

- 1  **“Stand By the Old Landmarks”**  
A Review of the SDA Pillars  
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- 2  **Word Pictures of Our Identity**  
Various Bible metaphors are used to illustrate the reality of what God is wanting to accomplish in the great second-advent movement.
  1. Landmarks
  2. Waymarks
  3. Pillars
- 3  **Landmarks**  
Pr 22:28 Remove not the ancient landmark, which thy fathers have set.
- 4  **Landmarks**  
"Landmarks" refers to fixed objects that marked out the land to be occupied. This is the spiritual territory God's people are to move into and inhabit, calling others to join them in that location. This is God's domain, His kingdom.
- 5  **Waymarks**  
Jer 31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest:
- 6  **Waymarks**  
"Waymarks" indicate the path one is taking by marking it in some way. This pictures the experience of God's people as a

journey, avoiding sidetracks and ditches while moving toward the goal, the city of God.

## 7 Foundations

Lu 6:49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## 8 Foundations

”Foundations”, “block,” “pin,” “pillar,” “platform,” and “foundation stone,” all speak of how a building is put together, every part of which is essential.

## 9 Foundations

These describes God's people as building a temple of truth, by discovering and living the truth about God. It is a spiritual dwelling which is their abode, and which in a very real sense is made up of these very people who are themselves called the temple of God, built on the solid principles of truth.

## 10 Our History

Consider these pictures as we review the history of this advent movement.

Around 1905, repeated warnings were issued against removing the “landmarks” and the “foundations.” The “waymarks” were to be preserved.

## 11

The immediate context of this counsel was the damage

from the teaching of J. H. Kellogg and A. F. Ballenger.

Both of these men began teaching concepts that attacked the sanctuary pillar, our understanding of the work Christ has been doing in the heavenly sanctuary since 1844.

## 12 J. H. Kellogg

Dr. Kellogg was the medical director of the Battle Creek Sanitarium. He was almost like a son to Ellen White. Around 1900 he began to teach pantheistic concepts. If God is everywhere, the sanctuary becomes meaningless.

## 13 A. F. Ballenger

Elder Ballenger was a minister who after working in England began to promote in the early 1900's the concept that Christ did not begin His work of cleansing the sanctuary in 1844.

## 14 Ellen White

Ellen White was concerned about the effect of these teachings, and in some 30 documents addressed the significance of what was happening, and what should be done to reaffirm the “landmarks.”

## 15 Example of a Warning

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men.” (*Ms62*, 1905, “Warning Against False Theories,” May 24, 1905, *MR760*, p.9)

16 ☐ **Another Warning**

“I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God’s commandment-keeping people.

17 ☐

“For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation.

18 ☐

“Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord.

19 ☐

“But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”

(*Lt*95, 1905, To Brother and Sister Kress, March 14, 1905, 4*MR*246)

## 20 ☐ Earlier Clarification

The 1905 statements were addressing what at that time was the latest and greatest attack on these landmarks. However, earlier counsel was written on the topic of the landmarks, but from a different perspective.

In the late 1880's Bible truths were being presented that some thought were removing the landmarks.

## 21 ☐ 1888 General Conference

Things came to a head at the General Conference Session in October and November of 1888. The GC President, Elder G. I. Butler, was sick and unable to attend. But he let his concern be known. Ellen White recounted it the following month.

22 ☐

“...In that conference Elder Butler felt called upon to send in telegrams and long letters, ‘Stand by the old landmarks.’” (*Lt*7, 1888, To W. M. Healey, Dec. 9, 1888; in *EGW 1888 Materials*, p. 187)

## 23 ☐ Reflecting on the Issue

The next year she was impressed to write about the issue of the landmarks. Here we have the clearest outline of what Bible truths are “the fundamental principles that are based upon unquestionable authority.”

## 24 ☐ Landmarks Listed

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’

## 25 ☐ Landmarks Listed

“One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark.

## 26 ☐ Landmarks Listed

“I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.”

(*Ms13*, 1889, “Standing by the Landmarks”; in *CWE30*, and *EGW 1888 Material*, p. 518)

## 27 ☐ In Historical Context

Let’s review this statement in the sequence she listed the landmarks, which is largely chronological. We will reflect upon what they mean, and discover the individuals God was using to proclaim these Bible truths. We will attempt to show how these landmarks can be understood as foundations.

## 28 **Second Coming**

The second coming was the cornerstone, Christ's coming again. The phrase “the passing of the time” dealt with the time element of Dan. 8:14 in the context of Christ's second coming. William Miller was foremost in preaching it.

29 

Miller and others traced the time of Dan. 8:14 to 1843 and 1844. “Unto two thousand and three hundreds days, then shall the sanctuary be cleansed.”

The event to take place at the time of Dan. 8:14 was mistakenly thought to be Christ’s Second Coming, rather than the preparation for His Coming. But He is coming!

