

Seventh-day Adventist Theological Seminary
CHIS674 Development of SDA Theology
Andrews University, 2002
Jerry Moon

COURSE OUTLINE

I. Biblical and Historical Foundations of Adventism

A. Becoming Protestant

1. Hermeneutics, from *hermeneuō*, “to explain or interpret” (Lk 24:27)
2. Hermeneutical Roots of Apostasy
 - a. Discarding Old Testament
 - b. Adopting Greek philosophy as basis for doctrine

2. Hermeneutical Roots of Reformation

- a. True Reformation always began by return to Scripture
 - b. Counterfeit “reformation” prompted by sense of need, but based on tradition
 4. Restitutionism (Restorationism)
 - a. Definition: the belief that the church needs to be restored to a former or original state or position, usually meaning the New Testament church.
 - b. Characteristics
 - c. Implications
 5. Development of prophetic interpretation. C. M. Maxwell, *Magnificent Disappointment*, 19; L. E. Froom, *Prophetic Faith of Our Fathers*, 1:713; 2:194-240.
- b. Nahawendi, 9th-century Jewish rabbi, taught the 2300 days = years.
c. Fulfillment of 1260 days, 538-1798, confirmed this principle, so that
d. By Miller’s time, this view had been embraced by many Protestant students of Daniel.

B. Becoming Adventist

1. William Miller (1782-1849); Early Life and Conversion
Major Source: *William Miller's Apology and Defence* [sic]. Boston: J. V. Himes, 1845.
 2. Miller's Major Discoveries by 1818. *Apology and Defence*, pp. 7-12.
 - a. 10 doctrinal beliefs
 - b. 12 time prophecies already fulfilled (**bold = examples of year-day principle**)
 - (1) 120 years to Flood, Gen 6:3
 - (2) 7 days before rain, 40 days of rain, Gen 7:4
 - (3) 400 years in Egypt, Gen 15:13
 - (4) 3 days of butler and baker’s dreams, Gen 40:12-20
 - (5) 7 years of plenty and 7 years of famine in Egypt, Gen 41
 - (6) 40 years of Israel in the wilderness, Num 14:34
 - (7) 3 ½ years of famine in time of Elijah,
 - (8) 65 years to the breaking of Ephraim, Isa 7:8
 - (9) 70 years of captivity in Babylon
 - (10) Nebuchadnezzar’s insanity, 7 times
 - (11) 70 weeks of Dan 9
 - (12) 3 ½ years / 1260 days / 42 months, of Dan 7:25, Rev 12:6, 14; 13:5
- c. 3 prophecies still unfulfilled in 1818

- (1) 2300 days, Dan 8:14
- (2) 7 times or 2520 years, Lev 26:18-24, 28
- (3) 1335 days, Dan 12:12
3. Years of Further Study, 1818-1831
4. Preaching Career: 1831-1844, so many invitations he could not accept them all
 - a. Content: combined prophecy with gospel
 - b. First publication, 1834
 - c. Josiah Litch, 1838, second theologian of the movement (after Miller)
 - d. Joshua V. Himes, 1839, one-man advertising agency
 - e. Himes founded *Signs of the Times*, 1840
 - f. Litch predicted "fall" of Ottoman Empire, Aug. 11, 1840; *Signs of the Times*, 1838 and Aug. 1, 1840; see also *Great Controversy*, 334-335
5. Miller's Hermeneutics.

Major Source: William Miller, "Rules of Interpretation," *Midnight Cry*, Nov. 17, 1842, p. 4. (Study these carefully, looking up all the texts mentioned. This would be a profitable area for several to study and discuss together.)

 - a. General principles (1-5)
 - b. Principles of interpreting prophecy (6-13)
 - c. Necessity of true faith (14)

II. Millerite Prophetic Interpretation. William Miller, "Rules of Interpretation," Examples of applications of Miller's "Rules" #6-13, which dealt with typology..

A. Meanings of "Sanctuary."

Source: William Miller, *Letter to Joshua V. Himes on the Cleansing of the Sanctuary* (Boston: J. V. Himes, 1842), in Knight, 1844.

B. Year-Day Principle

1. Miller's *Apology and Defence* cited Num 14:34 and Ezek 4:6 (see *Source Book*, A-6).

William H. Shea has shown more than 20 lines of biblical support for this principle.

Source: William H. Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series, vol. 1 (Washington, DC: General Conference of Seventh-day Adventists, 1982), 56-93.

2. Year-Day Principle Tested and "Proved" in 1840

Source: Josiah Litch, "Fall of the Ottoman Empire in Constantinople," *Signs of the Times*, Aug. 1, 1840, p. 70 (in *Source Book*, A-22). Ellen White endorsed Litch's interpretation, *Great Controversy*, 334-335.

C. The 1843 Chart

Prompted by Habakkuk 2:2.

Source: Charles Fitch and Apollos Hale, *A Chronological Chart of the Visions of Daniel and John*, in "Historical Data on '1843' Chart," by L. E. Froom, in *Ministry*, May 1942, pp. 23-26 (in *Source Book*, A-25 to 29).

D. The Second Angel's Message

Sources: Joshua V. Himes, "The Crisis Has Come!" *Signs of the Times*, Aug. 3, 1842, pp. 140-141; Charles Fitch, *"Come Out of Her, My People": A Sermon* (Rochester, NY: J. V. Himes,

1843). Fulfilled Rev. 14:8.

- E. The Spring Disappointment and the Tarrying Time
Hab 2:3; Matt 25:5.
- F. The Seventh-month Movement
Source: S. S. Snow, *The True Midnight Cry*, Aug. 22, 1844, pp. 1-4; in Knight, *1844*, 109-112. Retrospective accounts: Sylvester Bliss and others, "The History of the Late Movement," *Advent Herald*, Oct. 30, 1844, pp. 92-93; and "The Present and the Past," *The Midnight Cry*, Oct. 31, 1844, pp. 140-141 (in *Source Book*, A-30 to 40).

G. The Great Disappointment.

III. Steps in the Development of the SDA Doctrine of the Sanctuary

Summary: C. Mervyn Maxwell, *Magnificent Disappointment*, chapter 6; charts on pp. 74, 78, 80.

A. Preliminary Considerations

1. Relevance for Adventists. "The subject of the Sanctuary was the key which unlocked 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" (*Great Controversy*, 423).
2. What other Christians believe in common with us: Christ our high priest intercedes for us at God's right hand. Heb 4:14-16; 6:20; 7:25.
3. Adventist Distinctive Beliefs about the Sanctuary
 - a. The earthly sanctuary is a type of the heavenly sanctuary
 - b. **2 rooms, 2 rituals, 2 phases:** the **2 rooms** (holy and most holy places) correspond to **2 separate rituals** (daily and yearly services) in the earthly sanctuary and to **2 phases** (31-1844 and post-1844) in Christ's heavenly ministry. On physical size of heavenly temple, see PP 357.
 - c. Christ's most-holy-place ministry includes a pre-advent (investigative) judgment that began in 1844 and will continue until the close of human probation. This pre-advent investigative judgment involves two specific aspects (in addition to the pre-1844 continual intercession, which continues after 1844 to the close of probation):
 - (1) **On earth**, Christ is **purifying His people of sin**, through forgiveness and the indwelling Holy Spirit, and their cooperation in repentance, confession, and surrender.
 - (2) **In heaven**, Christ is **blotting out** the record of forgiven and forsaken **sins**, thus preparing His people to stand in the sight of a holy God without an intercessor for sin (*EW* 71, *GC* 425).
 - d. Christ's atoning *sacrifice* was accomplished once and for all at the cross (Heb. 7:27), but the full meaning of "atonement" includes both sacrifice and priestly ministry (Lev 4:32-35; 5:10, 13, 18; 6:7).

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. **We must by faith enter within the veil, 'whither the forerunner is for us**

entered.' Heb. 6:20" (GC 489).

Thus atonement will be finally "finished" and "completed" only when sin and sinners are no more (Lev 16; 23:28; cf. Rev 16:17).

4. 2300-Day Chart

- B. How the Early Adventists Came to these Conclusions. (These basic conclusions were established first from the Bible; only later confirmed and expounded by visions.)
1. William Miller (and earlier expositors), The Year-Day Principle

 5. Josiah Litch, *An Address to the Public and Especially the Clergy*, 1841
 - a. Judgment precedes the Advent. Matt 24:31, Rev 20:12-13, Acts 10:42. See also, Josiah Litch, *Prophetic Expositions* (1842).
 - b. Two phases of judgment:
 - Trial phase
 - Penal or executive phase

Litch's text: Rev 20:12-13
A stronger text: Rev 22: 11-12.

 1. Hiram Edson, unpublished manuscript (in *Source Book*, B-1 to 13).
 - a. Instead of Christ coming out of most holy place on Oct 22, 1844, He went in on that date and had a work to complete before the Second Coming. Matt 25:10, Dan 7:13-14, Luke 12:35-37, Luke 19:12.
 - b. Disappointment was foretold in prophecy, Rev 10:10.
 - c. Work of Adventists not yet finished, Rev 10:11.
 - d. Sanctuary emphasized the importance of God's law, Rev 11:19.

 4. Enoch Jacobs, "The Times," *Western Midnight Cry* (Cincinnati, OH), Nov. 29, 1844, pp. 19-20.
 - a. Christ must sit in judgment and thus put away the sins of His people before the second advent. Ex 28:15,29,30; Lev 16:29-31; 23:29-32; Acts 3:19-21.
 - b. Heb 9:6-12 shows "similarity" between Christ and the high priest.
 - c. The place of the judgment is in heaven, Rev 4:1-6.
 - d. We have had the "True Midnight Cry"; the judgment is now in process; the next event will be the second coming.

 5. Enoch Jacobs, "Intolerance," *Western Midnight Cry*, Dec 20, 1844, p. 30.

 6. Apollos Hale and Joseph Turner, "Has Not the Savior Come as the Bridegroom?" *The Advent Mirror* (Boston, Jan. 1845), pp. 1-4.
 - a. The parable of the Ten Virgins, Matt 25:1-13, speaks of Christ's coming as a Bridegroom, not as the King of Glory.
 - b. Characters
 - Bridegroom = Christ, 2 Cor 11:2
 - Bride = Christ's kingdom (Dan 7:9-10) = Church as collective body, Rev 19:7-9; 21:9-10
 - Guests = Individual believers, Matt 25:10
 - c. Marriage
 - Coming of Bridegroom to the marriage (Luke 19:12) = Son of Man coming to Ancient of Days to receive His kingdom, Dan 7:9-10, 13-14.
 - Marriage = identifying those who make up Christ's kingdom, Rev 19:7-8; Eph 5:25-27; Matt 22:8-14.

- Marriage supper (Rev 19:9; Luke 12:35-37) = the celebration that takes place AFTER the examination of the guests, Christ is united with His kingdom, and He returns from the wedding.
 - d. Hale and Turner’s Conclusion: Christ DID come on Oct. 22, 1844, not as King of Glory, but as the Bridegroom to receive His kingdom. Therefore, "The Judgment is here!"
 - e. Summary (in terms of a modern wedding):
 - (1) Ceremony begins, 1844, Dan 7, Matt 25, Luke 12 and 19.
 - (2) Legal papers signed (marriage finalized) at Close of Probation, Dan 7.
 - (3) After-wedding celebration, Rev 19

C. Owen R. L. Crosier, “The Law of Moses,” *Day-Star Extra*, Feb. 7, 1846 (in *Source Book*, B-14 to B-40).

1. Sanctuary of Dan 8:14 is the sanctuary in heaven
2. Earthly sanctuary is a type of the heavenly sanctuary
3. Day of Atonement's antitype-fulfillment will occupy "many years."
4. The sanctuary had two sets of rituals, a daily service and a yearly service, which correspond to two phases of Christ's work in the heavenly sanctuary.
5. Sin is transferred to the sanctuary by the daily sacrifices and cleansed from the sanctuary by the annual Day of Atonement service which also included sacrifices.
6. Heavenly sanctuary also must be "purified," Heb 9:22-23
7. There are two veils in heavenly sanctuary. Christ passed within the first one in A.D. 31. Heb 6:19-20, 9:2-3.
8. Crosier offered six arguments that atonement did not take place on Calvary. In this he went too far, but his arguments do show that atonement as not finished at Calvary. The atoning sacrifice was completed, finished, once for all. The atoning priestly mediation did not begin until Christ ascended to heaven (*Source Book*, pp. B-29 and B-30, paragraphs 39-46).
9. The Scapegoat

D. Ellen G. Harmon - first four published visions (in *Source Book*, B-41 to 46)

TOPIC	DATE	PUBLICATION
1. Midnight Cry Vision	Dec. 1844	Letter to Enoch Jacobs, 12-20-1845, in <i>Day-Star</i> , 1-24-1846; <i>EW</i> , 13-17 (1851) 2 <i>SG</i> , 30-35 (1858)
2. Bridegroom Vision	Feb. 1845	Letter to Enoch Jacobs, 2-15-1846, in <i>Day-Star</i> , 3-14-1846; <i>EW</i> , 54-55
3. New Earth Vision	Late Spring / Early Summer 1845	Included with #1 above, in <i>Day-Star</i> ; <i>EW</i> , 17-20; 2 <i>SG</i> , 52-55.
4. Time of Trouble Vision	Oct. 1845	Included with #2 above, in <i>Day-Star</i> . Not included in <i>EW</i> .

Main Ideas:

1. Midnight Cry Vision:
 - a. Validated the Midnight Cry as not only true, but foundational to the faith and theology of the movement. The Midnight Cry was a "bright light" and those who "rashly denied" this light "fell off the path into the dark and wicked world

below" (*EW*, 14-16).

b. The journey may be long, but the living from this group will constitute the 144,000.

c. Previews of the faithful in heaven; Fitch and Stockman "laid in the grave to save them" (*EW*, 17).

2. Bridegroom Vision

a. Christ and the Father had been enthroned in the holy place before 10-22-1844. At that time they arose, were carried on "cloudy chariot(s), with wheels like flaming fire," into the most holy place (*EW*, 55).

b. Those who received this light followed them by faith into the most holy place

c. Those who rejected the light were left in darkness

d. This vision supported the main ideas of Edson and Crosier in the *Day-Star Extra* of 2-7-1846, but since the vision was received a year earlier, in Feb. 1845, it was seen as independent corroboration of that article

e. This vision also confirmed some aspects of Hale and Turner's article of Jan. 1845, especially by her reference to Christ's going to the Father to "receive the kingdom" and then receiving His people after He would "return from the wedding" (*EW*, 55).

3. New Earth Vision. Preview of the descent of the New Jerusalem and the wonders of the new earth (*EW*, 17:3 to 20:0).

4. Time of Trouble Vision

a. The seal of God will be followed by the time of trouble

b. The "time of Jacob's trouble" will just precede the Second Advent

c. As in vision #1, above, Adventists living at the Second Advent were seen as the 144,000.

E. J. N. Andrews, *The Sanctuary and Twenty-three Hundred Days* (Battle Creek: SDA Publishing Assn., 1853, 1872; reprint, Leaves-of-Autumn, Payson, AZ, USA). The first extended systematic SDA presentation on its topic. Concepts are virtually identical to *Great Controversy*. Andrews attempted to convince former Millerites that their original belief had been basically sound.

F. Elon Everts, "Communication from Bro. Everts," *RH*, Jan. 1, 1857, p. 72. Everts says it appears to him that since 1844 "the righteous dead have been under investigative judgment."

G. Ellen G. White, "The Sanctuary," *Early Writings*, pp. 250-255, vision of June 1858.

1. The disappointment did not result from a failure of God's prophetic word. "He has fulfilled all that He promised" (*EW*, 250).

2. The Millerites were correct about the date, but mistaken in believing the earth to be the sanctuary to be cleansed at that time.

3. Jesus "shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary" (*EW*, 251).

4. Again identifies the investigative judgment with Christ's being "married to the New Jerusalem." Again speaks of Christ taking a "flaming chariot" to travel from the holy place to the most holy place (*ibid.*).

5. "Jesus entered the most holy place on Oct. 22, 1844, "to make a final atonement for all who could be benefitted by his mediation, and thus to cleanse the sanctuary" (*EW*, 253).

6. "Halo of glory all around" the fourth commandment. The remnant "mourn" for their sin in "trampling" upon the fourth commandment (*EW*, 255_256).

H. Uriah Smith, *The Sanctuary and the 2,300 Days* (Battle Creek: SDA Publishing Assn., 1877) Smith essentially repeats Andrews' arguments, but in a more polished form and with some refinements. With this book, the 19th century development of the sanctuary doctrine was virtually complete.

I. Ellen G. White, *The Great Controversy*, 1911 ed., pp. 317-491.

Editions: 1858, *Spiritual Gifts*, vol. 1

1884, *Spirit of Prophecy*, vol. 4

1888, *The Great Controversy*

1911, *The Great Controversy*

This climaxes the writings of the pioneers on the sanctuary.

IV. The Sabbath, and the Beginnings of the SDA Theological System

A. Puritans (Source: C. M. Maxwell, "Joseph Bates, Pioneer Sabbath theologian, plus some Puritan and SDA background," Development of SDA Theology, *Source Collection*).

B. Seventh Day Baptists (Source: Ibid.)

C. Adventist Sabbathkeepers before the Disappointment

1. Francisco Hermogenes Ramos Mexia, of Argentina, began keeping Sabbath about 1821 (Juan Carlos Priora, "Francisco Ramos Mexia: The First Modern Seventh-day Adventist?" *Dialogue* 6:2 (1994), 13-15; C. M. Maxwell, *Tell It to the World*, 68).

2. J. A. Begg, Glasgow, Scotland, ca. 1840.

3. Millerites

D. The Connection between Seventh Day Baptists and Millerite Adventists in 1844

1. SDBs had 1,130 members in 1802. Publication, *Sabbath Recorder*, was read by many Millerites

2. SDBs had 5,500 members by 1843. 11-1-1843, day of fasting and prayer "that Almighty God would arise and plead for His holy Sabbath."

E. Sabbatarian Millerite Adventists

1. Rachel Oakes (later Preston), New York State. Delight Oakes, her daughter, age 18, went to teach public school in Washington, New Hampshire. Winter, 1843-44, Rachel joined her daughter in New Hampshire. They kept Sabbath at home, but attended Christian Brethren Church on Sunday.

2. Pastor of Christian Brethren Church in Washington, New Hampshire, was Frederick Wheeler, a Methodist and a Millerite

3. March 1844, Rachel Oakes confronted Frederick Wheeler with His Sabbath breaking. He began keeping Sabbath and preached it in a local school house.

4. This contact led Millerite Adventists to study the extensive Sabbath literature developed by SDBs since about 1650.

5. Wheeler shared his discovery with Thomas M. Preble, a Freewill Baptist who pastored a church about 12 miles from Washington, N.H. Preble began keeping Sabbath in August, 1844. Wrote an article for *The Hope of Israel* (ed. by Joseph Turner), in Feb. 1845. The article was reprinted as a 12-page tract, with the title: *A Tract, Showing That the Seventh Day Should Be Observed as the Sabbath, Instead of the First Day; "According to the Commandment."* (Nashua, NH, 1845), in *Source Book*, C-3 to C-8.

6. William and Cyrus Farnsworth began to keep Sabbath soon after disappointment. Cyrus married Delight Oakes. The Washington, NH, Church split. The Sabbathkeepers met at the Farnsworth home. Years later they got the church back (Maxwell, *Tell It to the World*, 69).

F. The Sabbath and the Third Angel's Message

4. Spring of 1845, Joseph Bates of Fairhaven, Massachusetts, read Preble's tract, traveled to New Hampshire to meet Frederick Wheeler and the Farnsworths, and kept the next Sabbath.
5. Feb. 1846, Bates read Crosier's article in the *Day-Star* Extra.
6. Spring 1846, Bates wrote *The Opening Heavens*
7. Summer 1846, Bates wrote *The Seventh-day Sabbath a Perpetual Sign*. James and Ellen White read it and began keeping Sabbath soon after their marriage on Aug. 30, 1846.
8. Late Summer or Fall 1846, Bates traveled to Port Gibson, NY, met Hiram Edson, Owen R. L. Crosier, and Dr. F. B. Hahn, and convinced them all to keep the Sabbath. (For additional details about Bates's writings and travels, see *Source Book*, "Joseph Bates, Pioneer Sabbath Theologian").
9. Beginnings of a Theological System. Three SDA "distinctives" were added to the Millerite foundation. [Can you name them?] Joseph Bates took the lead in integrating concepts and uniting believers.

G. Theology of Joseph Bates:

1. Sabbath is the special focus of the Third Angel's message (Rev. 14:12; cited in *The Seventh Day Sabbath, a Perpetual Sign* [1846], 24).
2. Sundaykeeping is "a mark of the beast" (*The Seventh Day Sabbath, a Perpetual Sign*, 2nd ed. [1847], 59).
3. The Seal of God is fully developed Christian character, and this character is developed through "patience" (Rev 14:12) in keeping the Sabbath despite the world's scorn, and "waiting for their great high priest to finish the cleansing of the sanctuary, which blots out their sins, and purifies them to enter into the holy city" (Bates, *A Vindication of the Seventh-day Sabbath* [1848], 96, 108).
4. The cleansing of the Sanctuary involves two main purposes:
 - a. blotting out of sins in heaven
 - b. purifying of believers on earth
5. The Seal of God is the keeping of the Sabbath, and those who are thus sealed will compose the 144,000 (Ibid., 96; *A Seal of the Living God. A Hundred Forty-Four Thousand of the Servants of God Being Sealed, in 1849* (New Bedford, 1849), 24-27, 36-37).

H. What Determines the Time of the Second Advent?

1. God wants to stop the trouble and suffering at the earliest possible moment--but not before the war is over (2 Pet 3:9).
 2. Gospel must go to all the world, so all can make a choice for or against the Sabbath and God's particular people (Matt 24:14).
 3. Because the giving of the Gospel is an activity of cooperation between humans and God, it is in our power to hasten it (2 Pet 3:12) or by our opposition or neglect to hinder it.
 4. The seal of God prepares God's people to stand in the ultimate trial of their faith. As the sealing rapidly progresses, the time is near when the four angels of Rev. 7 can

loose the winds and the final crisis will unfold (Rev. 7:1-4).

5. Acceleration of persecution pressures will force every inhabitant of planet earth to make a decision (Rev. 14:9-12; compare Dan 3). Many signs and fulfilling prophecies indicate that this time is nearing (*GC*, 563-612, chaps. 35-38).

6. "Christ's coming . . . will not tarry past the time that the message is borne to all nations, tongues, and peoples" (*RH*, June 18, 1901; in *Evangelism* 697); this echoes Matt 24:14.

I. Significance of Proclaiming the Sabbath "more fully" (*EW* 33; 1 *T* 337)

1. Sabbath in connection with the three angels messages, Seal of God, mark of the beast, and cleansing of the sanctuary, is seen as present truth, which gives it much greater force and power.
2. Example: Seventh Day Baptists had about 5,500 members in 1844. In the 1980s, their North American membership was about the same as 1844, while their worldwide membership was around 75,000. SDAs have increased from a handful to about 12 million worldwide (2000).

J. Sabbath and Sanctuary Conferences, 1847-1850

1. By late 1847, one year after the Whites began keeping Sabbath, there was a nucleus of believers in Sabbath and sanctuary
2. Principal leaders: Joseph Bates, James White
3. Doctrines: Sanctuary (judgment in progress), Sabbath, and Spirit of Prophecy
4. Format of Sabbath and Sanctuary Conferences:
 - a. Doctrinal presentations by Bates and James White
 - b. Bible study and discussion
 - c. Prayer, individually and together, sometimes with fasting
- d. Role of Ellen White, *Selected Messages*, 1:206-207; *Testimonies to Ministers*, 24-25.

K. Nine Doctrinal Pillars of SDAs, 1850 (Memory device: 8S + 3AM)

1. Second Advent (assumes the whole hermeneutical structure of Millerism, particularly the year-day principle, which is the foundation of the prophetic certainty that we are living in the last days).
2. Sabbath
3. Spiritual Gifts
4. Sanctuary
5. Three Angels's Messages
- 6, 7. State of the Dead and the Second Death (soul sleep / conditional immortality)
 - a. Expounded by George Storrs in two publications: *An Inquiry; Are the Souls of the Wicked Immortal? In Three Letters* (published anonymously, 1841). *An Inquiry: Are the Souls of the Wicked Immortal? In Six Sermons* (Albany, NY: 1842).
 - b. E. G. White's comment, 6BC 1093:

"Our personal identity is preserved in the resurrection . . . The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God . . . will call forth the dead, giving again the breath of life and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend" (MS 76, 1900 in 6 BC 1093, emphasis supplied).
8. Seven Last Plagues
9. Shut Door, gradually redefined. (Handout: "Steps in the Changing Usage of the

Term "Shut Door.")

- a. Sources: F. D. Nichol, *Ellen G. White and Her Critics* (Washington, DC: Review and Herald, 1951), 176-252; James White, *A Word to the Little Flock* (1847), 22; A. L. White, *Ellen G. White*, 1:256-270; also 60-61, 78, 96, 140, 160-161, 191-192; *SDA Encyclopedia*, "Open and Shut Door."
- b. By 1850, the main doctrinal pillars were in place. The "Shut Door" of 1844 (Matt 25:10) was now seen as "open" (Rev 3:7-8) and through six years of theological progress the pioneers had developed well-grounded convictions of their message and mission.

