

Here the Bible again plainly teaches that eternal life is a present possession of every believer in Jesus Christ, for in this passage John said that the testimony which God gave concerning His Son was that God gave to him and the ones to whom he wrote this epistle eternal life, and that the assurance which he and the ones to whom he wrote this epistle had that they possessed eternal life was that God's Son was the source of that life, and that since God's Son was the source of that life; the one who was possessing God's Son by believing on Him as God's Son had eternal life as a present possession. John also said in this passage that the purpose for which he wrote the things in this epistle to the ones who were believing on God's Son as God's Son who possessed all the attributes of deity was that they might actually know that they had eternal life as a present possession.

In light of the above passages it is crystal clear that the Bible teaches that eternal life is a present possession of every believer in Jesus Christ. Yet, according to the doctrine of the investigative judgment, eternal life is a future possession which will only be received by those who are accounted worthy of it in the investigative judgment. It is evident, therefore, that the doctrine of the investigative judgment is inconsistent with the Biblical teaching about eternal life.

The second doctrine which I would like to consider is the doctrine of the Sabbath as a test of loyalty to God in the last days.

The Seventh-day Adventists believe that the observance of the Sabbath on the seventh day of the week will be a worldwide test of loyalty to God in the last days before the second coming of Christ, and that only those who observe the Sabbath on the seventh day of the week will be saved at that time.

In their book, Questions On Doctrine, the Seventh-day Adventists say: