Isaiah 28:12; Deuteronomy 32:2; Revelation 11:6; James 5:17; 1 Kings 17:1, 18:1,44-45; Matthew 7:25,27** [and that Latter Rain will come, and will ripen the Wheat Harvest, and also the Tare Harvest, the Rain comes to both, even as the Sun softens one, hardens another...]

Notice, that the times of refreshing shall come from the presence of the Lord, which Christ will have then blotted out the sins in the Heavenly Most Holy, and then the Father sends Jesus Christ the second time after ward, as it is written:

Hebrews 9:28 - So Christ was once offered to bear the sins of many; and unto them that look for him shall **he appear** the second time **without sin** unto salvation.

Hosea 6:3 - Then shall we know, [if] we follow on to know the LORD: **his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth.**

God will be vindicated, **Romans 3:4**. Not only did God prove it in Christ Jesus the Head, He is going to fulfill His promise and prove it many times over in the "144,000", for He will have taken sinners, and brought them about to the uttermost, into being total overcomers in sinful flesh - never to sin again, beginning on this earth, ready to be translated.

Behold and marvel ye heavens, be humbled o earth, for what God is about to bring forth, never will be seen again throughout eternity!

As the Head [Christ] was victorious and bruised the head of the serpent, even so the foot [of His body, the last portion, the remnant of the body] by Christ Jesus will so **completely crush** the serpent [**Romans 16:20**].

Scripturally there are **multiple "atonements"**, for instance:

an "atonement" that could be done throughout the year on any day, "daily":

Leviticus 4:20 - And he shall do with the bullock as he did with the bullock for a **sin offering**, so shall he do with this: and the priest shall make **an atonement** for them, and it shall be **forgiven** them.

Leviticus 4:26 - And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make **an atonement** for him as **concerning his sin**, and it shall be **forgiven him**.

Leviticus 4:31 - And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make **an atonement** for him, and **it shall be forgiven him**.

Leviticus 4:35 - And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make **an atonement** for **his sin that he hath committed**, and it shall **be forgiven him**.

but **"forgiveness"** of sins, and this **"an atonement" does not blot anything out** of the record of that sin. The sinner was forgiven at the very gate, but more was then needed from that point onward, and could not be finalized until the Day of Atonement - see also **Matthew 18**, etc. Forgiveness/remission is but the covering of sin, not the blotting out of sin. Another thing that these passages reveal is that sin is not merely being born, but something that is "committed" [see also 1 John 3:4], and also even something omitted.

Q. Yet if truly atoned and forgiven, why the need for the Day of Atonement services, which are a type?

Q. If forgiveness blotted out sin, why the need to remove, in the type, that which was in type, stored daily, and throughout the year?

It is simple, forgiveness does not blot out sin. To blot out sin, another work is needed.

and so there is the final "**atonement**" that could only be made once in the year, the Day of Atonement, that every single person must go through, or be cut off [Yom Kippur]:

Leviticus 23:28 - And ye shall do no work in that same day: for it [is] **a day of atonement, to make an atonement for you before the LORD your God.**

#6 is debunked, unless one is a stubborn OSAS defender, and then there is nothing I can do, except say, go back and look at the examples of King Saul in the OT and Ananias and Sapphira in the NT, among others, see Hebrews 6, and especially see Hebrews and Revelation, etc.

#7

[Time Index: 8:17 – 9:10] Who bears our sins?

“Ellen White says, “Satan” (according to the video) and cites The Great Controversy (1888,1911), pages 422,485,486:

“... It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. ...” - [The Great Controversy \(1911\), pages 422.2](#)

“... Christ will place all these sins upon Satan ...” - [The Great Controversy \(1911\); page 485.3](#)

“... so Satan ...” - [The Great Controversy \(1911\); page 485.3](#)

“... he will at last suffer the [page 485-486] full penalty of sin ...” - [The Great Controversy \(1911\), page 486](#)

“The Bible says, “Jesus” (according to the video) and cites 1 Peter 2:24; Hebrews 9:28:

1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Notice the word 'finally' (be placed) in the Great Controversy quote. Which means that, “Yes” sister White said, as the Bible says, that Jesus bore our sins, and notice the very text the narrator quoted, Hebrews 9:28, that Jesus took our sins, bore them, but when He comes back He is no longer bearing the sins. What happened to them?:

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him **shall he appear the second time without sin** unto salvation.

Here is the full context of the pages of the Great Controversy (1911) citations:

“... Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming. It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. **When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.** The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. **So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.** ...” - **The Great Controversy (1911), pages 422.2**

“... The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out “when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.” [Acts 3:19, 20](#). When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, “without sin unto salvation” (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away “unto a land not inhabited” (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the [page 485-486] full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.

At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works.”

Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and

every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. ..." [The Great Controversy \(1911\); page 485.3 to The Great Controversy \(1911\), page 486](#)

Notice sister White clearly states that Jesus bore our sins (but not forever):

"... "Know ye not that ... ye are not your own? For ye are bought with a price." [1 Corinthians 6:19, 20](#). What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. **Christ bore our sins in His own body**. That suffering, that agony, is the price of your redemption. The word of command was given: "Deliver them from going down to perish eternally. I have found a ransom." ..." - [Testimonies for the Church, Volume 6 \(1901\), page 479.2](#)

Jesus, is the one who binds satan upon the desolated earth for 1,000 years, laying the sins off from himself (already atoned for for the saints by the blood and final atonement of Jesus), and placing them squarely upon the instigator of all sin, satan, that he must bear his own penalty for having tempted people to commit those sins. The scapegoat does not make an atonement for the saint. Notice the text of scripture:

Leviticus 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

Notice, not an 'atonement' for him, but rather 'with him'. The scapegoat must pay the price for having tempted people to commit those sins. The wicked (finally impenitent) will bear their own sins.

The narrator seems to conveniently forget Leviticus 16 and the 'scapegoat' (typology):

Leviticus 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Leviticus 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

Leviticus 16:26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Christ Jesus is both the Bullock and the Lord's Goat, but **not** the **Scapegoat** [Azaz'el, who is representing Satan/wicked], which is why there is the mentioning of the "**lots**":

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. Leviticus 16:8

There would be no need for "**lots**" to be cast if both were to represent Christ Jesus.

"Lots" in scripture were **always** used to choose between two [or more] things, **not** one

[Leviticus 16:8,9,10; Numbers 26:55,56, 33:54, 34:13, 36:2,3; Deuteronomy 32:9; Joshua 13:6, 14:2, 15:1, 16:1, 17:1,2,14,17, 18:6,8,10,11, 19:1,10,17,24,32,40,51, 21:4,5,6,8,10,20,40, 23:4; Judges 1:3, 20:9; 1 Samuel 14:41; 1 Chronicles 6:54,61,63,65, 16:18, 24:5,7,31, 25:8,9, 26:13,14,16; Esther 3:7, 9:24; Nehemiah 10:34, 11:1; Psalms 16:5, 22:18, 105:11, 125:3; Proverbs 1:14, 16:33, 18:18; Isaiah 17:14, 34:17, 57:6; Jeremiah 13:25; Ezekiel 24:6, 45:1, 47:22, 48:29; Daniel 12:13; Joel 3:3; Obadiah 1:11; Jonah 1:7; Micah 2:5; Nahum 3:10; Luke 1:9; Acts 1:26, 8:21, 13:19].

Notice, that both goats receive a designation, "**one lot for the LORD**".

How many for the LORD? Two or one? It is only "**one**".

The other "**lot**" was **not** then "**for the LORD**", but rather for someone else, "**the other lot for the scapegoat**".

Notice "for the scapegoat", **not** "**for the LORD**".