V. Righteousness by Faith: Protestant Backgrounds

A. Luther's Soteriology

1. Anthropology
 - a. Original sin = total depravity, total loss of image of God
 - b. Bondage of the will--no freedom of the will
 - Before conversion, in bondage to devil
 - After conversion, under control of Christ and Holy Spirit
 - c. Later Lutherans: man cannot be "purely passive" like a "stump or a stone." Unless people are able to respond to God (respons-able) they cannot be held responsible for their failure and sin.
2. Justification
 - a. *Sola fide*, by faith alone, was in opposition to the Roman Catholic doctrine of salvation by faith and good works
 - b. *Simul justus et peccator*
 - (1). True, if you mean: justified, yet sinful in nature
 - (2). Misleading, if you mean justified yet willfully sinning
 - (3). Anabaptist rejoinder: the new birth by Holy Spirit restores freedom of will as long as one maintains constant submission to the Holy Spirit. In fact, one who walks in the Spirit cannot at the same time indulge the sins of the flesh
(1 Jn 3:8-9, Gal 5:16-25, Rom 8:1-15)

B. John Wesley's Soteriology

1. Rejected both the extremes of
 - a. Moralism: salvation by good works, as taught by Roman Catholics, and
 - b. Determinism: predestination, therefore no freedom of the will, as taught by Luther and Calvin
 - c. Against salvation by works or salvation by "only believing" (faith without works), Wesley argued for salvation by "faith that works"
2. Wesley's Anthropology
 - a. Rejected total depravity (Calvin). Instead, Wesley taught that the image of God in sinful man has been damaged, disabled, but not destroyed
 - b. Rejected the bondage of the will (Luther). Instead, Wesley insisted that no one (unless he has committed the unpardonable sin, finally and irrevocably quenching the Spirit) is completely without the grace of God (Gen 3:15)
3. Justification and Sanctification
 - a. Christ's imputed righteousness "on me" (justification) and His imparted righteousness "in me" (sanctification) can be distinguished in discussion, but cannot

be separated in experience

b. Salvation = restoration of Image of God in humans (=Ellen White's view).

c. Through the Holy Spirit, Christians have the power to abstain from known, willful sin

4. Wesley's Doctrine of Perfection

a. Four ways in which Christians will never be perfect in this life

(1) Not perfect in knowledge (omniscient)

(2) Not perfect in judgment (infallible)

(3) Not free from physical and mental infirmities:

(a)

(b)

(c)

(d)

(e)

(4) Not free from temptations

b. Three stages in Christian Perfection

(1) Not committing outward sin (1 Jn 2:12).

(2) Overcoming inward sins of the heart--evil thoughts, feelings, attitudes, and emotions; such as pride, anger, and self-will (1 Jn 1:7,9).

(3) Perfected in love: Life of loving service that springs not from selfish motives, fear or guilt, but from the overflow of heaven-born love to God and man (1 Jn 4:17, cf. COL 384).

C. Theological Conflicts Concerning Perfection and Assurance

1. Absolute perfection:

a. Aristotle: static state of changelessness, in absolute isolation from evil.

"Unmoved Mover" = untouched by any emotion about or even knowledge of imperfect beings.

b. Roman Catholicism, classic Protestantism: absolute perfection = perfection of the soul that is only attained after separation from the body with its inherent sinfulness.

2. Biblical perfection: perfection of character, despite the presence of sinful nature.

a. Loving God with all the heart, soul, mind, and strength; and therefore having no trace of rebellion or resistance to His will (2 Chron 16:9, Matt 22:36-40). "Real piety begins when all compromise with sin is at an end" (MB 91).

b. Loving other persons as oneself. "Love does no harm to a neighbor; therefore love is the fulfillment of the law" (Rom 13:10).

c. Character perfection means Christian maturity (Eph 4:13-16) in which one's love for Christ is such that he chooses to abstain from willful sin

d. It does not mean exemption from mistakes, errors in judgment, or temptations.

3. Perfectionism

a. The *biblical doctrine of character perfection is a promise* that despite sin around us and inherent in our nature, Christ is able to deliver us from all our sins (1 Jn 1:7-9, Matt 1:21)

b. The heresy of perfectionism is the threat that one must attain perfection in order to be saved. No. At the moment we repent and believe in Christ we are forgiven, adopted, and counted righteous (perfect). "And while we can not claim

perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven" (E. G. White, "Regarding the Late Movement in Indiana," *General Conference Bulletin*, April 23, 1901, p. 419). Then we are continually to choose submission to Christ so that He can make His righteousness actual in daily life.