## 30 **Platform, Pillars, Landmarks**

The Second Coming, the cornerstone: Christ returning the second time to this earth; the end of this world order

## 31 **Cleansing of the Sanctuary**

Out the tremendous shaking brought by the “passing of the time” came a small remnant who allowed God to lead them further into all truth. Hiram Edson was instrumental in discovering what the “cleansing of the sanctuary” referred to.

32 

This landmark explained to them the connection between Dan. 8:14 and the coming of Christ. It was a two-fold message: what God is doing in heaven and

what He is doing on earth (“transpiring in heaven, and having decided relation to God's people upon the earth”).

33 

The Advent people were led to turn their eyes to the Most Holy Place in the heavenly sanctuary, where Christ had gone in 1844 to begin the final work of cleansing. But they did not follow Christ there by faith as they should have.

34  **Platform, Pillars, Landmarks**

The Cleansing of the Sanctuary: understanding what happened in 1844, where Christ is, and what He is doing

35 

“The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people.” (GC423)

36  **The Three Angels' Messages**

The three angel's messages of Rev. 14 were proclaimed in sequence by William Miller, Charles Fitch, and James White.

37 

These messages in their completeness unfolded the

“decided relation to God’s people upon the earth” that the cleansing of the sanctuary has. This relationship connects the everlasting gospel to the end-time hour of judgment, Babylon, and mark of the beast.

38 

The first had been proclaimed from 1831; the second began the summer of 1844; the third was not understood until after the passing of the time, being intended to lead the people into the Most Holy Place where Christ had gone. But the understanding of each message was incomplete in experience.

39 

## **Platform, Pillars, Landmarks**

3 Angels’ Messages: presenting all the landmarks in three messages from Jesus

40 

## **The Commandments of God**

“The Commandments of God” was one of the inscriptions on the banner that the three angels’ messages unfurled. Both in the third angel’s message and in the Most Holy Place the Advent people discovered anew the law of God.

41 

This enabled them to begin a reversal of the antinomian (“law was done away”) trend of much of Christianity. Since most Christians believed nine of the ten commandments, this view of the whole law usually focused on the forgotten commandment, the fourth (a landmark in its own right, as we will see).

42 

However, early Adventism emphasized the law of God to the exclusion of the next truth, the other inscription on that banner, “Here is the patience [endurance] of the saints, here are they that keep the commandments of God and the faith of Jesus.” (Rev. 14:12)

43  **Platform, Pillars, Landmarks**

The Commandments of God: one of the two gifts from Jesus, providing our identity

44  **The Faith of Jesus**

“The Faith of Jesus” was the other inscription on the banner of the everlasting gospel preached in the end-time. This would prevent the other extreme, that of legalism (law-motivated living, a “legal religion”). This vital reality was neglected by the early Advent believers. (It continues to be our greatest need.)

45  **Platform, Pillars, Landmarks**

The Faith of Jesus: the gold of heaven, how God does business; the victory that overcomes the world; still not valued by us

46  **The Sabbath**

The early Advent believers found the truth of the 7th-day Sabbath as they looked into the commandments of God. They discovered it as the very heart of the law, tying the two tables of the decalogue together (as Christ is God and man—the Lord of the Sabbath

and the Son of man). They were thus freed of the ancient error of Sunday sacredness.

47 

Rachel Oakes brought the Sabbath to the attention of the Adventists in Washington, New Hampshire. Joseph Bates became a tireless proclaimer of the fourth commandment.

48  **Platform, Pillars, Landmarks**

The Sabbath: the sign from Eden, of Christ our Creator, and our Redeemer

49  **Non-Immortality of the Wicked**

The early Advent believers were led to see that there is life only in Christ. George Storrs was a Millerite who wrote early about the non-immortality of the wicked.

50 

The law began to reveal to them the true wages of sin. They were thus freed from the even older error of the immortality of the soul, and were able to discern the true character of spiritualism which burst into new life in their contemporary society. This understanding also began to open to their sight the deeper meaning of the cross.

51  **Platform, Pillars, Landmarks**

The Non-Immortality of the Wicked: life is found only in Christ

52  **The Landmarks**

Remember what Ellen White said in 1889.

“I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.”

### 53 ☐ **The Flow of Messages**

In contrast to changing or attacking the landmarks, the message that came to us around 1888 was described as the Loud Cry Message of Rev. 18, which encompassed and expanded the previous messages of the Three Angels (Rev. 14), the Midnight Cry (Matt. 25), and the Laodicean Message (Rev. 3).

54 ☐

In a morning talk on Feb. 4, 1890, still referring back to the message that confronted us in 1888, Ellen White closed her presentation with this question and appeal.

### 55 ☐ **The Righteousness of Christ**

“Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point.

### 56 ☐ **Tell What You Have Seen**

“Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God

gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life.