Also notice, that the scapegoat was not to make atonement for the people of God or sanctuary, but with "him", the "scapegoat":

But the goat, on which the lot fell to be **the scapegoat**, shall be presented alive before the LORD, **to make an atonement with him**, [and] to let him go for a scapegoat into the wilderness. - Leviticus 16:10

The Scapegoat was also never sacrificed, but to be "**presented alive before the LORD**", for the reason of making "**atonement with him**", after which the scapegoat was to be "**let ... go ... into the wilderness**", representing the desolate earth during the 1,000 years:

Satan [represented by the scapegoat, `aza'zel, not a sacrifice for sin, but ultimately responsible for all sin] then, after the Saints are "**caught up**" "**to meet the Lord**" "**into the air**" and the wicked are "**brought low**" and "**slain**" [to await their final sentencing in the Second resurrection after the 1000 years], is bound by his surrounding circumstance in the "**1000 years**" on the desolate Earth, the "**wilderness**" a "**land not inhabited**" [see **Jeremiah 4:23-29, 25:33**], where was once the "**fruitful place**", and he is bound and led away by the "**strong man**" [Jesus Christ; **Psalms 19:5; Proverbs 24:5; Luke 11:22**], just as **Leviticus 16** and **Revelation 20:1-3** reveal [for events beforehand **compare** also **Leviticus 16:17** to **Revelation 15:8**, and **also Leviticus 16:20; Isaiah 16:21** with Jesus coming out of Heaven to **Hebrews 9:28**]:

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. - Leviticus 16:17

[compare to]

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. - Revelation 15:8

Then also:

And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat: - Leviticus 16:20

For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. - Isaiah 26:21

[compare to]

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. - Hebrews 9:28

Then also:

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. - Leviticus 16:8

But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness. - Leviticus 16:10

And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat: - Leviticus 16:20

[compare to...]

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. - Revelation 20:1

Then:

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: - Leviticus 16:21

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. - Leviticus 16:22

[compare to...]

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, - Revelation 20:2

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. - Revelation 20:3

Satan is to be "presented alive" [Leviticus 16:10], and is not eliminated at the 2nd Advent, but is to be taken and "bound" by a "great chain" [see Lamentations 3:7; 2 Peter 2:4; Jude 1:6, for this is no

ordinary chain of metal, seeing the devil may break these [Luke 8:29, etc], but a chain of circumstance] and "let go" into "the wilderness" alive.

"bottomless pit" is the Greek ἄβυσσος - abussos, and means, void, a desert wilderness [see also Luke 8:29 "into the wilderness", connected with Luke 8:31, "the deep", compare also to Mark 5:10, "away out of the country", out from cultivated and populated areas], see also LXX Genesis 1:2 "without form and void" - ἡ ἐρημία ἀκατασκεύαστος καὶ σκοτεινὴ τῆς ἀβύσσου καὶ πνεύματος θεοῦ ἐπιφερομένη ἐπάνω τοῦ ὕδατος, etc.

Consider also texts, which speak of the, **"after many days"** [1,000 years], **"And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."** Isaiah 24:22 and **"After many days thou shalt be visited: in the latter years thou shalt come into the land [that is] brought back from the sword, [and is] gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."** Ezekiel 38:8

[see Gog and Magog in Revelation 20, see context in Ezekiel 38]

The earth during the 1,000 years has no human inhabitant, for the earth is laid low by the 7 last plagues, destruction, 2nd Advent, the righteous are all **"caught up together"** [1 Thessalonians 4:15-17], and all of the wicked slain or remain slain until after the 1,000 years [Revelation 20:5a]. Satan is bound there, a place once of a Garden, a place once of Babylon the Great, now to become a **"habitation of dragons"** [Isaiah 34:14], **"a parched ground"**, **"thirsty land"** [Isaiah 35:7]:

And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be **an habitation of dragons**, [and] a **court for owls**. Isaiah 34:14

Dragon the symbol of satan, and owls the unclean night raptors/devils.

#7 is debunked.

#8

[Time Index: 9:11 – 10:08] Can we say we are saved right now by Christ's grace?

“Ellen White says, “No.” (according to the video) and cites Christ's Object Lesson, page 155:

“... Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. [...] Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves ...” - [Christ's Object Lessons \(1900\), page 155](#)

“The Bible says, “Yes.” (according to the video) and cites John 5:24; 1 John 5:13

John 5:24 **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

1 John 5:13 **These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.**

First of all, the citation as given by the narrator on screen and as read, is in error, as it takes two sentences from two differing paragraphs on the same page and mashed them together without any ellipses or notification that they are not together in the original material. Here is the citations in their context, highlighted properly:

“... The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable. [155] {COL 154.4}

Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. **Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved.** This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, "Many shall be purified, and made white, and tried." Daniel 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.) {COL 155.1}

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall." 1 Corinthians 10:12. Our only safety is in constant distrust of self, and dependence on Christ. {COL 155.2} ...” - **Christ's Object Lessons (1900), page 154.4-155.2**

Sister White is not saying that a person is not 'saved by grace through faith' in Christ Jesus.

“... Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. **We are saved by grace through faith, and that not of ourselves; it is the gift of God.** Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” ...” - **The Advent Review and Sabbath Herald, July 1, 1890, par. 3**

She is dealing with the sin of presumption and the possibility of falling through temptation, being a castaway after having accepted the sacrifice of Christ Jesus (1 Corinthians 9:27; Hebrews 6:4-8; examples King Saul, (OT), Ananias and Sapphira (NT), and see the sanctuary itself, in that a forgiven sinner, could be cut off in the Day of Atonement if found unworthy (not living according to God's Law of Liberty by grace through faith) of the sacrifice, etc). Again, the error is upon the part of the OSAS mindset, not sister White here, and if they condemn her for it, then they condemn all who believe as we do on it the same. The narrator has double standards and doesn't check his sources.

Again:

“... “He hath made him to be sin for us, ... that we might be made the righteousness of God in him.” If Christ is abiding in the soul, our prayers and works are wholly acceptable to God. Through obedience to all the commandments of God, we are accepted in the Beloved. We enter into the rights and privileges of Jesus, and the victories which he achieves.

All those who say, “I am saved! I am saved!” but do not obey God's commandments, are resting their salvation on a false hope, a false foundation. No one who has an intelligent knowledge of the requirements of God, can be saved in disobedience. Just so far as men have a knowledge of the words of Christ, so plainly laid down in the Bible, they will be held responsible.

In the fourteenth chapter of John much is said about keeping the commandments of God. “He that hath my commandments, and keepeth them, he it is that loveth me.” “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.” **No one can abide in Christ and treat the law of God with indifference and disrespect; for this would be arraying Christ against Christ. In a heart renewed by the Spirit of truth there will be love for all the commandments of God.** Jesus declares, “I have kept my Father's commandments;” and all who love Jesus will live in communion with God and with the Son. **Those who make so much show of rejoicing, saying they are in Christ, but do not obey the commandments of God, do not partake of the nourishment of the living vine.** All who are grafted into the parent stock will have a vital union with the living vine. They will love that which Christ loves; their taste will be identical with his. Jesus plainly stated that when we treasure up his words and do them, we give evidence that we have that genuine love which makes us one with the Father. We are one in taste and inclination. The Spirit of Jesus fills the Christian with his love, his obedience, his joy. “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love.”

Man has voluntarily departed from God. Jesus came to do a work which no other could do,—to bring man back to his allegiance to God. How unreasonable it is for fallen man to say that Christ's great work of redemption was for the purpose of making it possible for man to be saved in transgression of the law of God! If one precept of God's law could be changed, then Christ need not have died; but it was because the law of God was unchangeable, and would hold the sinner in its claims, that Jesus came and died, to reconcile man to God. His death shows the immutability of the law. The law of God is as changeless as his own character. Man's only hope was in the death of Christ. And in his death Christ bore testimony to the whole universe that Satan's efforts to change the law were an utter failure. Now it is demonstrated that even for the human beings that have been deceived by Satan and made to transgress the law, there can be no pardon except through the death of the only-begotten Son of the Infinite God himself, who suffered the penalty of man's transgression. And this is the testimony that in the judgment will condemn every transgressor.

Was such an infinite sacrifice made by the Son of God for the purpose of perpetuating sin?—No; it was not possible. There was no possibility that man, who had estranged himself from God, would be able to keep God's holy law. Christ died that he might, by virtue of his own righteousness, elevate humanity. He gave man another trial. Man, weak, sinful, ignorant, must look to Jesus if he would live. “Without me ye can do nothing.” He has learned to be obedient to all the commandments of God, through Jesus Christ, who is made to him wisdom, sanctification, and righteousness. ...” - **The Signs of the Times, December 28, 1891, par. 13-17**

As for John 5:24, it requires continued (ongoing, active, living) faith (“believeth”; πιστευωνG4100 V-PAP-NSM; being verb (action), present (now), active (alive), participle, nominative, singular, masculine), and is not a one-time (in the past, over and done) “I believe Lord” and its done. No, it is only the beginning of the walk, not its end. They mistake 'born again' for fully developed. They mistake having “eternal life” in themselves, rather than it always being in Christ Jesus, and anyone found outside of Him, no longer has it. The fault is again, in the presumptuous OSAS heresy.

As for 1 John 5:13, the entire context of the previous verses:

1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

1 John 5:12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

Where is the “eternal life”? It is always “in his (the Father's) Son (Christ Jesus)”, and only those who “hath the Son hath (eternal) life”, and those who are found outside of Christ Jesus through their own neglect, no longer have it.

#8 is debunked, unless one is a presumptuous OSAS defender. At that point, they cannot fault sister White for their mistake, even when so many others are in agreement with her on this, even not of Seventh-day Adventists backgrounds, and long before her and in as many commentaries. Those who are stubborn in the OSAS mindset worship Calvinism, rather than God, rather than acknowledge His word.

#9

[Time Index: 10:09 – 10:47] Can ignorant slaves be saved?

“Ellen White says, “No.” (according to the video) and cites Early Writings; page 276:

“... God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. ...” - [Early Writings \(1882\), page 276](#)

“The Bible says, “Yes.” (according to the video) and cites Galatians 3:28; John 1:9:

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

John 1:9 *That* was the true Light, which lighteth every man that cometh into the world.

Here is the context of Early Writings (1882), page 276:

“... I saw that the slave master [see Appendix.] will have to answer for **the soul of his slave whom he has kept in ignorance**; and the sins of the slave will be visited upon the master. **God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes**. But He does the best thing for him that a compassionate God can do. **He permits him to be as if he had not been**, while the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied. ...” - [Early Writings \(1882\), page 276.1](#)

Sister White is speaking of the 'slave' (regardless of skin colour or age or gender) that was born into slavery and raised as nothing but a brute, without knowledge, only used for labour (as a mule, and beat as much as Balaam's donkey), without language, without knowledge (“kept in ignorance”), knowing

only carnal nature, the flesh and base 'creature' passion (hunger, thirst, fear, etc). The Bible speaks of those rare individuals (adults and children), who came about through sin and a fallen world, whom God will cause to be as though they had not been, for God is merciful, knowing that they could not enjoy Heaven (having no mind to), and they do not deserve the punishment of the finally impenitent, and so they, in God's righteousness, will be as though they had not been.

Job 10:19 I should have been **as though I had not been**; I should have been carried **from the womb to the grave**.

Job 3:2 And Job spake, and said,

Job 3:3 **Let the day perish wherein I was born**, and the night *in which* it was said, There is a man child conceived.

Job 3:4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

Job 3:5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Job 3:6 *As for* that night, let darkness seize upon it; **let it not be joined unto the days of the year, let it not come into the number of the months**.

Job 3:7 Lo, let that night be solitary, let no joyful voice come therein.

Job 3:8 Let them curse it that curse the day, who are ready to raise up their mourning.

Job 3:9 Let the stars of the twilight thereof be dark; let it look for light, **but have none; neither let it see the dawning of the day**:

Job 3:10 Because it shut not up the doors of my *mother's* womb, nor **hid sorrow from mine eyes**.

Job 3:11 Why **died** I not **from the womb**? *why* did I *not* give up the ghost when I came out of the belly?

Job 3:12 Why did the knees prevent me? or why the breasts that I should suck?

Job 3:13 For **now should I have lain still and been quiet, I should have slept: then had I been at rest**,

Job 3:16 Or **as an hidden untimely birth I had not been; as infants which never saw light**.

Job 3:17 There the wicked cease *from* troubling; and **there the weary be at rest**.

Job 3:18 *There* the prisoners rest together; **they hear not the voice of the oppressor**.

Job 3:18 The small and great are there; and **the servant is free from his master**.

Psalms 58:5 As a snail *which* melteth, let *every one of them* pass away: *like* **the untimely birth of a**

woman, *that they may not see the sun.*

Ecclesiastes 4:3 Yea, *better is he* than both they, *which hath not yet been, who hath not seen the evil work that is done under the sun.*

Ecclesiastes 6:3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; *I say, that an untimely birth is better than he.*

Deuteronomy 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day *had no knowledge between good and evil*, they shall go in thither, and unto them will I give it, and they shall possess it.

Isaiah 7:16 For *before the child shall know to refuse the evil, and choose the good*, the land that thou abhorrest shall be forsaken of both her kings.

Romans 9:11 (For *the children* *being not yet born, neither having done any good or evil*, that the purpose of God according to election might stand, not of works, but of him that calleth;)

These special cases are without knowledge of right or wrong, some (adults) only knowing “the fear of the lash”, and not the fear of anything else, not even God (having never known Him). They do not enter Heaven, nor suffer the fire of the wicked to come. They are a rare class, brought about because of sin, and a fallen world, not knowing the difference between evil and good, but whose cries of pain, suffering, an end to the misery (that God (Christ Jesus) Himself bore in Gethsemane and Calvary) was heard, and will be answered. Even these will demonstrate the love of God.

Sister White is explicit in that those 'slaves' who had minds, and reason, and could be renewed, be 'saved', have that opportunity:

“... Then commenced the jubilee, when the land should rest. *I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.* Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, “Holy,” and the wings, as they moved, cried, “Holy,” and the retinue of holy angels around the cloud cried, “Holy, holy, holy, Lord God Almighty!” And the saints in the cloud cried, “Glory! Alleluia!” And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the “commandments of God,” and had a “right to the tree of life.” ...” - **Early Writings (1882); page 35.1**

“... Christ said to His disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? **Christ died for the colored people as verily as He died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white**

people. Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, **God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character.** Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. **There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others.** {SW 29.1} ...” - **The Southern Work (1898, 1901), page 29.1**

As for Galatians 3:28, it speaks only to those “in Christ”, and such a person as sister White is describing in the cited quotation by the narrator, is not “in Christ” simply by being born into the world, for if that were the case, then belief has nothing to do with salvation at all. It is a misuse of the text, and instead refers to such a person as Onesimus (Philemon 1) or to those Israelites that came out of Egypt and accepted the sacrifice of the Lamb, or to Joseph (slave in Egypt, etc), etc.

John 1:9 refers to receiving 'life' from Jesus the Creator, who sustains all living by and through Himself (Colossians 1:16):

John 1:4 In him was life; and the life was the light of men.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 There was a man sent from God, whose name *was* John.

John 1:7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

John 1:8 He was not that Light, but *was sent* to bear witness of that Light.

John 1:9 *That* was the true Light, which lighteth every man that cometh into the world.

Notice that the text speaks of “man”, “men” (mankind) who are able to 'believe' (vs 7), but the context of the other verses cited show that some are not 'men' able to 'believe', but either are stillborn, (untimely birth, damaged (such as Anencephaly), **aborted**, etc), or are born in the world as nothing but to be brutes, treated less than dogs, (having not the mind of men, the image of God being erased completely from them) because of their condition of abject slavery used as merely vessels of flesh (objects), unable to ever 'believe' (vs 7) or know anything higher than base desire (hunger, pain, fear, etc).

Sister White is also not speaking about (in the cited quotation) those born in the wilds (bushmen, aboriginal, etc) who are raised in families, knowing nothing but the nature around them and familial society, for they too can enter Heaven, for they are clearly pointed out in Romans 2:14-15, for even them, having minds free (from abject slavery), are able to come to know Christ Jesus, but it will be in the here-after:

Zechariah 13:6 And *one* shall say unto him, **What are these wounds in thine hands?** Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

This is hard for some to accept. Therefore, it is written for them: "... **He that is able to receive it, let him receive it.** ..." (Mat 19:12), and if any man choose to be ignorant, it is written for them: "But if any man be ignorant, let him be ignorant." (1 Cor 14:38).

If any desire they can read a response by the White Estate here - <https://m.egwwritings.org/pt/book/756.2477>

#9 is debunked, and moreso, since the narrator falsely charged sister White with something she never said nor intimated and is 'ignorant' (willfully or not remains to be seen) of their own scriptures they claim to cite.

#10

[Time Index: 10:49 – 11:43] Can we legitimately say, "I have ceased to sin?"

