

50 Marks of Apostasy

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How you can detect error when it is heard in the church.

1. A downgrading of the Adventist pioneers and their discovery of truth.
2. That the Bible is authoritative only in the matter of salvation, but is not historically, geographically or scientifically accurate in its statements.
3. A resistance to the Adventist interpretation of the major prophecies of Daniel and Revelation as generally held by the church.
4. A belittling of the proof text method of Bible study (i.e. using related texts of Scripture to explain other Scriptures) as is generally used by Adventists in teaching Bible truth.
5. That we must take heed to the scholars for they can understand and interpret Scripture better than we can, whereas "the Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Sprit, accords best with the truth as it is in Jesus." (5 Testimonies, page 331).
6. Claiming to have new light but which is a contradiction of light already given to our pioneers.
7. An emphasis on "ongoing study" which will, or could lead to a change in the meaning of the 28 Fundamentals.
8. That the Second Advent could have occurred in the first century A.D.
9. That the Adventist church is legalistic in holding that obedience is involved in salvation.
10. That the Adventist church holds to a Roman Catholic position in its traditional view of righteousness by faith.
11. That justification alone comprises righteousness by faith and it alone is the Gospel.
12. That the Gospel involves only the death, burial and resurrection of Christ.
13. That sanctification is not a part of the Gospel.
14. That sanctification is a love response to justification instead of the work of the Spirit in the believer through his faith.
15. That Christ, because He was divine and possessed an unfallen nature, had advantages and power that we don't have, and therefore was able to obey God; but because we have fallen natures, we are unable to obey, even by His grace.
16. That everything was done for the believer in 31 AD at the cross and we have nothing to do ourselves.
17. That discourages the upholding of church standards, labeling it as legalism, etc.
18. Teaching that the saints will sin till the Second Advent, and thus denies the significance of the final sealing.
19. The teaching that when we willfully sin, we are still saved or justified, and claiming that King David, when he sinned by adultery and murder, was still a saved or justified man.

20. A lack of emphasis on the need of a believer having the Holy Spirit within to be a successful Christian, an overcomer.
21. A lack of emphasis on the heavenly ministry of Christ.
22. That there is no two-apartment sanctuary in heaven, thereby clashing with the Spirit of Prophecy, and also with the re-affirmed 27 Fundamentals (1989) as printed in the Baptismal Certificate.
23. That heaven is not literal - that it is a realm of non-substance.
24. The teaching that interprets the term "sanctuary" of Daniel 8:14 as symbolizing the kingdom of God.
25. The false claim that the church has held that the apartments of the heavenly sanctuary are "little rooms" thereby misrepresenting its vastness and glory.
26. The view that Christ, in His priestly ministry in the first apartment of the heavenly sanctuary, was separated from the Father for 1800 years.
27. The belief that limits the Father's presence in the heavenly sanctuary to the second apartment only.
28. The belief that the first apartment ministry of the earthly sanctuary represented the Mosaic dispensation and that the second apartment ministry represents the Christian era.
29. That the phrase "within the veil" as used in Hebrews, refers to the second veil only, whereas it represents "in the presence of God" that is, wherever the Father might choose to preside in the heavenly sanctuary.
30. That the references to the heavenly sanctuary in Hebrews 9 refer only to the second apartment and not to the sanctuary as a whole.
31. The view that the "little horn" of Dan. 8 refers to, or includes Antiochus Epiphanes, a minor Greek king.
32. That questions the year-day principle of Bible prophecy.
33. That the 2300-day prophecy refers to something other than 1844.
34. That 1844 is of no importance, or has little significance.
35. That the judgment of believers occurred in 31 AD and not from 1844 onwards.
36. That the pre-Advent (or investigative) judgment occurs immediately prior to the Second Advent and not 1844.
37. That disputes the use of the word "cleansed" in Dan. 8:14 regarding the heavenly sanctuary.
38. That holds that the heavenly sanctuary needs no cleansing because nothing that defiles can exist in heaven, whereas Hebrews 9:23 does indicate that there is a cleansing of heavenly things.
39. An over-emphasis that the Bible only is our rule of faith and practice, with the purpose of discrediting the Spirit of Prophecy, whereas to follow the Bible involves the acceptance also of the prophetic gift.
40. The assertion that Ellen White was not a theologian, with the purpose of discrediting her.
41. The claim that Ellen White, in her borrowing from other authors, copied historical errors, thereby destroying confidence in her inspiration.
42. That say they accept Ellen White and then undermine her writings, by trying to show that she cannot be relied on.

43. That the S.D.A. Church is not the Remnant Church as such but that the "remnant" refers to all Christians everywhere, etc.
44. A playing down of the Adventist view of the Papacy being the Antichrist or Man of Sin.
45. A playing down of last-day events, such as the latter rain, the loud cry, sealing, etc.
46. The claim that the distinction regarding unclean foods belonged to the ceremonial Law and is not for Christians.
47. The claim that the earth is older than approximately 6,000 years.
48. The claim that the current theological issue concerns minor points, when, in fact, it concerns major fundamental doctrines.
49. That say should not be involved in warning others of error and defending the Faith; thereby leaving disloyal academics and theologians free to destroy the message and mission of the Remnant Church.
50. The claim that in the dispute there are two extremes: the extreme right (those who are loyal to the 27 Fundamentals) and the extreme left (those who are not) and that the correct position is between the two - that is, the middle of the road. Such a position is a compromise and amounts to disloyalty to the Faith and is a misrepresentation of the situation.