



**Examining
What We
Believe**

**In The Time
We Now Live**

Gregory John

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About the Author

Gregory John is a long-time member of the Seventh-day Adventist (SDA) Church. Where Gregory John differs from some of his fellow partitioners is that he is not a strict traditionalist when it comes to SDA's interpretation on Bible prophecy. As an avid student of God's Word, including Bible prophecy, he holds himself to the standard, that one's theological beliefs are best understood when examined and tested not only with the Bible, but History itself.

Introduction

Anyone who has ever attended a Seventh-day Adventist (SDA) prophecy series or read Ellen G. White's book, *The Great Controversy* will surely tell you that John the Revelator's description of the beast from the earth (Revelation 13:11-17) points to none other than the United States of America. Yet when it comes to the beast's "two horns like a lamb" (said to represent Republicanism and Protestantism), SDA interpretation is not based on the Bible's own interpretation, but human conjecture; The SDA apostate: Hiram Case's conjecture to be exact!

Furthermore, many early and modern-day SDA Bible commentators have concluded that the beast from the earth (the Republic of America) and the false prophet (a deceptive spiritual foe) are one and the same. Yet Ellen White never connected the two as one or identified the false prophet as being the United States of America. The question then to be asked, ***Is Revelation's false prophet connected with America, yet not America itself?*** Under the book title, *Unveiling The False Prophet*, this question is not only examined and answered, but gives rise to a potential candidate that is well suited to fulfill the false prophet's future role in bringing fire down from heaven (Rev. 13:13), which Adventists rarely talk about. As for this short-read booklet, the author brings forward seven declarations that all Seventh-day Adventists should consider when evaluating their traditionally held beliefs on the prophetic books of Daniel and Revelation.

Seven Declarations for Thought

When it comes to our traditionally held beliefs in regard to prophecies of Daniel and Revelation, it is important to remember that both prophecy and history are unfolding with time. Therefore, our beliefs on Bible prophecy should be tested over time to assure that our interpretations are not without error. Failure to do so, leaves us in the position that we have nothing new to learn from God's Word or history itself. The following seven declarations stand as reminders when testing what we believe.

(1) As a Church we are not defined but influenced by our prophetic beliefs.

When it comes to the Seventh-day Adventist Church's 28 Fundamental Beliefs which define us as a Christian denomination, there is no mention of the beasts from Daniel or Revelation, even though great emphasis is placed upon them in our evangelism outreach.

Regarding the Church's fundamental doctrines, none of them were founded upon Ellen White's visions, but the Bible and the Bible only! Therefore, what defines us as a Christian organization today, doesn't have to live or die on the sword when it comes to our traditionally held views on Bible prophecy.

2) J.N. Andrews influenced Adventist thinking.

J.N. Andrews in 1851 brought forward in the Church's newspaper, the *Review and Herald*, that the beast from the earth (The United States of America) and Revelation's

false prophet (Rev. 16:13-14, 19:20, 20:10) were the same entity. Andrews' conclusions were based on earlier Protestant thinking, as well as the perceived signs of the time (America's current social-political issues), which pointed to back to Bible prophecy.

When it came to the deceptive and supernatural wonders seen within America (a .k.a the false prophet), Andrews saw the perfect fulfillment of these wonders in the social rise of modern spiritualism within America. The author's book *Unveiling The False Prophet* not only examines Andrews' writings on the subject of spiritualism but points to a growing spiritualistic power within America today that claims to be the true and higher order of spiritualism.

(3) Ellen White borrowed from Andrews' writings.

In evaluating Ellen White's writings, it cannot be overlooked that both language

and interpretative ideas from J.N. Andrews' writings (1851-1855) were incorporated into her books, *The Spirit of Prophecy*, vol. 4 (1884), and *The Great Controversy* (1888-1911). Yet when it comes to Revelation's false prophet, she never identified or connected it with the beast from the earth. Why is that?