4. Assurance
 - a. The idea of an irreversible guarantee ("Once saved, always saved") is based on predestinarian presuppositions, namely, that no one can be converted unless they were already elected to salvation, therefore conversion proves election. The syllogism continues, that the elect can under no circumstances be lost, therefore "perseverance" in salvation is guaranteed.
 - b. Biblical assurance is the conviction, brought to our hearts by the Holy Spirit through the Scripture, "that we are children of God, and if children, then heirs . . ." (Rom 8:16-17). It is conditioned on repentance (1 Jn 1:9) and obedience (Acts 5:32). Because it rests on the presuppositions of free will and individual responsibility, it can never be an irrevocable guarantee of future salvation. We can, however, be certain of our present acceptance with God (=salvation) and that nothing but our own choice can take us out of His hand in the future (Jn 10:28). Also, Rom 5:10 implies an assurance over time: the longer we walk in union with Christ, the more certain we become that what He has done in the past He will continue to do in the future.

VI. Adventist Soteriology through 1881

A. Millerite Understandings of Conversion

1. William Miller
2. Joseph Bates
3. Ellen Harmon

B. Post-disappointment Soteriology

1. Millerites were "ready" for death
 - a. Ellen White wrote, "Of all the great religious movements since the days of the apostles, none have been more free of human imperfection . . . than was that of the autumn of 1844" (*GC* 401:3).
 - b. Charles Fitch, Levi Stockman, and William Miller attested as persons who will be in the resurrection of the just (*EW* 17, 258)
2. But, the Millerites were "not yet ready" for translation (*GC* 424)
3. General reasons why Millerites were "not yet ready" for the second coming:
 - a. Known sin separates the soul from God (Isa 59:2; 1 Jn 2:3-6, 3:4-8; *MB* 61-62; 2 *BC* 1017).

"The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God" (*GC* 472).
 - b. Even sins of ignorance require atonement. "All unrighteousness is sin." (1 Jn 5:16-17). In OT, sins committed "unintentionally," "thoughtlessly," or "ignorantly," were still required to be atoned for by sacrifice (Lev 4:2, 13-14, 22-23, 27-28; 5:3-5; 15-19). Only a few verses after the laws regarding sins of ignorance comes the provision for a perpetual sacrifice that would never cease on the altar (Lev 6:8-13). This prefigured Christ's heavenly mediation (Heb 7:24-25). Christ intercedes for our sins of ignorance and we are to intercede for each other (1 Jn 5:16-17; James 5:16; Isa 59:2, 12, 16).
 4. Specific reasons why the Millerites were "not yet ready to meet their Lord" (*GC*

424)

- a. They were regularly and habitually committing sins of ignorance, especially Sabbathbreaking.
- b. They knew nothing about the heavenly Day of Atonement and the necessity of cooperating with Christ in His work of cleansing the sanctuary (*GC* 425).
- c. The work that Christ needed to accomplish in them could never be finished while they lacked a knowledge of these vital Bible truths.
- d. The needed preparation (*GC* 424:4 - 425:1).

"But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the Church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing" (*GC* 424-428).

- 5. "Preparing for the Close of Probation." What does it mean to live "without a Mediator" after the close of probation? (*GC* 425, 614). Source: Marvin Moore, *Signswatch* (Winter 1996), 7.

- a. Four things that will *not* change:
 - (2) Christ's presence is still with His people (*GC* 629-630).
 - (3) Christ still gives the Holy Spirit to the faithful (John 14:16-17). The Spirit is withdrawn from the wicked, but not from the faithful (*GC* 614-615).
 - (4) Christ still hears and answers the prayers of His people (Rev 5:8; 8:3-4; *GC* 629-631).
 - (5) Christ still clothes the faithful with His righteousness (Matt 22:1-14; *GC* 633-634).
 - b. Two things that will change:
 - (2) No more opportunity for the unconverted to be converted (Rev 22:11; *GC* 614).
 - (3) No more opportunity for forgiveness of sins (*GC* 486). The faithful will have been sealed and will have received the latter rain, thus "they are prepared for the trying hour before them" (*GC* 613-614).
6. The judgment of the living

- a. Key quotation: *Great Controversy*, 490.
- b. A contemporary synthesis of these concepts.

VII. Before and After 1888: Rediscovering the "Faith of Jesus" (Rev. 14:12)

A. Major emphasis on "Commandments of God," but neglect of the "faith of Jesus."

1. 1856: Laodicean message applied to SDAs
2. Great debaters
Moses Hull
Dudley M. Canright
3. Other significant developments
1860: name "Seventh-day Adventist" chosen
1863: General Conference organized
1874: Battle Creek College/first foreign missionary
1881: Death of James White; leadership passes to second generation
1883: E. G. White begins preaching in earnest on "Christ Our Righteousness" (*Selected Messages*, 350-354; *Faith and Works*, 35-39).

B. Backgrounds to 1888

1. Ellen White's evaluation of SDA theology and preaching:
"As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach *Christ in the law*, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God" (*RH*, March 11, 1890, reproduced in *1888 Materials*, 2:560).
2. E. J. Waggoner
 - a. "Vision" of Christ, 1882
 - b. Studies in Galatians
3. G. I. Butler, *The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?* (Battle Creek: Review and Herald, 1886).
4. E. J. Waggoner, *The Gospel in the Book of Galatians: A Review* (Oakland, CA: Pacific Press, 1888). Written in February 1887, published in 1888 for distribution at 1888 General Conference.
5. E. G. White, *Gospel Workers*, 161:
"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented, for he knows that if the people receive it fully, his power will be broken."
6. Call for the rediscovery of the Faith of Jesus:
The commandments of God have been proclaimed, but the faith of Jesus has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness
"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus? . . . Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus" (Ellen G. White, "Looking Back at Minneapolis," MS 24, 1888, in *Ellen G. White 1888 Materials* (Washington, DC: Ellen G. White Estate, 1987), 212-213.

