

THE SANCTUARY AND THE THREE ANGELS' MESSAGES, 1844-1863: INTEGRATING FACTORS IN THE DEVELOPMENT OF SEVENTH- DAY ADVENTIST DOCTRINES

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The concepts of the cleansing of the sanctuary of Daniel 8:14 and the three angels' messages of Revelation 14:6-12 were viewed by Sabbatarian Adventists as the main integrating factors in the development of their doctrinal system.

The purpose of this study was to describe and analyze the chronological development of the Sabbatarian Adventist interpretation of the cleansing of the sanctuary of Daniel 8:14 and the three angels' messages of Revelation 14:6-12 from 1844 to 1863, followed by an investigation across time of the relationship between those two integrating factors and the early Sabbatarian Adventist distinctive doctrines of (1) the perpetuity of God's law and the seventh-day Sabbath, (2) Christ's heavenly ministry, (3) Christ's Second Coming, (4) the conditional immortality of the soul, and (5) the gift of prophecy of Ellen G. White.

This documentary study was based primarily on published primary sources produced by Sabbatarian Adventists from 1844 to 1863. Both primary and secondary sources were used to provide background, historical context, and perspective for the present study.

Both the sanctuary and the three angels' messages integrated the Sabbatarian Adventist doctrinal system in an outer and an inner dimension. In the *outer* dimension, both the sanctuary and the three angels' messages integrated that system to the larger context of salvation history. While the sanctuary typology set the system in line with the unfolding plan of salvation, the three angels' messages placed it within the framework of the historical-cosmic controversy between God and His followers and Satan and his followers. In the *inner* dimension, both the sanctuary and the three angels' messages provided the framework for inner integration of the main components of the Sabbatarian system. While the sanctuary typology integrated those components theological-historically, the three angels' messages integrated them historical-theologically. The theological-historical integration was due to the fact that the post-1844 cleansing of the heavenly sanctuary was theologically connected to almost all basic Sabbatarian Adventist teachings. The historical-theological integration of the system was brought about by the incorporation of those teachings into the chronological structure provided by the consecutive preaching of the three angels' messages.