"Ellen White says, "Yes." (according to the video) and cites The Advent Review and Sabbath Herald, August 28, 1894 (Vol. 71, No. 35), page 1 & The Advent Review and Sabbath Herald, September 25, 1900 (Vol. 77, No. 39), page 1:

"... Christ died to make it possible for you to cease to sin, and sin is the transgression of the law. ..." - [The Advent Review and Sabbath Herald, August, 28: 1894, par. 4](#)

"... To be redeemed means to cease from sin. ..." - [The Advent Review and Sabbath Herald, September 25, 1900; par. 10](#)

"The Bible says, "No." (according to the video) and cites 1 John 1:7-9; Ephesians 2:8-9:

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Ephesians 2:9 Not of works, lest any man should boast.

Isn't it amazing how many persons quote Ephesians 2:8-9 and never the conclusion of the thought, vs 10 and so take Ephesians 2:8-9 out of their context to suit their sinful lifestyles? (1 John 3:4):

Ephesians 2:10 For we are his workmanship, created in Christ Jesus **unto good works**, which God hath before ordained that **we should walk in them**.

The same thought is found in Titus:

Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared,

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that **they which have believed in God might be careful to maintain good works.** These things are good and profitable unto men.

Here is the context of the two sister White quotations:

“... Today the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, “**Believe, believe, all you have to do is to believe;**” but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to his law. **Christ died to make it possible for you to cease to sin, and sin is the transgression of the law.** ...” - **The Advent Review and Sabbath Herald, August, 28: 1894, par. 4**

“... Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, “I am holy, I am sinless,” is self-deceived. Some have said this, and some even dare to say, “I am Christ.” To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. **To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples.** Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, “I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace.”

Christ says, “Blessed are they that do his commandments.” The heavenly benediction is pronounced upon those who keep the law. “They shall have right to the tree of life,” the Saviour declares, “and shall enter in through the gates into the city.”

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be

revealed by action in harmony with the law of God. But **we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law.** He draws us to himself because he has been lifted upon the cross of Calvary.

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. “By the law is the knowledge of sin.” The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance. ...”- **The Advent Review and Sabbath Herald, September 25, 1900; par. 10-13**

Anyone who says that they are 'saved' and continue in **known** transgression of God's Law (1 John 3:4; Exodus 20:1-17), have deceived themselves. They are no more 'saved' than the wicked who never took the name of Christ Jesus upon their lips for salvation. They are still lost in their sins, but have deluded themselves that it is ok to continue to live in sin (1 John 3:4) and so to justify themselves they make every manner of excuse to ignore and forget the one commandment God (the Creator/Redeemer) said to “Remember”, and so in transgressing that one, they break every single commandment of God (James 2:10).

They are in truth, anti-nominians. They are anti-Law. They are anti-Throne of God. They are anti-Governance. They are anarchists in the fullest sense. They in turn have placed their own self-righteousness (their own laws and rules) in the place of God's Law, just as the Pharisees of old did.

The narrator wrests 1 John 1:7-9 and twists its meaning by implying through the “No”, that mankind cannot ever have victory over sin, ever.

Scripture (including 1 John 1:7-9) teaches no such thing, since even (1 John 1:7, says, we are to “walk in the light”, not “in darkness” (vs 6), and as we walk in that light, “the blood of Jesus Christ his Son cleanseth us from all sin”, since it is a process of removing all sin from our lives, so that not one stain remains (a person can think of it like a washing machine, where it cycles around and around (sanctification, Holy Place) with the cleansing agent (blood of Christ Jesus) until the spots (sins) are removed completely (a person stops forever smoking, cussing, stealing, killing, lying, etc, etc sabbath breaking, etc.), but if the person falls out of Christ, back unto the dirty ground, carnal nature, then they are not having their spots removed, but adding more to themselves):

Paul warned:

Philippians 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Philippians 3:19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

The scripture says:

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

“from their sins”, not “in their sins”.

Isaiah 42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

The same Apostle John, wrote:

1 John 2:3 And hereby we do know that we know him, if we keep his commandments.

1 John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Revelation 22:14 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.

Notice 1 John 1:7 is that as a Christian, we are to “walk in the light”, which is following the example (1 Peter 2:21) of Christ Jesus (who is the light of the world (John 8:12, 9:5, 11:9), and did no sin (1 Peter 2:22)). It also says, that as we so walk in the light “the blood of Jesus Christ his Son cleanseth us from all sin.” It doesn't say that the blood of Jesus only cleanses us a little and that a little sin remaining is ok. No, Jesus came to save us from every last sin that we commit, and by His blood this is possible. This is the true and everlasting Gospel, rather than the weak and pathetic excuse of 'another gospel' that has no power to save anyone from anything ever.

1 John 1:8 is connected to 1 John 1:9, in that vs 8 is speaking of our past sins, that we have accumulated, and carry at the present (before accepting Christ Jesus), which is truth. It is not saying that we will continue to sin inspite of the blood of Jesus. It is speaking of our need of the blood of Jesus, that we must admit that we have sin (1 John 3:4, and this is not an imaginary nothing, it is real, our thinkings, sayings and doings, not doings), that we need to be cleansed of. This is why John then connects the thought in vs 9. Therefore, we acknowledge our sins, and take them to Jesus, who then cleanses us from them, not merely in theory, but in practicality, in reality. If I smoked cigarettes, I must acknowledge that this is sin as John says, and then confess that to Jesus, who then imputes His righteousness and also imparts His righteousness, so that I am not only cleansed of the past sins (smoking), and now have the victory over smoking at any point in the future, forever. This is the true Gospel. Victory over sin through Christ Jesus. How powerless the so-called 'gospel' of those who say that sin cannot be overcome even in the strength of Almighty God at Calvary.

Philippians 4:13 I can do **all** things **through** Christ which strengtheneth me.

Jude 1:24 Now **unto him that is able to keep you from falling**, and to **present you faultless** before

the presence of his glory with exceeding joy,

1 Timothy 6:14 That thou **keep *this* commandment without spot**, unrebukeable, **until the appearing of our Lord Jesus Christ**:

2 Peter 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, **without spot, and blameless**.

Revelation 14:12 Here is the patience of **the saints**: here *are* **they that keep the commandments of God, and the faith of Jesus**.

The narrator has to make John disagree with John. They will answer to God for it.

Jesus said:

John 5:14 Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee**.

John 8:11 She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more**.

Exodus 20:6 And shewing mercy unto thousands of them that **love me, and keep my commandments**.

Deuteronomy 5:10 And shewing mercy unto thousands of them that **love me and keep my commandments**.

John 14:15 **If ye love me, keep my commandments**.

God's grace ought to lead one to obedience. We are to be “cleansed from all (not some, not a little) unrighteousness”. God's Law is righteousness (Psalms 119:142,172; Isaiah 42:21; Isaiah 48:18, 51:7; Romans 8:4, 10:4).

#10 is debunked.

#11

[Time Index: 11:45 – 12:23] Is obeying the commandments the only way to earn God's favor?

“Ellen White says, “Yes.” (according to the video) and cites Testimonies for the Church, Volume 4, page 28 and adds a word in brackets, of themselves, not found in the original:

“... To obey the commandments of God is the only way to obtain [earn] His favor. ...” - [Testimonies for the Church, Volume 4, page 28](#)

“The Bible says, “No.” (according to the video) and cites Isaiah 64:6; Galatians 3:11:

Isaiah 64:6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all

do fade as a leaf; and our iniquities, like the wind, have taken us away.

Galatians 3:11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

First of all, the narrator while reading the Testimonies for the Church, Volume 4, page 28, reads the sentence correctly, the onscreen citation adds its own word in brackets “[**earn**]”, self-defining “obtain”, when it means no such thing in its context.

For instance, see:

Proverbs 8:35 For whoso findeth me findeth life, and shall **obtain** favour of the LORD.

Matthew 5:7 **Blessed are the merciful: for they shall obtain mercy.**

The Person to be sought is Christ Jesus, and He is always found “[doing] the will of [His] Father” (John 5:30), which is keeping God's commandments (John 15:10), being life, as Jesus lives by every word that proceedeth out of the mouth of His Father (Matthew 4:4; Luke 4:4; John 6:57). In so, doing (obtain[ed]), was it 'earned' as the one screen wording puts it? No. It is an abuse of terms in their context. Sister White is using the above passage and expounding upon it using the other terms scripture gives as noted.

Does the word 'obtain' mean to earn by our merits, our works? No:

1 Thessalonians 5:9 For God hath not appointed us to wrath, but to **obtain** salvation by our Lord Jesus Christ,

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may **obtain** mercy, and find grace to help in time of need.

Hebrews 11:33 Who through faith subdued kingdoms, wrought righteousness, **obtained** promises, stopped the mouths of lions,

Hebrews 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might **obtain** a better resurrection:

Hebrews 11:39 And these all, having **obtained** a good report **through faith, received** not the promise:

1 Peter 2:10 Which in time past *were* not a people, but *are* now the people of God: which had not **obtained** mercy, but now have **obtained** mercy.

2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have **obtained** like **precious faith** with us through the righteousness of God and our Saviour Jesus Christ:

Will the author of the video, whether narrator or not, like to also not be a complete hypocrite and add the word “[earn(ed)]” after each word “obtain[ed]” in the above verses? If not, why not?

Here is the quotation of sister White in its context:

“... The clouds that gather about our way will never disappear before a halting, doubting spirit. Unbelief says: “We can never surmount these obstructions; let us wait until they are removed, and we can see our way clearly.” **But faith courageously urges an advance, hoping all things, believing all things.** Obedience to God is sure to bring the victory. **It is only through faith that we can reach heaven.**

There is great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night.

So, at this time, there is a people whom God has made the depositaries of His law. **To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation.** But unto those who disregard them, they are as the clouds of night. “The fear of the Lord is the beginning of wisdom.” Better than all other knowledge is an understanding of the word of God. In keeping His commandments there is great reward, and no earthly inducement should cause the Christian to waver for a moment in his allegiance. Riches, honor, and worldly pomp are but as dross that shall perish before the fire of God's wrath.

The voice of the Lord bidding His faithful ones “**go forward**” frequently tries **their faith** to the uttermost. But if they should defer obedience till every shadow of uncertainty was removed from their understanding, and there remained [page 27-28] no risk of failure or defeat, they would never move on at all. Those who think it impossible for them to yield to the will of God and have faith in His promises until all is made clear and plain before them, will never yield at all. Faith is not certainty of knowledge; it “is the substance of things hoped for, the evidence of things not seen.” **To obey the commandments of God is the only way to obtain His favor.** “**Go forward**” should be the Christian's watchword. ...” - [Testimonies for the Church, Volume 4, pages 27-28](#)

The context of the statement, is in the light of, living real faith, a faith of action, not a mere “Lord, Lord” nothing, notice, “... **But faith courageously urges an advance, hoping all things, believing all things.** Obedience to God is sure to bring the victory. **It is only through faith that we can reach heaven.** ...”, which then ties to “... **To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation** ...”, which then ties to, “... **The voice of the Lord bidding** His faithful ones “**go forward**” frequently tries **their faith** to the uttermost ...”, which comes to the conclusion, “... **To obey the commandments of God is the only way to obtain His favor.** “**Go forward**” should be the Christian's watchword. ...”

For when God says, “Go forward”, it is only through living abiding faith, a faith that trusts and takes hold of God's strength and promises that enables one to obey the command of God, whatever it be, and so do what is commanded, by obeying through faith.

It was never earned. It was 'obtained' by God's grace through faith, and that not of ourselves, it is the gift of God, lest we boast (Ephesians 2:8-10; Titus 3:4-8) ...

We 'obtained' salvation as the free gift of God, through faith, and by that faith, we obey[ed] God in what He asks.

Hebrews 11:4 **By faith Abel offered unto God a more excellent sacrifice than Cain, by which he**

obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Hebrews 11:6 But **without faith it is impossible to please him**: for he that cometh to God must believe that he is, and *that* **he is a rewarder of them that diligently seek him**.

Which refers right back to Proverbs 8:35, etc. Notice the next verse:

Proverbs 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

What was 'sin' again? Oh yeah ... 1 John 3:4. Notice the contrast of 'death' in disobedience to God (which is doubt), in comparison to 'life' and 'favour' which is in faithful obedience to God. This is all through the Bible:

James 2:17 Even so faith, if it hath not works, is dead, being alone.

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

James 2:20 But wilt thou know, O vain man, that faith without works is dead?

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

James 2:24 Ye see then how that by works a man is justified, and not by faith only.

James 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

As for Isaiah 64:6 that is speaking of works apart from Christ, our works, not His works in us. A total misuse of that text.

As for Galatians 3:11, neither sister White, nor any true Seventh-day Adventist teaches justification by Law, but teach Justification by faith, and that faith leads unto obedience to God, just as Galatians 3:11 (citing Hab 2:4, also in Rom 1:7; Heb 10:38), says, “the just shall live by faith” and “[to] live” is to do, action, the way, the walk, the talk, the thoughts, such as obey God through the faith in all things.

#11 is debunked, and moreso proved that the author of the video, whether the narrator or not, has to add a word “[**earn**]” to make sister White say things she never said.

#12

[Time Index: 12:25 – 13:32] Did Jesus enter the Most Holy Place of the Heavenly Temple before October 22, 1844?

“Ellen White says, “No.” (according to the video) and cites Early Writings, page 42:

“I was shown that ... the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark.” - [Early Writings, page 42](#)

“The Bible says, “Yes.” (according to the video) and cites Hebrews 9:12:

Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

The narrator then reads another onscreen statement **[Time Index 13:13 – 13:32]:**

“This Bible text was written in 60 AD, and it states that Jesus was already ministering in the Most Holy Place of the heavenly sanctuary at least 1,800 years before 1844. Ellen White's scenario simply contradicts the clearest scriptures!”

Firstly, Hebrews 9:12, even by the citation on the video, doesn't say “Most Holy Place”. Not in any language of the preserved mss, etc does it say it either. Not even in the UBS and N/A text notations on extant mss.

Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in **once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:12 GNT TR - ουδε δι αιματος τραγων και μοσχων δια δε του ιδιου αιματος εισηλθεν εφαπαξ εις **τα αγια** αιωνιαν λυτρωσιν ευραμενος

What did the text say plainly? “once into the holy place (ta [h]agia)”. Not “Most Holy Place”.

There is not a single extant mss, codici or papyrii, [etc] written in Koine Greek [or in any language] that reads "αγια αγιων**" [the Most Holy Place, see Hebrews 9:3 KJB, GNT TR] here in Hebrews 9:12, but plainly reads in all known extant mss, etc in any language, "**τα αγια**" [the sanctuary, ie first apartment, the holy place].**

the Latin [Jerome's Vulgate] reads, "in sancta",

the German Luther Bibel 1545 reads, "das Heilige",

the Wycliffe reads "the holy",

Stephanus 1550 reads, "τα αγια",

Scrivener's 1894 reads, "τα αγια",

and even Westcott's and Hort's 1881 reads, "τα αγια",

the UBS 5th reads, "τὰ ἅγια",

the Novum Testamentum Graece 28th [Eberhard Nestle's / Kurt Aland's, etc] reads, "τὰ ἅγια" **without** a single footnote in either 'scholars' work indicating **any** deviation from this reading in any known extant mss, etc.]

Here are the other texts, read them for yourself and shew thyself approved unto God:

Hebrews 8:2 KJB - A minister of **the sanctuary**, and of the true tabernacle, which the Lord pitched, and not man.

Hebrews 8:2 GNT TR - **των αγιων** λειτουργος και της σκηνης της αληθινης ην επηξεν ο κυριος και ουκ ανθρωπος

Hebrews 9:1 KJB - Then verily the first covenant had also ordinances of divine service, and a worldly **sanctuary**.

Hebrews 9:1 GNT TR - ειχεν μεν ουν και η πρωτη δικαιωματα λατρειας το **τε αγιον** κοσμικον

Hebrews 9:2 KJB - For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called **the sanctuary**.