As for the inspired writings of Ellen White, they are a seer's eye into the deeper things of God. Yet her writings as an authoritative source don't have the same authority as the Bible. Furthermore, shouldn't be used as the measuring stick when it comes to the Bible's own interpretation of prophecy.

(4) The Bible is the gold standard when testing what we believe.

Both Ellen White and J.N. Andrews held to the belief that the Bible is its own expositor of truth. Furthermore, when it comes to the spirit of prophecy's (SOP) relationship to

the Bible, the spiritual gift doesn't supersede or replace the authority of the Bible. Like the Bereans of the Bible and early Sabbatarian Adventists who prayerfully studied their Bibles without bias, we too should follow in their footsteps when it comes to seeking the truths of the Bible. Therefore, let us be mindful to not put the cart (SOP Writings) before the horse (Holy Bible) when it comes to studying and interpreting the prophecies of Daniel and Revelation.

(5) History affirms what the Bible declares to be truth.

If we fail to diligently search the historical record or only have a selective understanding of history, then our understanding in what we believe, is only as good as, the old pioneer tires of interpretation we've been riding on for over 170 years! *Unveiling The False Prophet* not only differentiates between Revelation's beast from the earth and the false prophet but reveals from the historical

record a candidate that is best suited to fulfill the role of Revelation's false prophet.

6) Knowledge does matter.

When asked to give an answer for what you believe, can you openly defend SDA beliefs from the strong position of the Bible only? Or when it comes to SDA interpretations on Bible prophecy, can you from a historicist point-of-view show how history not only supports Bible prophecy, but lends to its future fulfillment? If not, then you shall find yourself in the same position as the Protestants who had to openly defend their traditionally held beliefs in a Postmillennial world view, as opposed to the Bible's truth of Jesus' coming beforehand.

(7) Questioning our Adventist beliefs is not heresy.

When it comes to questioning and testing what we believe, it not heresy to do so. Fur-

thermore, when we don't, our understanding is left resting upon the Laodicean position and mindset that we have nothing new to learn.

The purpose of this booklet is twofold: First, to ask the question: ***Are all of our SDA interpretations on Bible prophecy correct?*** and second, to be willing to examine and test the author's other question: ***Is Revelation's false prophet connected with America, yet not America itself?***

In doing so, "let us reason together" (Isaiah 1:18). and pray for the Lord's wisdom and understanding to be poured out upon us, knowing that the words of prophecy are to be understood in the time for which we live!

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scriptures are without an error. The fact that certain doctrines have been held as truth for

many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.” Ellen White, “Christ Our Hope.” Review and Herald, (December 20, 1892): 785

Afterword

When it comes to J.N. Andrews' philosophy on discovering what is truth, the author Gilbert Valentine had this to say, "Andrews based his systematic expositions of the movement's doctrinal positions on the conviction that *truth* was based on facts and that when facts were uncovered and clearly established, truth could be seen by all as just plain *common sense*. In this Scottish Enlightenment worldview, Andrews was shaped by the *common sense* philosophy which underlay the thought patterns of nineteenth century New England society. It derived from the Baconian scientific view that stressed the assembling of facts on any given topic and

that when this was done the truth of the matter was *self-evident*. Whether or not Andrews actually read the works of Scottish philosophers such as Francis Hutcheson (1694-1790), Thomas Reid (1710-1796) or Dugald Stewart (1753-1828), their worldview formed the ground for his own underlying, sub-conscious philosophy. It framed all his writing, whether on health, ethics or religious doctrine. Andrews saw his role as setting out *the facts* on the Sabbath truth and on the prophetic fulfillments and the assemblage of facts would form an argument that would *speak for itself*.” Valentine, Gilbert M. (2020, August 19). Andrews, John Nevins (1829–1883). *Encyclopedia of Seventh-day Adventists*. Retrieved December 13, 2023, <https://encyclopedia.adventist.org/article?id=C8VX>.

To learn more about Gregory John and his book, ***Unveiling The False Prophet***, please visit: gregoryjohnbooks.com