

It is obvious, therefore, that the doctrine of the Sabbath as a test of loyalty to God in the last days contradicts the Biblical teaching of salvation by grace alone.

Third, this doctrine is incompatible with the Biblical teaching about sin.

In the section called "Fundamental Beliefs" of their book, Questions On Doctrine, the Seventh-day Adventists say that the ten commandments are binding upon all men in every age, and that the fourth commandment requires the observance of the Sabbath on the seventh day of the week, for in that section of their book, Questions On Doctrine, the Seventh-day Adventists say:

That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age (Ex. 20:1-17).

That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath.¹⁵²

Yet, according to the doctrine of the Sabbath as a test of loyalty to God in the last days, those who violate the fourth commandment by observing the Sabbath on the first day of the week because they do not understand what the fourth commandment requires are not guilty of sin, for in their book, Questions On Doctrine, the Seventh-day Adventists say:

We recognize that the Sabbath was not a test in medieval times. And we do not believe that it was a test in the days of the great sixteenth-century Reformation, or even in Wesley's day. But in these "last days," when, we believe, all truth is to be restored before Christ's second coming, and the message with divine import is to come to mankind on the Sabbath of the fourth commandment, there is a moral accountability for obedience on the part of those to whom light and conviction have come, God surely does not hold man accountable for truth that has not yet come to their knowledge and understanding.¹⁵³

Again in their book, Questions On Doctrine, the Seventh-day Adventists, quoting the words of Mrs. Ellen G. White, say:

¹⁵²Questions On Doctrine, op. cit., p. 12.

¹⁵³Ibid., p. 178.