Hebrews 9:2 GNT TR - σκηνη γαρ κατασκευασθη η πρωτη εν η η τε λυχνια και η τραπεζα και η προθεσις των αρτων ητις λεγεται **αγια**

Hebrews 9:3 KJB - And after the second veil, the tabernacle which is called **the Holiest of all**;

Hebrews 9:3 GNT TR - μετα δε το δευτερον καταπετασμα σκηνη η λεγομενη **αγια αγιων**

Hebrews 9:7 KJB - But **into the second** went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Hebrews 9:7 GNT TR - εις **δε την δευτεραν** απαξ του ενιαυτου μονος ο αρχιερευς ου χωρις αιματος ο προσφερει υπερ εαυτου και των του λαου αγνοηματων

Hebrews 9:8 KJB - The Holy Ghost this signifying, that the way into **the holiest of all** was not yet made manifest, while as **the first tabernacle** was yet standing:

Hebrews 9:8 GNT TR - τουτο δηλουντος του πνευματος του αγιου μηπω πεφανερωσθαι την **των αγιων** οδον επι **της πρωτης σκηνης** εχουσης στασις

Hebrews 9:24 KJB - For Christ is not entered into **the holy places** made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for

us:

Hebrews 9:24 GNT TR - ου γαρ εις χειροποιη **τα αγια** εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηται τω προσωπω του θεου υπερ ημων

Hebrews 9:25 KJB - Nor yet that he should offer himself often, as the high priest entereth into **the holy place** every year with blood of others;

Hebrews 9:25 GNT TR - ουδ ινα πολλακις προσφερη εαυτον ωσπερ ο αρχιερευς εισερχεται εις **τα αγια** κατ ενιαυτον εν αιματι αλλοτριω

Hebrews 10:19 KJB - Having therefore, brethren, boldness to enter into **the holiest** by the blood of Jesus,

Hebrews 10:19 GNT TR - εχοντες ουν αδελφοι παρρησιαν εις την εισοδον **των αγιων** εν τω αιματι ιησου

Hebrews 13:11 KJB - For the bodies of those beasts, whose blood is brought into **the sanctuary** by the high priest for sin, are burned without the camp.

Hebrews 13:11 GNT TR - ων γαρ εισφερεται ζωνων το αιμα περι αμαρτιας εις **τα αγια** δια του αρχιερευς τουτων τα σωματα κατακαιεται εξω της παρεμβολης

Revelation 15:5 KJB - And after that I looked, and, behold, **the temple of the tabernacle of the testimony** in heaven was opened:

Revelation 15:5 GNT TR - και μετα ταυτα ειδον και ιδου ηνοιγη **ο ναος της σκηνης του μαρτυριου** εν τω ουρανω

The error of the author/narrator of the video stems from Walter Martin (at least):

"Walter Martin", let me show a few errors he made about what he stated, on tv, even the John Ankerberg "show", in regards Hebrews 9:12, in the Koine Greek:

[John Ankerberg Show, with Walter Martin and William Johnson [Review and Herald], time index **00:33:16-00:33:57**] -

"... [George E. Canon reading the [Koine] Greek New Testament, Hebrews 9:12, in the presence of Walter Martin and others at a selective closed meeting of (so-called) 'scholars' that Jesus Christ entered once into the **holiest of all** with his own blood, having obtained eternal redemption for us. ...", and I [Walter Martin] asked the question, and 'Canon' did too [to the present persons meeting], "Did this [event of Hebrews 9:12] take place, as [O.R.L.] Crosier said, as Mrs. [Ellen G.] White said, as the early Adventists taught? Did it [event of Hebrews 9:12] take place in [AD] 1844, or did it [event of Hebrews 9:12] take place at the ascension of Jesus Christ [AD 31]?" [Walter Martin continues apart from the past quotation and questions asked then] **The [Koine] Greek text says, at the ascension of Jesus Christ [AD 31]. Once into the holiest of all - the Most Holy Place! ..."**

Walter Martin [and associates, including John Ankerberg] **was/and still are dead wrong, on both counts, and even the (so-called) LXX in Exodus 26:33 disagrees with him [them].**

Exodus 26:33 KJB - And thou shalt hang up the vail under the taches, that thou mayest bring in thither within **the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.**

Exodus 26:33 (so-called) LXX - καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσοίσεις ἐκεῖ ἑσώτερον **τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῶν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων.**

The "holy place" [**τοῦ ἁγίου**] is separate [by a second "vail" [**καταπέτασμα**]] from and not the same as the "most holy" [**τοῦ ἁγίου τῶν ἁγίων**].

Here is the correct Ellen White quotation and notice where proper ellipses would go, which the narrator of author of the video left out and leaves things hanging as usual. Seriously, is that an honest practice of a Christian, ask yourself that?

“... Sabbath, March 24, 1849, we had a sweet and very interesting meeting with the brethren at Topsham, Maine. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the city of the living God. Then **I was shown that** the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when **the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark,** and where the faith of Israel now reaches.

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it ([Revelation 3:7, 8](#)); [see page 86. See also appendix.] and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; ...” - [Early Writings, page 42.1-42.3](#)

What is amazing, is that the author of the video, or narrator, acknowledges the real Heavenly Sanctuary, but doesn't seem to think there is a holy place ministry (Daily) for Jesus to have done before entering into the Most Holy Place (Yearly), and also seems to discount the reason for entering into those places, and especially the Most Holy Place later, in the Day of Atonement, which the author/narrator of the video also doesn't acknowledge, and so the question ought to be asked, what does the author/narrator think Jesus is doing there in the Most Holy Place, and based on what texts?

Both Daniel; Hebrews and Revelation are clear on this point. It is irrefutable to anyone that takes the time to study carefully and prayerfully the words of the texts.

It is impossible for Jesus to begin the Most Holy Place ministry at His ascension. Pentecost hadn't even happened then, which is needful to anoint Jesus to be High Priest as already demonstrated elsewhere in this debunking.

Spring Feasts:

Passover: Leviticus 23:5 [Jesus dies AD 31, First Month - Abib/Nisan 14th, the 6th Day, 3 PM]

Feast of Unleavened Bread: Leviticus 23:6-8 [Jesus in the Tomb, Abib/Nisan 15th, the 7th Day]

Feast of Firstfruits [Wave Sheaf]: Leviticus 23:10-14 [Jesus resurrected, Abib/Nisan 16th, 1st day]

Pentecost [Feast of Weeks]: Leviticus 23:15-22 [Jesus, in the Holy Place, pouring of the Holy Spirit, Acts 1-3, etc Revelation 5:6; Psalms 133:1-3, etc]

Long Summer

Fall Feasts:

Feast Of Trumpets: Leviticus 23:24-25 [Jesus, announcing coming Judgment, about to move, the bell is heard, 1833/4, Miller goes forward, Advent movement, Revelation 9:5,6,10; Genesis 7:24, 8:3; Luke 1:24 - "5 months", etc]

Day Of Atonement: Leviticus 23:27-32 [Jesus in the Most Holy Place, 1843/44, specifically Oct 22 1844, the bell is heard, Jesus and Father moved from Holy to Most Holy in Heavenly Sanctuary; Daniel 7:9-10,13,22, 8:13-14,26; Revelation 9:13-15, 10:1-6, 14:6-7] KJB

Feast of Booths/Tabernacles/Ingathering: Leviticus 23:34-43 [Harvest, and on into Millennium and then into eternity; Revelation 7:9, 14:13-20, 15:2]

Atonement, and the entering into the Most Holy Place could not have happened in the Spring (Calvary). It had to take place after Pentecost, after (Fall) Trumpets, and before Tabernacles.

Jesus Christ is the God of order [1 Corinthians 14:40 KJB], not of confusion [1 Corinthians 14:33 KJB], but rather of perfect timing [Ecclesiastes 3:17 KJB]. He leads from beginning [alpha/first/author] unto the ending [omega/last/finisher], in that order, never going out of order. Christ Jesus Himself gave the times and seasons of the feasts themselves in Leviticus 23[:4] onward, and elsewhere all connected with the Sanctuary [Psalms 77:13 KJB] and also in types elsewhere, even from the Exodus [Psalms 77:19 KJB] from Egypt to Canaan, and so on.

We need to consider that the anti-typical/reality of the Feast of Trumpets, the Day of Atonement and the feast of Tabernacles/Booths/Ingathering **cannot** have happened in AD 31 at the Crucifixion of Jesus, at the death of Jesus thereon, at the burial of Jesus, at the resurrection of Jesus, at the ascension of Jesus, or even up to the time of AD 34, or AD 70, but could only take place long after those events, in connection with the 2,300, which the 70 weeks of Daniel 9 were simply a small part of, as is the 1,260, 1,290 and 1,335.

See Hebrews 9:2-3:

For **there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.** Hebrews 9:2

And after the second veil, the tabernacle which is called the Holiest of all; Hebrews 9:3

Paul is clear about the typology, First comes the First {part of the} Tabernacle, wherein was the Candlestick and the Table, even along with the Altar of Incense:

Now when these things were thus ordained, **the priests went always into the first tabernacle, accomplishing the service of God.** Hebrews 9:6

Where is Jesus standing in Acts 7 {part of the Church of Ephesus} and where is He seen walking in Revelation 2:1?

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who **walketh in the midst of the seven golden candlesticks;** Revelation 2:1

Which of the two compartments of the Tented Sanctuary is that? It is verily the First, not the Second. Hebrews 9:12 {as also vs 24 "**agia**" and vs 25, "**ta agia**"} simply reads **ta agia**, which is the Sanctuary, and not **agia agion**, the Holy of Holies.

Nor yet that he should offer himself often, **as the high priest entereth into the holy place** every year with blood of others; Hebrews 9:25

Paul is very clear about the separation of the two veils. It never says Jesus entered through the Second Veil, and did not then need to at His 2nd Ascension, being from the Mt of Olives. We see Jesus ascending in Psa 24 and compare Rev 4 and 5 {compare to Acts 1-2 and Psa 133; Exo 29:7; Lev 8:12; also needed to be 12, Exo 28:21-22, 29:5, 39:14; then the Holy Spirit was sent - Rev 5:6}. Rev 4 speaks of the First Veil:

After this I looked, and, behold, **a door was opened in heaven:** and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. Revelation 4:1

Thus John is taken in the Holy Place, the First 'Tabernacle' of Heaven, revealing the 7 lamps which sat directly across from {before} the Table of Shewbread which was Crowned, and had two stacks, representing the Throne of God in the Holy Place:

And out of the throne proceeded lightnings and thunderings and voices: and *there were* **seven lamps of fire burning before the throne**, which are the seven Spirits of God. Revelation 4:5

Revelation 3:8, in the period of the 6th Church, thousand{s} of years {1800+ yrs} later from the First Church of Ephesus, another door/veil is seen opened in Heaven, while the first was closed, and this is also witnessed in Daniel:

And to the angel of the church in Philadelphia write; These things saith he that is holy, he

that is true, he that hath the key of David, **he that openeth, and no man shutteth; and shutteth, and no man openeth;** Revelation 3:7

I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name.
Revelation 3:8

I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.**
Daniel 7:13

Take Daniel 8:13-14,26, compare to Daniel 9:25, with Ezra 6:14, 7:1-28 and Revelation 10:1-6, and the scenes of Revelation in tandem with Daniel and Hebrews, the conclusion is inescapable. The 7th Year of Artaxerxes I Longimanus./Machrocheir was in 457 BC (demonstrated – [Link](#)), go from there, 2,300. Go from there (457 BC) and count 70 weeks.

#12 is debunked to the hilt, and all 'the dirt came out'.

#13

[Time Index: 13:34 – 14:08] Will we know the exact day and hour of Christ's coming?

“Ellen White says, “Yes.” (according to the video) and cites Early Writings, page 15,34,285:

“As God has shown me in holy vision ... we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.” - (supposedly) Early Writings, pages 15,34,285

“The Bible says, “No.” (according to the video) and cites Matthew 25:13; Mark 13:32:

Matthew 25:13 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Mark 13:32 *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

There is some gross errors here.

First of all there is **no** place in Early Writings (at all) that uses the phrase, **“As God has shown me in holy vision ...”**. That phrase only appears in [these](#):

[1] A Word to the Little Flock, page 14.1

[2] The Ellen G White Letters and Manuscripts, Volume 1, page 85:4

[3] The Ellen G White Letters and Manuscripts, Volume 1, page 101.5

[4] The Day Star, January 24, 1846, par. 1

[5] To the Little Remnant Scattered Abroad, April 6, 1846, par. 1

The only phrase which is similar in Early Writings is found beginning on page 13.3 (not 15, as the video wrongly cited), “**As God has shown me** the travels of the Advent people to the Holy City ...” and “... **I was wrapped in a vision of God's glory** ...” (13.2). There is nothing on page 15 of Early Writings which even comes close. The author/narrator of the video is mistaken.

The next phrase that the author/narrator cites is:

“... Soon we [see Appendix.] heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming ...” - [Early Writings, page 15](#)

The author/narrator cites Early Writings, page 34 in the notation but doesn't actually quote from it in the narration:

“... In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And **as God spoke the day and the hour of Jesus’ coming** and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, “Glory! Alleluia!” Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image. ...” - [Early Writings, page 34.1](#)

The author/narrator then cites Early Writings, page 285 in the notation but doesn't actually quote from it in the narration:

“... The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. **And as God spoke the day and the hour of Jesus’ coming** and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening ...” - [Early Writings, page 285.2](#)

In all three places in Early Writings, pages 15, 34 and 285, it is “**God**” (the Father) that is speaking, announcing the “**day and hour**” of Jesus (His Son's) coming. This is exactly what the scripture says, that **only** the Father would make known the day and hour, even as the scripture Mark 13:32 stated.

Jesus **never** said that mankind would not ever know the day and hour of His coming, but when we shall know after the close of human probation, when the Voice of God the Father speaks forth the day and hour from Heaven:

What if I told you, that though you cannot know the exact "time" ["season"] yet, but that you can know the events that lead up to it?

Also, the phrase, "But of that day and hour **knoweth** [to make known to others, see 1 Corinthians 2:2 - **For I determined not to know any thing among you, save Jesus Christ, and him crucified.; which is why Jesus could say "neither the Son" [Mark 13:32], as Jesus will not make it known, but leaves it to the Father to do]** no man, no, not the angels of heaven, but **my Father** only.", as stated by Jesus, does not say, that we will never know, and Jesus would not reveal it [though He knows it], since the Father Himself, has chosen, that after the close of probation, He will speak forth the time by His own voice, as that previous quotation reveals:

Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which **the Father hath put in his own power.**

We can know the events in their order:

Matthew 24:32 Now learn a **parable of the fig tree**; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Matthew 24:33 **So likewise** ye, when ye shall see all these things, **know** that it is near, even at the doors.

Matthew 24:34 Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.**

5. Voice of God announcing the hour; Jeremiah 25:30; Joel 2:11, 3:16; Amos 1:2; Job 40:9; Psalms 18:13, 77:18, 104:7; 1 Samuel 2:10; 2 Samuel 22:14; Matthew 24:36; Mark 13:32; John 12:29; 2 Peter 1:17-18; Revelation 14:2; &c

{Great Controversy; Page 640}

"... The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. ..."
- [The Great Controversy, page 640](#)

Look carefully at those texts I cited. For instance:

Jeremiah 25:30 Therefore prophesy thou against them all these words, and say unto them, **The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout**, as they that tread *the grapes*, against all the inhabitants of the earth.

Joel 2:11 And **the LORD shall utter his voice before his army**: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Joel 3:16 **The LORD also shall roar out of Zion, and utter his voice from Jerusalem**; and **the heavens and the earth shall shake**: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

Amos 1:2 And he said, **The LORD will roar from Zion, and utter his voice from Jerusalem**; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

Job 40:9 Hast thou an arm like **God**? or **canst thou thunder with a voice like him**?

Psalms 18:13 **The LORD also thundered in the heavens, and the Highest gave his voice**; hail *stones* and coals of fire.

1 Samuel 2:10 The adversaries of **the LORD** shall be broken to pieces; **out of heaven shall he thunder upon them**: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

2 Samuel 22:14 **The LORD thundered from heaven, and the most High uttered his voice**.

John 12:28 **Father, glorify thy name**. **Then came there a voice from heaven**, *saying*, I have both glorified *it*, and will glorify *it* again.

John 12:29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

John 12:30 Jesus answered and said, **This voice came** not because of me, but for your sakes.

2 Peter 1:17 For he received from **God the Father honour and glory, when there came such a voice to him from the excellent glory**, This is my beloved Son, in whom I am well pleased.

2 Peter 1:18 And **this voice which came from heaven we heard**, when we were with him in the holy mount.

Revelation 14:2 And **I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder**: and I heard the voice of harpers harping with their harps:

That voice of the Father speaking, and which voice rolls through the earth like peals of loudest thunder, is what brings the greatest and final earthquake:

Isaiah 29:6 **Thou shalt be visited of the LORD of hosts with thunder**, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

Revelation 11:19 And the temple of **God** was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and **voices, and thunderings**, and an earthquake, and great hail.

Revelation 16:18 And **there were voices, and thunders**, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

Matthew 25:13, Jesus is speaking directly to the disciples, then at that moment, and of course they would not then know the day and hour. It could only be announced by the Father Himself, long after Jesus ascended into Heaven.

#13 is debunked, unlucky for the author/narrator.

#14

[Time Index: 14:11 – 14:43] Does God require a trespass offering before He pardons us?

“Ellen White says, “Yes.” (according to the video) and cites

“... You cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you. In these cases the best you can do is to bring a trespass offering to the altar of the Lord, and He will accept and pardon you. ...” - [Testimonies for the Church, Volume 5, page 339](#)

“The Bible says, “No.” (according to the video) and cites 1 John 1:9

1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Here is the full contextual quotation from Testimonies, Volume 5, page 339:

“... Zacchaeus declared: “If I have taken anything from any man by false accusation, I restore him fourfold.” You could at least have made efforts to correct your acts of injustice to your fellow men. You cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you. In these cases the best you can do is to bring a trespass offering to the altar of the Lord, and He will accept and pardon you. But where you can, you should make reparation to the wronged ones. ...”- [Testimonies for the Church, Volume 5, page 339](#)

1 John 1:9, is only in the context of asking forgiveness from God, the master of the one (servant) wronged. It doesn't speak of the necessity, as other texts do, of making reparation, so far as is possible with the 'servant', or 'brethren', etc wronged. Yes, confession to God will pardon sin, but notice the injunction of God when there was wrong against another besides God:

Matthew 25:3 **Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;**

Matthew 25:4 **Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**

Matthew 25:5 **Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.**

Matthew 25:6 **Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.**

Hebrews 13:10 **We have an altar**, whereof they have no right to eat which serve the tabernacle.

God's word says of Him:

Malachi 3:6 For **I am the LORD, I change not**; therefore ye sons of Jacob are not consumed.

Psalms 102:27 But **thou art the same**, and thy years shall have no end.

Hebrews 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but **thou art the same**, and thy years shall not fail.

Hebrews 13:8 **Jesus Christ the same yesterday, and to day, and for ever.**

2 Samuel 12:6 And **he shall restore the lamb fourfold**, because he did this thing, and because he had no pity.

Luke 19:8 And **Zacchaeus** stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, **I restore him fourfold.**

Luke 19:9 And Jesus said unto him, **This day is salvation come to this house, forsomuch as he also is a son of Abraham.**

Romans 13:8 **Owe no man any thing**, but to love one another: for he that loveth another hath fulfilled the law.

Philemon 1:18 If he hath wronged thee, or oweth *thee* ought, **put that on mine account**;

Philemon 1:19 I Paul have written *it* with mine own hand, **I will repay it**: albeit I do not say to thee how thou owest unto me even thine own self besides.

Are there “**trespasses**” in the NT? Yes, see Matthew 6:14-15, 18:15,35; Mark 11:25-26; Luke 17:3-4.

There are two kinds of trespasses, [1] against God alone, [2] against a fellow servant, or another of mankind, which God owns and thus is also a trespass against God the Creator.

The quotation of sister White is in context of the second, as she cites the case of “Zacchaeus” just before the author/narration quote. Zacchaeus had wronged his fellows. He needed to make reparation to them, as far as was possible, and to God.

The quotation, deals with another scenario also, in that of another case of what happens if the person/s I wronged are now dead and I cannot make right with them when God's word says I ought to have? Thus comes in the scripture that a person can be forgiven of God, by making a trespass offering at the altar of God. (this is not speaking about the OT type, but the NT realities).

Psalms 51:17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

That acknowledgment and sincere sorrow, may then involve 'money' (owed to the person wronged, but

now is given to God), it may not. It may involve something else entirely, such as time of service, use of land, or something else entirely depending upon the situation, it may involve helping a relative of the person, it might involve taking in their child under your roof, etc.

#14 debunked. It speaks of an absolute ignorance upon the part of the author/narrator to continue to misuse scripture (and blame Ellen White for their own failure to understand the texts or quotations) and to not even understand the basics of dealings with God and fellow beings in matters of wrongs against them.

#15

[Time Index: 14:45 – 15:35] Can the faith of believing parents save their children?

“Ellen White says, “Yes.” (according to the video) and cites Selected Messages, Volume 3, page 313

“... I know that some [page 313-314] questioned whether the little children of even believing parents should be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, “How can little children have this test and trial?” I answer that the faith of the believing parents covers the children.” - [Selected Messages, Volume 3, page 313](#)

“The Bible says, “No.” (according to the video) and cites Ezekiel 18:20, 33:20:

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezekiel 33:20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Again the author/narrator of the video doesn't know how to properly cite, and doesn't use ellipses, the full quote is:

“... I know that some [**page 313-314**] questioned whether the little children of even believing parents should be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, “How can little children have this test and trial?” I answer that the faith of the believing parents covers the children, **as when God sent His judgments upon the first-born of the Egyptians.**

The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from a lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. **It was shielded from the destroyer's power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children.** They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. **This is a symbol to show that the faith of the parents extends to their children and covers them from the destroying angel.** ...”- [Selected Messages, Volume 3, page](#)

313-314

The sentence didn't end at "children", and the author/narrator needs to properly cite material to be taken seriously. There are far too many such errors in the video to excuse it, and by leaving the rest of the sentence off, hides the example given by scripture for support of the claim.

The first-born of the Egyptians (whether child or adult) died, and this due to the faith of their parents. If they had heeded God, and accepted the blood of the Lamb and put it over the door posts, etc then they would have lived, just as the firstborn of Israel lived whether child or adult, because of the faith of the parents, since the parents are given charge over their children, as stewards of that which is God's. Thus the 5th Commandment (Exodus 20:12).

Another example is Noah in Genesis 6-9. Because Noah was faithful in obeying, it brought salvation to his whole family from the flood (Hebrews 11:7; 1 Peter 3:20). Afterward, when sin occurred in Noah's family, the one responsible, such as Ham unto Canaan, received the punishment, for Ham was at fault in dishonouring his father by spreading what happened to Noah instead of covering the matter and honouring his father, and thus brought a certain type of character to his own son (Canaan, and thus through his descendants).

Notice the commandment:

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;**

This means that the parents have much to do with their children's salvation or degradation unto perdition.

Isaiah 14:21 **Prepare slaughter for his children for the iniquity of their fathers;** that they do not rise, nor possess the land, nor fill the face of the world with cities.

Consider the life of Solomon and its effect on Rehoboam, etc.

It is also written:

1 Corinthians 7:14 For the unbelieving husband **is sanctified by the wife,** and the unbelieving wife **is sanctified by the husband;** else were your children unclean; but **now are they holy.**

Notice, that the children, if there is even one believing parent, brings sanctification to the child, and is an influence for Heaven, not that it is a guarantee. Yet, we are speaking about those under-age and who do not yet know the difference between right and wrong, the "little children".

Deuteronomy 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day **had no knowledge between good and evil,** they shall go in thither, and unto them will I give it, and they shall possess it.

Isaiah 7:16 For **before the child shall know to refuse the evil, and choose the good,** the land that thou abhorrest shall be forsaken of both her kings.

Romans 9:11 (For *the children* **being not yet born, neither having done any good or evil**, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Ezekiel 18:20 and Ezekiel 33:20, are dealing with those who know the difference between right and wrong, not little children who know such thing, but are under their parents guardianship to make such decisions. The author/narrator has again misused the texts just to try to make Ellen White appear false, when she absolutely is in harmony with the scriptures to a “t” (cross).

Even David said of his own child that died after birth:

2 Samuel 12:23 But now he is dead, wherefore should I fast? can I bring him back again? **I shall go to him, but he shall not return to me.**

Jesus said, Suffer the little children to come unto me ...

#15 is debunked.

Ellen G White – 15 (and with bonus)

Author/Narrator – a complete 0 (and how).