## 57 Past and Fresh Messages

“Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart.

## 58 Take Hold of the Message

“O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.”

(RH 3/18/90; in *EGW 1888 Material*, pp. 545, 546)

## 59 Heart Strengthens the Body

Let’s examine how the message of righteousness by faith, the faith of Jesus, builds each of the landmarks more powerfully, imparting value to them in a way not yet realized.

## 60 Second Coming

The 1888 Message, “the faith of Jesus,” was given to prepare a people for the coming of Christ. The spiritual and practical truths of this message had such a sanctifying influence that men were to be made a spectacle to angels and to men, rapidly carrying the gospel to the world.

61 

The church in every area of its ministry would become the light of the world, exalting the knowledge of God's character. Satan's success in blocking this message and its effects resulted in the prolonging of the preparation.

62  **Healing from the Heart**

63  **Cleansing of the Sanctuary**

The 1888 Message was designed by God to take His people into the heart of the Most Holy Place ministry of Christ, where we see as we are seen, we know as we are known. This is what prepares them for the second coming. Deeper than the geographical reality of where Christ is now located is the truth of what He is doing.

64 

God is raising up a people who finally allow the pain of sin to lead them to ask, "What is causing me to hurt so much?" God can then lead them to understand His pain, His longsuffering. And this heals them. The cleansing is delayed when we do not follow Christ by faith in what He is doing.

65  **Healing from the Heart**

66  **Three Angels' Messages**

The 1888 Message of justification by faith, "the faith

of Jesus” (Gal. 2:16), is the third angel’s message, because it leads people into an understanding and experience of the everlasting gospel:

- fear God (heart’s focus back on God)
- give glory to Him (human glory in dust)

67 

- worship Him (not creature)
- recognize Babylon principles and consequences, and turn from them in heart
- accept sign of Creator worship instead of creature worship
- understand the wrath of God against sin as revealed on the cross of Christ

68  **Healing from the Heart**

69  **Commandments of God**

The 1888 Message leads people into obedience to all the commandments of God, by showing the goal of the gospel is the restoration of the image of God in man. The gospel has been given “that...” (“...that whosever believeth in Him should not perish”, “...that the righteousness of the law might be fulfilled in us”; John. 3:16; Rom. 8:4)

70 

The law being a description both of God and how He has created things to function, provides each and all an identity that we must receive from Him and “keep,” come what may (Rev. 14:12). But “how” that

is done is the next point.

71  **Healing from the Heart**

72  **The Faith of Jesus**

The 1888 Message reveals to us this most precious of all treasures, this golden gift. The gospel is an expression of the faith of Jesus. The faith of Jesus primarily is the faith of the Son of God in the human race, creatively producing in each “a measure of faith.” (Rom. 12:3)

73 

The faith of Jesus secondarily is the faith of the Son of man in His Father, restoring the human race to its God-centered origins. God is worthy of all our trust, because He had given all to us.

74 

The law and the gospel must go hand in hand. The law drives us to Christ to be justified by faith, the faith of Jesus. Righteousness is only by the faith of Jesus. Righteousness is faith that works by love.

75 

God is righteous in this way. This is the only solution for sin. God treats us as we can be not as we are. Those prepared for Christ’s coming “keep” this faith (Rev. 14:12), come what may.

76 

We must understand that this heart of the landmarks

had been neglected by the early Adventists. Ellen White wrote repeatedly of this fact. Observe the following example, probably the clearest of all.

77 ☐

“The faith of Jesus has been overlooked and treated in an indifferent, careless manner.... The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ.

78 ☐

“The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand.

79 ☐

“I cannot find language to express this subject in its fullness. ‘The faith of Jesus.’ It is talked of, but not understood.”

(Dec. 1888, “Looking Back at Minneapolis,” *EGW 1888 Materials*, pp. 212, 217)

80 ☐

A quick look at the contents of the book *The Great Controversy* in which Ellen White recounts the Advent movement will illustrate the truthfulness of what she said had been neglected. From Chap. 17 through Chap. 34, she covers, basically in the same order as we have seen here, the landmarks of Seventh-day Adventism, save one.

81 

17. Heralds of the Morning
18. An American Reformer
19. Light Through Darkness
20. A Great Religious Awakening
21. A Warning Rejected
22. Prophecies Fulfilled

82 

23. What Is the Sanctuary?
24. In the Holy of Holies
25. God's Law Immutable
26. A Work of Reform
27. Modern Revivals
28. The Investigative Judgment

83 

Three Angels' Messages (3AM) are woven throughout this section, and mentioned explicitly in their historical sequence.