C. The General Conference Session at Minneapolis, Minnesota, November 1888

1. Principal participants

- a. E. J. Waggoner, A. T. Jones
- b. Uriah Smith, J. H. Morrison (G. I. Butler was influential but was NOT present)
- c. E. G. White, W. C. White
- 2. Issues
 - a. Law in Galatians
 - b. The Ten Horns of Daniel 7: Huns (Smith) vs. Alamanni (Jones)
 - c. Sunday rest laws
 - d. Rejection of Ellen White's testimony
- 3. Results

D. Righteousness by Faith and the Loud Cry

Rev 18:1-2

Joel 2:23, 28-29

Early Writings, 85-86, 271, 277

1. Ellen G. White, "The Perils and Privileges of the Last Days," *RH*, Nov 22, 1892 (in *RH Articles*, p. 615):

"The time of test is just upon us, for *the loud cry of the third angel has already begun* in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. *This is the beginning of the light of the angel whose glory shall fill the whole earth.* . . .

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner."

Selected Messages, Book 1, 234-235:

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). In this scripture, the Holy Spirit through *the apostle is speaking especially of the moral law*. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition *Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them*. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. *The light that is to lighten the whole earth with its glory was resisted*, and by the action of our own brethren has been in a great degree kept away from the world. . . .

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119: 165)___cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85: 10).__Letter 96, 1896. [E. G. White to Uriah Smith].

2. Components of the Loud Cry
 - a. Content, message
 - b. Holy Spirit, latter rain
 - c. People who both live and preach the message
3. Steps by which the *message* becomes the *Loud Cry*: it needs to be received, studied, understood, practiced, experienced, demonstrated, and proclaimed.

VIII. Adventist Theology in the Twentieth Century (see J. Nam, last item in *Source Book*).

A. Significant Dates

- 1915 Death of E. G. White
- 1919 Bible and History Teachers Conference
- 1934, Advanced Bible School, Pacific Union College, summer session only
- 1937, Seminary moved to Washington, DC.
- 1957, Seminary became Potomac University
 - 1960, Seminary moved from Washington, DC, to Berrien Springs, MI.
 - Seminary + graduate school of education + Emanuel Missionary College = Andrews University.

B. Early Twentieth-Century Theological Trends

1. Debate over the Trinity
 - d. Is the term biblical?
 - e. Why the early pioneers rejected the doctrine of the Trinity
 - f. Historical overview of the change from anti-Trinitarianism to Trinitarianism
2. Fundamentalism vs. Modernism: became a confusing dichotomy for SDAs, who didn't entirely fit in either category. Verbal inspiration versus thought inspiration (*Selected Messages*, 1:21).
3. Other debates; see R. W. Schwarz, *Light Bearers to the Remnant*, 393-407.

IX. *Questions on Doctrine* and Its Effect on Subsequent SDA Theology

A. Basic Question: Was *QOD* only a restatement or an actual revision of SDA theology?

B. Historical Background (see *Source Book*, section F).

1. Leading individuals
 - a. Adventist participants
 - L. E. Froom, editor, *Ministry*, 1928-32, 1936-50
 - R. A. Anderson, editor, *Ministry*, 1950-66
 - W. E. Read, field secretary, GC
 - b. Evangelical participants
 - Donald Barnhouse, editor, *Eternity* magazine
 - Walter Martin, author of books on cults
 - George E. Cannon, professor of theology, Nyack Missionary College
2. Evangelical Conferences, 1955-56
3. Publication of *Questions on Doctrine*, 1957
4. The Protest of M. L. Andreasen
 - a. Series of privately published papers: *The Atonement*, I-IX, *Letters to the Churches*.

- b. April 6, 1961, credentials suspended by GC Spring Council, for (1) bringing discord and confusion, and (2) refusing to discuss his differences with the GC except on his own terms.
 - c. February 19, 1962, died of hemorrhaging duodenal ulcer. Reconciled with GC president before he died.
 - d. March 1, 1962, GC committee voted to restore MLA's ministerial credentials, listing him in Yearbook with other sustentees. Source: Virginia Steinweg, *Without Fear or Favor: The Life of M. L. Andreasen* (Washington, DC: Review, 1979), 180-182.
- C. Theological Issues
- 1. The Atonement
 - e. Emphasis on soteriology, assurance, sacrifice "finished at the Cross"
 - f. Emphasis on eschatology, judgment, finishing the mystery of God, atonement not finished till sin is universally eradicated
 - g. Both emphases are essential; either without the other leads to heresy
 - 2. Humanity of Christ (see *Source Book*, section E)
- D. Effect of *QOD* on Subsequent SDA Theology
- E. Desmond Ford Controversy
- 1. Adventist Forum presentation, Oct. 1979
 - 2. Glacier View Consultation (Glacier View Ranch, Colorado), Aug. 10-15, 1980
- F. Where to from here?