17. Heralds of the Morning (1st, p. 311)
21. A Warning Rejected (2nd, p. 381)
25. God's Law Immutable (3rd, p. 438)

84 

23. What Is the Sanctuary?
24. In the Holy of Holies

25. God's Law Immutable
26. A Work of Reform
27. Modern Revivals
28. The Investigative Judgment

85 

23. What Is the Sanctuary?
24. In the Holy of Holies
25. God's Law Immutable
26. A Work of Reform
27. Modern Revivals
28. The Investigative Judgment

86 

29. The Origin of Evil
30. Enmity Between Man and Satan
31. Agency of Evil Spirits
32. Snares of Satan
33. The First Great Deception
34. Spiritualism

87 

Where was “the faith of Jesus”?

Where was “the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation”? (*Ibid.*, p. 212)

88 ☐

Ellen White continued in her manuscript “Looking Back at Minneapolis”:

“This was not new light to me for it had come to me from higher authority for the last forty-four years [1844-1888], and I had presented it to our people by pen and voice in the testimonies of His Spirit.

89 ☐

“But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question.” (*Ibid.*)

So in writing of the Advent movement, she had no history on “the faith of Jesus.” The 1888 message was given to correct that deficiency, to restore the heart.

90 ☐ **Healing from the Heart**

91 ☐ **The Sabbath**

The 1888 Message reveals the gospel in this commandment which is the heart of the law. The Sabbath anchors mankind to Eden (creation) and the cross (redemption), avoiding the two creature errors of self-creation (evolution) and self-salvation (salvation by works). The Sabbath is thus shown to be an end-time sign of the faith of Jesus.

92 ☐

This day is the sign of the great authority that the fourth angel has to lighten the earth with the knowledge of God's character. The message is a revelation of the fact that God's authority, His position and power which was challenged by Lucifer in the beginning, is based not on force but on *agape* love. The Sabbath is the sign of that reality, of accepting that reality.

93  **Healing from the Heart**

94  **Non-Immortality of Wicked**

The 1888 Message in laying the glory of man in the dust, shows that the destiny of that glory is death. This truth is taught by both the Sabbath and the Sanctuary. The Sabbath teaches us that God created us, and no one has life in himself. The Sanctuary teaches us that the end of sin is death and a pile of ashes, both of which were ever present in the earthly sanctuary.

95 

But especially the cross to which the sanctuary types but pointed, shows the end goal of the glory of man: the death of His Creator. That cross revealed both the fact that “the glory of man” (which is sin) would try to do away with God, and the fact that the Creator by laying down His life has conclusively condemned “the glory of man” in the flesh of man himself.

96  **Healing from the Heart**

97 ☐ **What of Our Day?**

We are in a very interesting situation where the conditions of 1905 are being repeated.

We still lack the heart of the landmarks, the faith of Jesus.

But we are also seeing people continually attacking the other landmarks, especially the Sanctuary and the Sabbath.

98 ☐

99 ☐ **Counsel to Us**

So the 1888 and the 1905 testimonies both apply to us.

100 ☐ **From the 1888 Era**

“The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be.

101 ☐ **The Faith of Jesus**

“The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs--in the third angel’s message.

102 ☐

“The law has its important position but is powerless

unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness.”

(*Ms30*, 1889, “Experiences Following the Minneapolis Conference,” June 1889, in *EGW 1888 Materials*, p. 375)

## 103 From the 1905 Era

“The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days.

104

“We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.

105

“If we are the Lord’s appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844.”

(*Ms75*, 1905, “Building the Waste Places,” May, 1905, *MR760*, p. 14)

## 106 More from 1906

“Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that

time one error after another pressed in upon us, and ministers and doctors brought in new doctrines.

107

“We would search the Scriptures with much prayer and the Holy Spirit would bring the truth to our minds.

108

“Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error.

109

“As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me.

110

“I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. All these truths are immortalized in my writings.

111

“The Lord never denies His Word. Men may get up

scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days.

112 ☐

“I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years.”

(*Lt50*, 1906, To W. W. Simpson, January 30, 1906, *MR760*, pp. 22, 23)

113 ☐ **Still More from 1906**

“I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories and will try to prove that these theories are Scriptural, whereas they are error which if allowed a place will undermine faith in the truth.

114 ☐

“We are not to accept these suppositions and pass them along as truth. No, no. We must not move from the platform of truth on which we have been established. There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories.

115 ☐

“Let us, brethren, take the things that God has given

us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed.”

(*Ms125*, 1907, “Lessons from the Visions of Ezekiel,” July 4, 1906, *MR760*, p. 31)

116  **The Endurance of Saints**

“Here is the patience [endurance] of the saints; here are they that keep the commandments of God and the faith of Jesus.” (Rev. 14:12)

117  **Appeal**

What are you going to do, to complete the work of restoration?

Are you willing to let God use you to bring the faith of Jesus into each of the landmarks, in your practical, everyday life?

The time has come to arise with the message to prepare a people for what is soon to come to most as an overwhelming surprise.

118